Rāmopākhyāna – the Story of Rāma in the Mahābhārata

An Independent-study Reader in Sanskrit

Peter
Scharf

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रामोपाख्यान

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RoutledgeCurzon
Taylor & Francis Group

First Published in 2003
by RoutledgeCurzon
11 New Fetter Lane, London EC4P 4EE

Simultaneously published in the USA and Canada
by RoutledgeCurzon
29 West 35th Street, New York, NY 10001

RoutledgeCurzon is an imprint of the Taylor & Francis Group

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Printed and bound in Great Britain by
TJ International, Padstow, Cornwall

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British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data
A catalog record for this book has been requested

ISBN 0-7007-1390-5 (Hbk)
ISBN 0-7007-1391-3 (Pbk)

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Preface

Sanskrit has been the principal culture-bearing language of India for more than three millennia. The manuscripts in Sanskrit number one hundred times those in Greek and Latin combined. Yet despite the abundance of Sanskrit literature, there has been a dearth of material available for instruction besides introductory textbooks. Charles Lanman's *A Sanskrit Reader*, published in 1884, and Macdonell's *A Vedic Reader for Students*, published in 1917, have remained virtually without companion to the present day. In order to contribute to instruction in the Sanskrit language, the present volume presents a fully annotated edition of the Rāmopākhyāna. In doing so, it opens this Sanskrit text of the classic story of Rāma to a wider audience as a contribution to broadening the enjoyment and understanding of the literature and culture of India.

Development

The printing of this book completes the development of a dual conduit for the publication of a series of Sanskrit independent-study texts. As the composition of the set of seven text-files containing the information in this book neared completion, I developed two channels to present it: programs to display it in a web-based reader and programs to produce print-ready copy. These programs process any similar set of files for any Sanskrit text.

In 1995, after composing most of a first-year Sanskrit textbook, it became apparent that the set of vocabulary for the second semester exercises ought to be drawn from texts the students would be reading after they completed their first-year course. It is then that I began preparing a reader for students who had completed a first-year Sanskrit course. After selecting a few texts I began to prepare data files of the analyses of the verses of the Rāmopākhyāna based upon a system of analysis I had developed while preparing the on-line edition of Pāṇini's *Aṣṭādhyāyī* for the database of Sanskrit grammatical texts compiled by George Cardona, Elliot Stern, and me at the University of Pennsylvania under a grant from the National Endowment of the Humanities in 1991. I revised and reformatted the grammar file with the help of Ryan Overbey, a Sanskrit student at Brown, with funding in 1998 under a grant I received from the Consortium for Language Teaching and

Learning to develop the Kramapāṭha program described below, and with funding Brown University provided him under a Curricular Advising Program Fellowship, an Odyssey Fellowship, and an Undergraduate Teaching and Research Assistantship 1999-2000. I made other revisions based upon the feedback of the students in the second-year Sanskrit classes in which I used the Kramapāṭha program experimentally.

While composing and editing the data, I developed computational tools to work with it, drawing upon my experience during the grammatical database project developing computer programs to do sandhi according to Pāṇini's rules and to transliterate. I developed programs to transliterate into Peter Freund's Vedic Font for Devanāgarī and Madhav Deshpande's ManjushreeCSX Font for Roman diacritics. I developed programs to assist in sandhi analysis and inflectional identification with the help of Gabriel Cheifetz, a Sanskrit and computational linguistics student at Brown funded by Brown University Undergraduate Teaching and Research Assistantships 1995-97. I developed programs to extract inflectional identifiers, lexical identifiers, and proper names from the grammar file, and to make a word-index with the help of Melissa Cheng, a computer science student funded by a Brown University Curricular Advising Program Fellowship 1999-2000.

Over the past three years, I developed the channels to present the data. In 1998-99, I developed a web-based Sanskrit Reader display program at Brown called *Kramapāṭha: A foreign language reader for the sequential unfoldment of knowledge* with the assistance of Ralph Bunker, Professor of computer science at Maharishi University of Management, under a grant from the Consortium for Language Teaching and Learning. Professor Bunker wrote a C++ program to transform the seven files that comprise the Ramopakhyana database into a single, indexed, web-based file. He also wrote the Java applet that uses this file to display the text in a web-browser. The system displays Devanāgarī and diacritics dynamically on the users screen without the necessity of downloading any fonts. The program allows a student to view the information as needed by pointing and clicking.

In October 1999 I contracted with the Scholarly Technology Group at Brown to hire their Project Consultant Kim Plofker, my colleague in the Department of History of Mathematics, to write programs in Perl to produce camera-ready copy for the printed version of the Rāmopākhyāna. She prepared TEX Font Metric Files of Peter Freund's Vedic Font for the Devanāgarī and Madhav Deshpande's ManjushreeCSX Font for the Roman diacritics. She wrote a Perl program to collect the information to be printed on each page from keyed records in the seven different files of the database I prepared, and to write a set of files interpretable by the TEX typesetting system to produce the printed text. Davide Cervone of Union College kindly provided some of the TeX macros used. In the autumn of 2000, Malcolm Hyman, a Brown graduate student in Classics, wrote Perl routines to hyphenate and alphabetize Sanskrit, and to streamline the print production procedure.

Virtually with the push of a button, I can now produce, from a single database consisting of seven text files containing information of the types contained in this book and described in Chapter II of the Introduction, both a web-based electronic reader and print-ready copy. I and my student Ryan Overbey have already prepared the database of the fourth aṁśa of the *Viṣṇupurāṇa* to be the second text in the series of web-based and printed Sanskrit independent-study texts. I invite other Sanskrit scholars who would like to contribute to the series to contact me: http://www.brown.edu/Departments/Classics/Scharf.

A second grant from the Consortium for Language Teaching and Learning has allowed me to add sound, including the full Sanskrit recitation of the Rāmopākhyāna, and extensive dynamic indices, programmed by Malcolm Hyman, to the web display of the Sanskrit texts. This summer we established a digital library to house our growing body of text and tools for Sanksrit pedagogy and research called, "The Sanskrit Library." We invite students interested in learning Sanskrit and scholars interested in linguistic research in Sanskrit to visit the Sanskrit Library at sanskritlibrary.org.

Acknowledgements

I am grateful to all the individuals and institutions mentioned in the preceding section for their assistance and patience in preparing this text for publication and also to the Bhandarkar Oriental Research Institute in Pune for permission to include the text of the critical edition.

Introduction

I. Divine, Historical, and Spiritual Dimensions of the Story of Rāma, and its Place in the *Mahābhārata*.

The story of Rāma is a rich, multi-dimensional, multi-layered, organic narrative fabric. Alive and growing, it has and continues to incorporate, embody, and represent the cultural life of the countless redactors who have contributed threads to the various dimensions of the story. Three prominent dimensions interwoven in the story are the human drama of a man overcoming deprivation and sorrow by rescuing his abducted wife and slaying her abductor in battle, the divine victory of the gods over the demons won on the human battlefield, and the spiritual enlightenment of the individual self realizing its unbounded nature.

As one compares various versions of the story with each other, one can distinguish the threads of the human, divine, and spiritual dimensions unique to each redaction. One can segregate these strands even in the earliest extant layers of the narrative, namely in the *Rāmāyaṇa* and the Rāmopākhyāna of the *Mahābhārata*, where the expectation that Rāma is divine hasn't been thoroughly imposed on the text. By analyzing the narrative one can unravel supplementary strands to isolate and identify the original thread of plot around which the others have built. While this exercise leads one to identify the human dimension of the story as historically prior, one must recognize that its sythesis with the divine dimension accounts for its continuing popularity and survival. The anthropomorphic divine dimension, in turn, at once distinct from the more abstract spiritual dimension of the story, illuminates the perennial spiritual knowledge which resonates with life and vibrancy in much of Indian literature.

A. The Story of Rāma

The story of Rāma is the most popular story in all of India and a masterpiece of world literature. In its most ancient extant version, it is told in Vālmīki's large epic poem *Rāmāyaṇa*, itself composed over several centuries and reaching its present shape by the 4th century C.E. It is then summarized in the Rāmopākhyāna in the great epic *Mahābhārata*, composed over a longer period, beginning a century earlier and reaching its present shape about a century later. More than 35 other major Sanskrit works retell the story of Rāma, including historical compilations, narratives, dramas, and philosophical treatises.[1] Numerous versions in every modern Indian language and those of Southeast Asia also retell it. The religious cultures of Jainism, Buddhism and Islam have adopted it, and through Buddhist affiliations there arose Tibetan and Khotanese versions. As stories of an unnamed king, it was redacted in two full Chinese versions dating to 251 and 472 C.E. and later in Japanese versions as early as the 12th century. The story continues to be retold in both traditional and contemporary media. It is reenacted every autumn in Ramnagar and Varanasi in the ten-day outdoor dramatic performance *rāmalīlā* culminating in Rāma's victory on Victory Day (*vijayadaśamī*). It has been made into a movie, and, in 1987, into a television series which captured the attention of the Indian people to such an extent that business ceased and the streets were deserted during the hour it aired.

1. The Human Dimension

The story begins in Ayodhyā where king Daśaratha lives with his three wives (Kausalyā, Kaikeyī, and Sumitrā), and four sons (Rāma, Bharata, Lakṣmaṇa, and Śatrughna). When Kaikeyī learns that her husband is preparing to consecrate Kausalyā's son Rāma as crown-prince, she asks the king to fulfill the wish he had promised her when she saved his life, a wish she had deferred. Upon his assent, she requests that her son Bharata be consecrated crown-prince instead of Rāma and that Rāma be banished to the forest. Although the king remains silent, Rāma departs for the forest immediately to preserve his father's word. He is accompanied by his wife Sītā and Sumitrā's elder son Lakṣmaṇa. His father dies in grief at his departure, and Kaikeyī's son Bharata, for whom his mother made the request in his absence, refuses the crown and sets out to bring Rāma back. When Rāma refuses to return out of insistence to carry out the word of their father, Bharata sympathetically adopts the life of a spiritual practitioner, exiles himself to a small village, and rules the kingdom in Rāma's name from there. Rāma enters Daṇḍaka's forest where he dwells with Sītā and Lakṣmaṇa in a hermitage on the bank of the Godāvarī River. There he slays Rākṣasas, including Rāvaṇa's brother Khara, to protect spiritual practitioners and safeguard dharma, and urges Lakṣmaṇa to disfigure Rāvaṇa's sister Śūrpaṇakhā. In revenge, Rāvaṇa abducts Sītā from their hermitage, after his former minister Mārīca draws Rāma and Lakṣmaṇa away, and takes her to his capital Laṅkā. Rāma contracts an alliance with Sugrīva whom he installs as king of the monkeys by slaying his elder brother Vālin in exchange for Sugrīva's help in finding and recovering Sītā. He then marches on Laṅkā with Sugrīva and his army of monkeys and bears, accepts the allegiance of Rāvaṇa's younger brother Vibhīṣaṇa, defeats Rāvaṇa, installs Vibhīṣaṇa as king of Laṅkā, reunites with his wife Sītā and returns to Ayodhyā where his half-brother Bharata joyfully restores the kingdom to him.

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[1] See appendix: Versions of the Story of Rāma.

2. The Divine Dimension

A divine dimension embraces the story of Rāma providing the impetus for the birth of Rāma, his brothers, and their companions and cluminating in the achievement of the divine purpose. After he has been granted the boon by the creator god Brahmā that he be unslayable by gods, demons, and other classes of creatures, the Rākṣasa Rāvaṇa, wreaks havoc upon the three worlds. The gods and other righteous beings, unable to control him, approach Brahmā for help. Since Rāvaṇa neglected to include humans when he requested his boon, Viṣṇu incarnates in human form in order to slay him, and various classes of beings take birth, particularly as monkeys, in order to accompany him in the endeavor.

B. The Rāmopākhyāna

Consisting of about 25,000 verses in Vālmīki's *Rāmāyaṇa*, the story of Rāma was summarized in 704 verses in eighteen chapters in the Rāmopākhyāna, which comprises chapters 258-275 of the Āraṇyaka Parvan of the great epic *Mahābhārata*. The story is introduced in chapter 257, where king Yudhiṣṭhira, dejected over the recent abduction of his wife and the exile of his family to the forest, asks the sage Mārkaṇḍeya, "Have you seen or even heard of any man more unfortunate than I?" Mārkaṇḍeya uplifts Yudhiṣṭhira by telling him of Rāma, who, after similarly being exiled to the forest and having his wife abducted, eventually regained his kingdom. He concludes the story in chapter 276 where, he encourages Yudhiṣṭhira to be resolute and not to despair (276.2) because he is virtuous (276.2) and great-souled (276.13), and he spells out the moral of the story in verses 4-12. "All aims attend upon the one who has companions" (276.5), he remonstrates after reminding Yudhiṣṭhira that Indra, the king of the gods, was victorious "by allying with the Maruts" (276.4). "Why do you despair," he asks, "with these companions" (276.7), pointing out Yudhiṣṭhira's mighty brothers who could conquer even Indra and the Maruts. Before recapitulating their recent recovery of their common wife Kṛṣṇā and their defeat of her abductor (276.9-10), he fortells, "You will conquer all enemies in battle with these god-like great archers as companions" (276.8). Finally, Mārkaṇḍeya concludes from the story just narrated in the Rāmopākhyāna, "With companions, Rāma slew Rāvaṇa in battle and recovered Sītā, having the monkeys and bears belonging to different species as his friends. Think about it!" (276.11-12). Yudhiṣṭhira then abandons his sorrow and in due time, after contracting many alliances, defeats his evil cousin in battle and recovers his kingdom.

C. Textual Limits to the Divine Dimension

The divine dimension of the story acknowledges Rāma's humanity by necessitating Viṣṇu's incarnation in human form: Rāvaṇa can be slain only by a human due to the omission of the human (*ṛte manuṣyāt*) from the classes of creatures from whom Brahmā grants Rāvaṇa invincibility (259.26). However, while the divine dimension of the story of Rāma recognizes Rāma's humanity, it remains peripheral to the human story due to textual limitations of its narration and character limitations of its principal hero. Textually, the divine dimension of the story is not well intergrated into the narrative of Rāma either in the *Rāmāyaṇa* or in the Rāmopākhyāna. In both it is narrated in peripheral sections forming later additions to the text. Moreover, the narration of the story in response to Yudhiṣṭhira's question whether there is any man (*nara*) less fortunate than he (257.10) affirms Rāma's humanity and suggests that the story did not include its divine dimension when the Rāmopākhyāna was inserted into the *Mahābhārata.*

The divinity of the character of Rāma remains incompatible with his human shortcomings. Through the bulk of the story Rāma behaves as a human unaware of having the status of the supreme god Viṣṇu, as do his brothers, and Sītā betrays no knowledge of her status as Viṣṇu's consort Lakṣmī. Although the divine dimension of the story itself acknowledges Rāma's humanity, the human limitations Rāma displays in emotion, intelligence, and ethical judgement are irreconciliable with those expected of the supreme absolute, even incarnate in human form. Not only western scholars find them so. The literary tradition of the text itself reveals the dissatisfaction various redactors of the story have with these human limitations by the fact that they adapt the story to reconcile them with higher ideals. In the various versions of the story of Rāma in the long history of its retelling, redactors have infused their concerns into the altering narrative through their adaptations. Comparison of the various versions discloses which passages are adaptations. Investigating the nature of these adaptations reveals the concerns which inspired them, whether they be the adaptor's private concerns or those of their times and cultures, whether they be spiritual, psychological, social, or ethical.

1. Limits in the *Rāmāyaṇa*

In the *Rāmāyaṇa*, the incarnation of Viṣṇu as Daśaratha's sons and their reentrance into Viṣṇu's body are narrated in the first and final books. The presence of concluding verses and collophons, the mention of the recitation of the *Rāmāyaṇa* by Rāma's sons, and the participation of its author in its own Bāla and Uttarakāṇḍa's signal that these are subsequent additions to the *Rāmāyaṇa*.[2] Three chapters interrupting the surrounding narrative in the Bālakāṇḍa (1.14-16) describe Rāvaṇa agitating the worlds, Viṣṇu taking birth as Daśaratha's four sons (1.14.18) at the request of the gods, and the gods following Viṣṇu in birth to be his companions. While Daśaratha is performing a rite to obtain sons, a divine man rises from the fire and gives rice-pudding to Daśaratha with instructions to feed it to his three wives (1.15.8-18). Daśaratha feeds half to Kausalyā, one quarter to Sumitrā, one eighth to Kaikeyī, and then the remaining eighth to Sumitrā (1.15.24-28). Three verses in the next chapter describe the portion of Viṣṇu in each son born. Kausalyā gives birth to Rāma as a half-portion of Viṣṇu, Kaikeyī to Bharata as a quarter portion, and Sumitrā to Lakṣmaṇa and Śatrughna, each as a half portion (1.17.6-9).[3] At the end of the Uttarakāṇḍa, when Lakṣmaṇa restrains his breath at the bank of the Sarayū river (15) and Indra brings him to heaven, the gods honor him as the fourth part of Viṣṇu (7.96.17-18), and when Rāma enters the Sarayū river with Bharata and Śatrughna followed by all his subjects, Brahmā welcomes Rāma and enjoins him to enter his own body of Viṣṇu with his brothers (7.100.6-10).

One chapter near the end of the Yuddhakāṇḍa (6.105) has the gods disclose the divine status of himself and Sītā to Rāma; yet in doing so it reaffirms their humanity and ignorance of their divine status throughout the narrative. When all the gods arrive upon Sītā's entrance into the fire after Rāma rejects her, they asks Rāma how he does not recognize himself as the best of the host of gods (6.105.5). "For," they tell him, "you are the self-existent initial creator of the three worlds" (6.105.6) and reprimand him for disregarding Sītā "as if [he] were an ordinary human" (6.105.8). When Rāma answers that he considers himself to be human, Brahmā tells him that he is the immutable absolute (*brahman*), the supreme soul Viṣṇu, that Sītā is Lakṣmī, and that he entered human form to slay Rāvaṇa and bids him be content and return to heaven since the job has been done (6.105.10-27).

---

[2] See Brockington, *Righteous Rāma.*

[3] If the portions of Viṣṇu in each son corresponded to the proportions of rice-pudding in each portion the three wives ate, one would expect Rāma, Lakṣmaṇa, Bharata, and Śatrughna to be one half, one quarter, one eighth, and again one eighth portions of Viṣṇu respectively; moreover, Laksmaṇa is counted as a quarter portion of Viṣṇu upon his return. However, the mysteries of portions of the divine and of rice-pudding need not be constrained by arithmetic.

Besides this disclosure of Rāma's divine status, the Yuddhakāṇḍa refers to the divinity of the brothers only twice. The wise Rākṣasa Mālyavat, Rāvaṇa's maternal grandfather, tells Rāvaṇa that he considers Rāma to be Viṣṇu incarnate and advises him to make peace with him (6.26.31-32). Later Lakṣmaṇa remembers himself to be a portion of Viṣṇu when Rāvaṇa knocks him out by striking him between his breasts with Brahmā's weapon (6.47.104). Rāvaṇa is astonished seeing him as such when he is unable to budge him after trying to lift him in his arms (6.47.107). Lakṣmaṇa regains consciousness and is healed remembering himself as a portion of Viṣṇu (6.47.115).

In the bulk of the *Rāmāyaṇa*, however, no association is made between Rāma and Viṣṇu. In fact, such an association is explicitly denied. When Hanūmat is caught destroying the garden in Rāvaṇa's palace, Prahasta asks him whether he has been sent by Viṣṇu, among others (5.48.7). Hanūmat denies that he has (5.48.7), while affirming that he is a messenger of Rāma (5.48.16). Neither associates Viṣṇu with Rāma.

2. Limits in the Rāmopākhyāna

In the Rāmopākhyāna, the narration of the episodes of Rāvaṇa terrorizing the world and the birth of Viṣṇu and the other gods sits awkwardly in chapters 259-60. Mārkaṇḍeya answers Yudhiṣṭhira's initial query, whether he has seen anyone more miserable than he, in just three verses (258.1-3). Yudhiṣṭhira then poses several additional questions (258.4): first about Rāma's lineage, second about his might, third about Rāvaṇa's lineage, and fourth about the cause of the hostility between them. Then (258.5) he expresses his desire to hear about Rāma's deeds. Mārkaṇḍeya answers the first question in the next three verses (258.6-9), which make no mention of the incarnation of Viṣṇu. After a transitional sentence in which he promises to do so (258.10), he answers the third question in the next fourteen verses (258.11-259.8). The remainder of the chapter narrates how Rāvaṇa obtained his boon of invincibility from Brahmā and terrorized the worlds (259.9-40), and the next chapter (260) narrates the plea of the gods for help and the incarnation of Viṣṇu and the gods. In the verse immediately following

(261.1), Yudhiṣṭhira acknowledges the narration of the birth of Rāma, etc. (*rāmādi*), and asks to hear how Rāma, Lakṣmaṇa, and Sītā were banished. He remains silent for the remainder of the story.

The narrative intervening between Yudhiṣṭhira's two interjections is excessive in addressing the third question about Rāvaṇa's lineage (14 verses in comparison to 3 verses in answer to the first question about Rāma's) and fails to answer the second and fourth questions, which remain unanswered until chapter 261. The narration of the episodes from Rāvaṇa's rise to power through the descent of Viṣṇu and the gods (259.9-260.15) neither answers Yudhiṣṭhira's previous questions nor meets his subsequent acknowledgement, because Yudhiṣṭhira has not previously learned of any connection between Viṣṇu and Rāma, and because it would be overly generous to stretch 'etc.' in 261.1 to include Viṣṇu and the gods when no question was posed about them.

The Rāmopākhyāna never explicitly identifies Rāma with Viṣṇu. While Brahmā mentions the incarnation of Viṣṇu in human form (260.5) and enjoins the gods to progenerate sons in bears and monkeys to be his companions (260.7), he does not specify the human form or forms in which he incarnates. Similarly, the Rāmopākhyāna does not include the reentrance of Rāma or his brothers into Viṣṇu's body. It ends with the return of Rāma, Sītā, and Lakṣmaṇa to Ayodhyā, followed by Rāma's coronation, and his performance of ten Aśvamedha Vedic performances. It does not include the contents of the Uttarakāṇḍa, a late addition to the *Rāmāyaṇa*, in which Rāma banishes Sītā when he learns of rumors criticizing him for accepting her back after she had been with another man. When all the gods arrive upon Rāma's initial rejection of her after Rāvaṇa's defeat, Brahmā tells Rāma that in slaying Rāvaṇa he has brought down an enemy of the gods (275.30) and carried out a great obligation for the gods (275.34). He even goes so far as to address him, "immortal-like one" (275.34), but he does not identify him with the absolute or with Viṣṇu. In fact, the only other mention of Viṣṇu in the Rāmopākhyāna is as the presiding deity of the constellation under which Rāma is consecrated king upon his return to Ayodhyā (275.65).

Mārkaṇḍeya's narration of the divine episodes in chapters 259-60 awkwardly interrupts his response to Yudhiṣṭhira's questions. His narration of the only other major divine episode, i.e. the appearance of the gods at Sītā's rejection, is confined to a single scene which is brought into question in our subsequent consideration of the ethical status of Rāma's action. The Rāmopākhyāna never assumes Rāma has the status of Viṣṇu, never, in fact, even identifying Rāma with Viṣṇu. Therefore, the narration of the story of Rāma in the Rāmopākhyāṇa would proceed smoothly without including the divine dimension at all.

D. Rāma and Sītā's Humanity

1. Human Emotions, Intelligence, etc.

Throughout the Rāmopākhyāna, Rāma behaves very much as a human. He displays human emotions, human reasoning, human effort, and human vulnerability. He displays human emotions on numerous occasions. He sickens (*paryatapyata*) when he realizes that he has been drawn away from the hermitage by a Rākṣasa (262.12) and then rushes back with his heart burning (*dahyamānena...hṛdā* 263.15). He and Lakṣmaṇa are "filled with sorrow and grief" (*duḥkhaśokasamāviṣṭa*) and "agitated" (*ardita*) when they set out in search of Sītā (263.23). When he and Lakṣmaṇa reach the river Pampā, he is "plunged in sorrow over the abduction of Sītā" (264.1). There he laments "pained (*abhisaṁtapta*) by the arrow of love" (264.3), and needs Lakṣmaṇa to help him regain his constitution. Lakṣmaṇa does so by reminding him, "This sort of emotion is not able to touch you." This is so not because he is divine, but rather because disease is unable to touch "a man (*puruṣa*) of healthy habits, possessed of the self" (264.4). Rāma is again "dispirited" (*durmanas*) remembering Sītā while staying atop Mount Mālyavat (266.4).

Rāma displays other human traits as well. He uses human reasoning to infer (*anumānena mene*) that Hanūmat has seen Sītā (266.29). Lakṣmaṇa explicitly urges Rāma to rescue Sītā "by human effort and intelligence!" (*puruṣakāreṇa buddhyā ca*) (264.5). Rāma needs to be told by Lakṣmaṇa to slay the images of himself which Rāvaṇa makes (274.11) and needs to be reassured by Vibhīṣaṇa that Mātali is not a fake (274.15). Defeated (272.26) and bound with arrows (373.1) by Indrajit, Rāma and Lakṣmaṇa, are brought back to consciousness by Vibhīṣaṇa and healed by Sugrīva (273.5-7). Sītā too behaves as a human. She, in fact, explicitly refers to her own humanity when she tells Rāvaṇa, in answer to his request for her to marry him, that "a pitiable human wife (*bhāryā mānuṣī kṛpaṇā*)" would not be suitable for him (265.21).

2. Rāma's Ethics

The ethical propriety of some of Rāma's actions is less than ideal. Three deeds in particular deserve censure: his telling Lakṣmaṇa to mutilate Śūrpaṇakhā, his slaying of Vālin, and his rejection of Sītā.

a. The mutilation of Śūrpaṇakhā

The Rāmopākhyāna narrates only that Śūrpaṇakhā brought about hostilities between Rāma and Rāvaṇa's brother Khara, that Rāma slew

Khara and Dūṣaṇa, and that Śūrpaṇakhā, whose nose and lips had been cut, sought refuge with her brother Rāvaṇa in Laṅkā (261.41-45). The *Rāmāyaṇa*, however, supplies details of how Śūrpaṇakhā brought about hostilities, and it implicates Rāma himself as responsible. Śūrpaṇakhā approaches Rāma sitting telling stories with Lakṣmaṇa and Sītā. When she proposes to marry him and to eat Lakṣmaṇa and Sītā, Rāma jokingly demurs on the grounds that she wouldn't enjoy being a co-wife to Sītā. He suggests rather that she take the unmarried Lakṣmaṇa who wants a wife. When Śūrpaṇakhā proposes to Lakṣmaṇa, he too jokingly demurs. His grounds are that she would be happier as the younger co-wife of Rāma, of whom he is merely the servant and who would abandon his old, ugly wife for her. Śūrpaṇakhā, not comprehending that Rāma and Lakṣmaṇa are toying with her, again proposes to marry Rama and to eat Sītā. When she suddenly rushes towards Sītā, Rāma reproves Lakṣmaṇa for (merely) joking with cruel ignobles (*anārya* 'non-Aryan') and tells him to mutilate Śūrpaṇakhā, whereupon Lakṣmaṇa cuts off her ears and nose (R. 3.16.21-17.21).

Rāma's nasty toying with Śūrpaṇakhā and his bidding Lakṣmaṇa to mutilate her lead directly to war with her brother Khara and prompt Rāvaṇa to take revenge by abducting Sītā. While Rāma cannot be held responsible for the excessive countermeasures of her relatives, he certainly provoked them and regardless of them must be held responsible for his own injudicious excesses against Śūrpaṇakhā.

b. The slaying of Vālin

According to the terms of his treaty with Sugrīva (264.11-14, 21), Rāma slays Sugrīva's elder brother Vālin and installs Sugrīva as king in Kiṣkindhā in exchange for his help in finding and recovering Sītā. He slays Vālin by shooting him with an arrow from hiding while Vālin is engaged in one-on-one combat with Sugrīva. The texts themselves censure Rāma's foul deed by the fact that the dying victim rebukes him for it (264.35-38). While it may be true that Vālin transgressed against Sugrīva by banishing him from the kingdom, taking his wife Rumā, imprisoning his friends, and attempting to assassinate him (R. 4.8.31-33, 4.10.21-22), these excesses originated from grounded suspicions. When he overcame the demon Māyāvin in his cave, instead of finding Sugrīva at the mouth of the cave where he had asked him to remain guard, he found the mouth of the cave blocked and Sugrīva sitting in his place on the throne. Although Vālin had rejected Sugrīva's explanations, apologies, and gestures to return the kingdom and serve his brother again as he had previously (R. 4.10.1-7), Rāma himself makes no effort at conciliation and hears no testimony from Vālin. He simply passes judgement (*kṛtakilbiṣa* R. 4.8.23) and assasinates him for taking

Sugrīva's wife (*bhāryāpahārin* R. 4.8.20, R. 4.10.28) even though Sugrīva had taken his wife Tārā after blocking the mouth of the cave and assuming the throne in Kiṣkindhā (R. 4.45.8, 4.54.3).[4]

c. The rejection of Sītā

In the Rāmopākhyāna, when the aged Rākṣasa Avindhya presents Sītā to him after Rāvaṇa's defeat (275.6-7), Rāma initially rejects her. He tells her he has done his duty in liberating her from Rāvaṇa and bids her to go because a man resolute in dharma cannot support a woman who has been in another man's arms and because he will not be able to enjoy her now that she has been polluted, even if her own conduct was good (275.10-13). He accepts her (275.38) only after Brahmā, Vāyu, Agni, Varuṇa, and his deceased father vouch for her purity and urge him to do so (275.17-35). Vāyu testifies that she is sinless (275.26), Agni that she has "not gone astray even very minutely" (275.27), and Brahmā that Rāvaṇa couldn't have raped her because his body would have burst into a hundred pieces due to the curse of Nalakūbara, whose bride he had raped previously (275.32-34).

In the *Rāmāyaṇa*, Rāma accepts her again only after Agni, the fire which she enters in order to prove her devotion, restores her to him (R. 6.106.3-20). After their return to Ayodhyā, however, he commands Lakṣmaṇa (R. 7.44.15-17) to take her to the other side of the Ganges near Valmīki's hermitage and to abandon her (R. 7.46.13-15, 7.47.14-15) out of his concern for public opinion (R. 7.87.14-15, 20, R. 7.88.3) because of complaints about the example he set by accepting her back (R. 7.42.16-19).

That he should cast off the innocent victim of abduction out of his or the public's unsubstantiated suspicion of her abductor's physical violation of her certainly offends contemporary western ethical sensibilities. But beyond cultural prejudice, internal literary evidence reveals that it offends ancient Indian sensibilities as well. Characters in both the Rāmopākhyāna and the *Rāmāyaṇa* express their disapproval. In response to his rejection of her in the Rāmopākhyāna, the monkeys become motionless and their breaths become still (275.16), and Brahmā, a whole host of gods, and Rāma's father appear to object (275.17-20).

Similarly, when Sītā enters the fire at the end of the Yuddhakāṇḍa in the *Rāmāyaṇa*, the gods Vaiśravaṇa, Yama, Indra, Varuṇa, Śiva, and Brahmā arrive. Addressing Rāma as the creator of the whole world and best of the wise, they question his indifference to Sītā falling into the flames (R. 6.105.5) and scold him for being indifferent to her like an ordinary man (R. 6.105.8). The text describes Rāma's speech rejecting Sītā as harsh (*paruṣa* R. 6.103.12, 104.1, *rūkṣa* R. 6.104.2). In her response, Sītā herself criticizes Rāma for addressing her "as a common man addresses an ordinary woman" (R. 6.104.5) and for prejudicial judgement against her as a woman. She asks him to judge her by her own behavior in her vow to him rather than suspecting womankind (*strīṇām...jāti, strītva*) generically by prevalent behavior (R. 6.104.6-7). She faults him for setting womankind generically before himself like a worthless man and ignoring her devotion and good conduct, rather than making the specifics of her behavior, which are well known to him, the standard of his judgement (R. 6.104.14-16). In the Uttarakāṇḍa, Lakṣmaṇa is tormented while carrying out Rāma's command to abandon Sītā and tells her, "You have been abandoned by the king fearful of the criticism of his citizens even though you are faultless in my view" (R. 7.46.13).

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[4] See Tārā, Rāma, Vālin, and Sugrīva in the Glossary of Proper Names, 264.11-39, and R. 4.8.16-4.10.23. Matilal (1982), however, argues that Rāma's deed formally accords with dharma.

The fact that Rāma ultimately seeks reconciliation with Sītā after their sons sing the *Rāmāyaṇa* to him at his performance of an Aśvamedha Vedic ceremony (R. 7.86.4-6, R. 7.88.4) testifies to the Uttarakāṇḍa's discomfort with his banishing her. Vālmīki presents Sītā to him before the whole world, which gathers to witness her swear another oath. Describing her as impeccable, dharma-practicing, of pure conduct, true to her vows, and devoted to her husband, he says, "she will give proof to you who are fearful of public criticism" (R. 7.87.14-15). Rāma himself, acknowledging that she had previously given proof in the presence of the gods, answers, "Sītā was abandoned by me, even though I knew that she was sinless, out of fear of the public." After asking Vālmīki for forgiveness (*tad bhavān kṣantum arhasi* R. 7.88.3), he says, "Let me be pleased with the pure princess of Mithilā in the midst of the whole world" (R. 7.88.4). Sītā gives the second proof of her fidelity but denies Rāma a second chance. With a nod from Vālmīki, she swears, "If I never even think of anyone other than Rāma with my mind let the goddess Earth open to receive me." At once, a supreme, gem-studded celestial throne rises out of the earth on the heads of powerful serpents, the goddess Earth takes Sītā in her arms, seats her on it, and descends into the earth again (7.88.10-14).

E. Moral Versus Mundane Factors in Sītā's Rejection

Close analysis of the arguments defending Sītā and justifying Rāma's rejection of her reveal a distinction between internal and external factors, both in the *Rāmāyaṇa* and in the Rāmopākhyāna. Internal factors such as Rāma's suspicion and Sītā's fidelity are distinguished from and set in opposition to external factors such as public opinion and physical impurity. This distinction is apparent despite being blurred by the incongruency of charges and replies, answering an external charge with an internal defense and vice versa. While Rāma indicts Sītā for physical impurity, her defense denies her complicity rather than her pollution. While her defense attests to her pure intentions and conduct, justifications of Rāma's rejection of her point to public opinion.

The incongruity of Sītā's defense with Rāma's accusations is particularly pointed in the Rāmopākhyāna. Although Rāma rejects Sītā, regardless of her conduct, because she has been in another man's arms and is polluted, Sītā, Vāyu, and Agni defend the purity of her conduct rather than the purity of her body. She asks the wind and the elements to release her life breaths if she has sinned (*pāpaṁ carāmi*), and Vāyu and Agni assert that she is sinless (*apāpa*) and has not gone astray (*na aparādhyati*). Even Brahmā's testimony, which does certify her physical purity, is incongruent with the charges. The certification of her physical purity is valid only under the assumption that her intentions were pure. Nalakūbara's curse protects a woman from Rāvaṇa's touch only if she is unwilling (*akāma*), not if she is willing.

In the *Rāmāyaṇa*, Rāma raises doubts both about Sītā's conduct (R. 6.103.17) and about her physical purity. He raises the issue of physical violation by inferring that Rāvaṇa has violated her and questioning the possibility of receiving her again. He asks, "How could I, representing a great family, take you back after you have fallen into Rāvaṇa's lap and been beheld by his filthy vision?" (R. 6.103.20). The question assumes his inference, "For Rāvaṇa is not going to allow you moving about in his own house to disregard him for long after beholding you, divinely beautiful and pleasing, Sītā (6.103.24)."

Incongruently in reply, Sītā does not deny physical violation; she denies only misconduct and infidelity. She admits that her body came into contact with another but argues that it was against her will and beyond her control, that it was fate that transgressed, not she (R. 6.104.8). "What is under my control, my heart," she says, "is devoted to you" (R. 6.104.9). She then undertakes the fire ordeal to prove her fidelity, not to incinerate the pollution of Rāvaṇa's touch. She enters the flames asking Agni to grant her protection, "as my heart has never left Rāma" (R. 6.104.25). Agni restores her to Rāma, thereby certifying her good conduct and fidelity, not her physical purity (R. 6.106.1-9). He testifies that she did not transgress, is sinless in speech, mind, memory, and glance, was taken against her will, is of pure emotion, is completely devoted to and always thinking of Rāma, and never gave place to a single thought for Rāvaṇa (R. 6.106.4-9).

Despite the fact that the distinction between internal and external factors is blurred by the incongruency of charges and replies, it is evident that Rāma's rejection of Sītā is founded upon the external factors of her having been polluted by Rāvaṇa's touch and his concern for public opinion, while the internal factor, her fidelity, is diminished and even denied. After Agni vouches for Sītā's fidelity, Rāma denies that he ever doubted it. He asserts that he knows Sītā keeps her thoughts on him, is devoted to him, and has only him in her heart (R. 6.106.13). He disregarded Sītā entering the fire, he parries, "for the sake of proving it to the three worlds" (R. 6.106.14).

The external factors adduced as grounds for Sītā's initial rejection in Laṅkā and for her subsequent banishment as narrated in the Uttarakāṇḍa, however, are insufficient grounds for the indictments and punishments for which they are adduced. If Rāvaṇa's touch rather than Sītā's infidelity is the reason for rejecting her, then why doesn't Rāma reject Lakṣmaṇa whom Rāvaṇa has taken in his arms (§IC1, R. 6.47.107)? If the case is distinguished when it concerns a man's wife, why doesn't he reject Sītā after rescuing her from Virādha who abducts her prior to Rāvaṇa in the Araṇyakāṇḍa of the *Rāmāyaṇa* (R. 3.2-3)? Why doesn't Yudhiṣṭhira reject Kṛṣṇā after slaying her abductor Jayadratha? One could argue for distinguishing Sītā's case from the latter two on the grounds that they are brief while Sītā dwells in Rāvaṇa's house for several months. Rāma does ask when initially rejecting Sītā, "What man born in a noble family would take back a woman who has dwelt in another man's house?" (R. 6.103.19). But how long does it take? If Yudhiṣṭhira could accept Kṛṣṇā back and Rāma could accept Sītā back after Virādha's abduction, why can't he accept her back after defeating Rāvaṇa? If physical impurity is not the reason for rejecting Sītā, why is it adduced? Why isn't suspicion of Sītā's infidelity a good reason?

If Rāma does truly believe in Sītā's fidelity, his rejecting her in Laṅkā and subsequently banishing her can only have to do with public opinion. His rejection of her in Laṅkā gives her the opportunity to prove her innocence to the armies of monkeys and bears and Rākṣasas, or, more generously as he claims, to the three worlds. But if her innocence has been proven to the three worlds in Laṅkā, how can public criticism of his accepting her back arise subsequently, and why is this criticism accepted as legitimate grounds for her banishment? Is the demonstration of her fidelity in Laṅkā unacceptable evidence for the citizens of Ayodhyā that they require a second? If so, why not offer her the opportunity to prove her innocence right away by publicly rejecting her immediately, rather than commanding Lakṣmaṇa to escort her quietly to the edge of the kingdom to abandon her to live in sorrow divorced from her husband until her children grow up? If public censure is grounds for banishing her because accepting back one's wife after she has dwelt in another man's house sets a bad example for the populace (R. 7.42.16-19), what kind of example does it set to punish the innocent victim of abduction on the grounds of unsubstantiated suspicion of her impurity or infidelity?

F. Moral Revisionism in Narrative Adaptation

If the external factors adduced as grounds for Sītā's initial rejection and subsequent banishment are insufficient to justify Rāma's actions, one can only accept that what motivates him is suspicion of Sītā's infidelity. If that is so, why are Rāma's accusations incongruent with Sītā's defense? In particular, why do both the Rāmopākhyāna and the *Rāmāyaṇa* dislocate the charges against Sītā from the realm of her heart to the realm of her body and from the realm of Rāma's suspicion to that of his reputation? The transfer of Rāma's accusations from internal factors to external factors must be recognized as a mechanism of redactors to defend Rāma against criticism that he punished Sītā undeservedly.

If what is at issue is Sītā's fidelity, i.e. the disposition of her heart and will, any punishment meted out to her is a punishment of her infidelity, her intentional misconduct. Rāma is the agent of this punishment in his rebuttal of her at Laṅkā and in his subsequent banishment of her from Ayodhyā. Hence Rāma's punishment of Sītā is pitted directly against Sītā's inner disposition, and the assertion of Sītā's innocence and fidelity is therefore an implicit criticism of Rāma's rejection of her. The opposition between Rāma's rejection of Sītā and the undeservability of Sītā's punishment must shift into other realms if both the impeccability of Rāma's behavior and Sītā's fidelity are to be preserved.

It becomes more imperative to remove the opposition from their inner selves as Rāma and Sītā's status is raised from that of ordinary human beings to exemplars of human conduct and ultimately to the self-conscious incarnations of omniscient, compassionate deities. Subsequent redactions of the story of Rāma have altered the narrative in response to psychological discomfort with Sītā's pollution and ethical discomfort with Rāma's rejection of her in earlier narratives. Rāmānanda in his *Adhyātmarāmāyaṇa* (14th c.) and Tulasīdāsa in his *Rāmacaritamānasa* (1574-77), for example, adopt the device of the shadow Sītā to remove the stain of Rāvaṇa's touch completely from the real Sītā, to shield her from the sorrow and humiliation of Rāma's rejection, and to relieve Rāma of the role of her unjust and incompassionate accuser. Rāvaṇa abducts the shadow Sītā, whom Rāma rejects and the fire consumes before it returns the real Sītā, unsullied, to her husband. Thereby the fully self-conscious incarnations of Viṣṇu and Lakṣmī remain impeccable both mentally and physically.[5]

Conversely, the trend of adapting the text to defend their behavior as Rāma and Sītā become associated with Viṣṇu and Lakṣmī and elevated to divine status begins before the finalization of the extant versions of the *Rāmāyaṇa* and Rāmopākhyāna. The textual factors discussed in §IC disclose that these texts incorporate adaptations to earlier versions of the story. It is very probable that earlier versions of the story of Rāma excluded, not only the subject matter of the Bāla and Uttara Kāṇḍas of the *Rāmāyaṇa*, but also the entire episode of Rāma's rejection of Sītā, her ordeal to prove her purity, and the arrival of the gods. It is even likely that versions of the Rāmopākhyāna of the *Mahābhārata* and the Yuddhakāṇḍa of the *Rāmāyaṇa* themselves circulated without these episodes.

1. Parallels to Sītā's Case.

In the *Mahābhārata*, in sharp contrast to Rāma's rejection of Sītā, Yudhiṣṭhira is neither suspicious of Kṛṣṇā's complicity nor anxious about her impurity. He expresses only concern that she has suffered. Moreover, his concern for her suffering even exceeds his sorrow over the loss of his kingdom and the exile of himself and his brothers to the forest. Just after Mārkaṇḍeya has comforted him with the story of Rāma's recovery of his wife and kingdom, Yudhiṣṭhira remarks (277.1), "I don't grieve for myself or for my brothers or for the seizing of the kingdom as much as for the daughter of Drupada (Kṛṣṇā)." He regrets Kṛṣṇā's abduction more than the loss of his kingdom even after her recovery. Far from questioning her fidelity, he promptly asks Mārkaṇḍeya whether he has seen or heard of any wife more devoted to her husband than Kṛṣṇā (277.3).

Ironically, Mārkaṇḍeya commences the tale of Sāvitrī as the paradigm of devotion to her husband rather than referring back to Sītā. Even after hearing how Sītā left a trail for her rescuers by dropping her ornaments and garments and remained unwaveringly devoted to Rāma for months in captivity while Rāvaṇa pleaded with her to become his chief queen, it does not occur to Yudhiṣṭhira that she is comparable to his own wife Kṛṣṇā, who saved him and his brothers when they were afflicted by their rogue cousin and his uncle in the dice-match (277.2). Kṛṣṇā's resourcefulness entitles her to be compared with Sāvitrī who single-handedly saved her husband from death, restored vision to her father-in-law, and obtained sons for her father.

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[5] I treat the topic more fully in my paper, "Public and private ethics." Hess, "Rejecting Sita," observes Tulasīdās's double parry (pp. 9-10) and Sagar's contemporary televised variation of it (pp. 11-14). She also documents recent retellings of the fire ordeal censuring Rāma's rejection of Sītā.

Rāma himself raises no suspicion of Sītā's complicity and no concern with her impurity in the episode of her abduction by Virādha in the *Rāmāyaṇa.* Similar to Yudhiṣṭhira's superlative concern for Kṛṣṇā, he expresses only concern for Sītā's suffering, greater than for the death of his father and loss of his kingdom (R. 3.2.19). In an earlier version of the story of Rāma, Rāma probably does accept Sītā back without question just as Yudhiṣṭhira accepts Kṛṣṇā and just as Rāma himself accepts Sītā in the Virādha episode. Rāma's rejection and Sītā's ordeal were added subsequently, reflecting psychological discomfort with the pollution of one's wife sullied by another man, as well as social concern for sexual promiscuity and the purity of the family line.

2. Comparison of Yudhiṣṭhira's and Rāma's Exiles

Rāma's circumstances are similar to Yudhiṣṭhira's in several other respects besides the abduction of his wife. He is exiled to the forest because of his step-mother's greed for her son to rule the kingdom, as Yudhiṣṭhira is because of his cousin Duryodhana's greed to rule. He is accompanied by his wife Sītā and his brother Lakṣmaṇa, as Yudhiṣṭhira is by his wife Kṛṣṇā and his five brothers. He recovers his abducted wife and his kingdom, as does Yudhiṣṭhira. Despite these similarities, however, it is remarkable how sharply the conditions of his departure and return to his kingdom contrast with Yudhiṣṭhira's. Rāma's departure is characterized by peaceful adherence to truth as opposed to bitter resentment, and his return by devotion and joy as opposed to strife and sorrow.

Yudhiṣṭhira is forced to reside in the forest for twelve years and to remain hidden for a thirteenth by the wager he agrees to in a dice match. His cousin Duryodhana, who has long been scheming to acquire control of his share of the kingdom, defeats him in the match by cheating and refuses to return the kingdom to him when he claims it thirteen years later. Yudhiṣṭhira recovers it only after a prolonged war.

In contrast, Rāma departs for the forest voluntarily in order that his father remain true to the promise he made to his second wife Kaikeyī, even though that promise puts her son Bharata on the throne in his stead. Bharata, far from scheming to acquire the kingdom from his elder half brother, is absent when his mother makes the request on his behalf. Far from refusing to hand over the kingdom upon Rāma's return, Bharata renounces the crown and sets out to bring Rāma back, rules the kingdom in Rāma's name when Rāma insists on remaining in the forest, and joyfully relinquishes the kingdom when he finally does return. The mutual devotion of Rāma and his brothers, their abhorrence of selfaggrandizement, and their unhesitating adherence to truth and right, regardless of the personal consequences, sets them apart as exemplary standards of virtue. Bharata, in particular, displays the epitome of morality, unhesitantly dismissing the riches and power of the kingdom out of devotion to his brother.

The contrast between Rāma's relation with his brothers and Yudhiṣṭhira's with his cousins is so striking that it suggests that the story of Rāma, including the exemplary brotherly warmth, was deliberately composed as a moral critique of the *Mahābhārata*. Conversely, a simpler, less ideal story of Rāma may have preceded the composition of a redaction which serves as a moral critique of the *Mahābhārata*. With great distress at stripping it of its most noble and endearing characteristics, one can imagine the story of Rāma pervaded with more ordinary human motivations as a realistic narrative of historical events.

G. The Historical Basis

It is plausible that the story of Rāma is based upon an historical event. Sanskrit and Vedic culture were gradually spreading southward in the first millennium BC as was the political and military influence of the Sanskrit-speaking people inhabiting northern India. It is therefore plausible that a northern prince like Rāma, deprived of inheriting the throne in his own kingdom (as Rāma was by the machinations of his step-mother Kaikeyī), traveled southward, contracted an alliance with the disenfranchised younger brother of a neutral southern king (as Rāma did with Vālin's banished younger brother Sugrīva), slew his brother and seated him on the throne, marched against a hostile king on the island of Śrīlaṅkā with the support of his new ally (as Rāma did against Rāvaṇa), accepted the allegiance of the hostile king's younger brother, defeated the hostile king and seated the friendly younger brother on the throne (as Rāma did Vibhīṣaṇa), then returned to his own kingdom accompanied by the two allies he had won, and acceded to the throne of which he had been deprived.

The narration of such a story to Yudhiṣṭhira, unjustly deprived of his kingdom, would make a most fitting lesson for him at the place where the Rāmopākhyāna occurs in the *Mahābhārata*.

1. The Monkeys

It would be unrealistic to accept as an historical basis for the story of Rāma that an exiled king formed an alliance with a kingdom of monkeys. However, few of the terms used to refer to the monkeys who help Rāma conquer Laṅkā in the *Rāmāyaṇa* and Rāmopākhyāna necessarily denote the animal. The most frequent of them probably denoted people of different ethnicity.

In the Rāmopākhyāna, by far the commonest term used to refer to the monkeys is *vānara*, occurring more frequently than any of the other terms put together (57x). The term *vā-nara* is a karmadhāraya compound formed from the particle *vā* 'or' and the noun *nara* 'man,' similar in formation to the compounds *kim-puruṣa* and *kim-nara*. The latter compounds, as derived from the interrogative pronoun *kim* 'what' and the nouns *puruṣa* or *nara* 'man' in accordance with Pā. 2.1.64, mean a questionable sort of man in a derogatory sense. While related words like *kāpuruṣa* refer to base men, the terms *kiṁpuruṣa* and *kiṁnara* in mythology refer to classes of beings associated with the atmospheric deities called Gandharvas, and the *Rāmāyaṇa* relates a story of their origin from men turned into women (R. 7.79). Since the terms refer derogatorily to men derivationally and apply to classes of beings mythologically, it seems reasonable to infer that they refer to peoples of different ethnicity historically. The analogously formed compound *vā-nara* therefore must originally have had a similar sense and referred to peoples of a different ethnic origins.

Three of the other terms for the monkeys refer primarily to color and gait rather than to species. The term *hari* (27x) refers, in addition to monkeys, more often to horses, and also to lions, the sun, the moon, and many other things, deriving these designations from its use as an adjective for things of the color yellow which it primarily denotes (though it is also derivable as an agent noun from the verbal root √*hṛ* 'take, carry'). The terms *plava-ga* (8x) and *plavaṁ-gama* (2x) denote agents who go by leaping and may refer to the flickering fire, deer, and frogs as well as to monkeys. Only the term *kapi* (19x) primarily denotes an ape or monkey.

Two verses (267.8, 11) seem to describe smearing paste on the face, a practice of peoples rather than of monkeys, supporting the view that the bears mentioned in Sugrīva's army are people of a certain religious sect rather than animals. Commenting upon 267.8, Nīlakaṇṭha interprets the streaks on the faces of the bears led by Jāmbavat as sectarian marks. Similarly, though it may be an analogy rather than a description, 267.11 characterizes the monkeys as having vermilion-paste on their faces.

It is plausible that in an historical basis of the story of Rāma an exiled king forms an alliance with peoples of different ethnicity to help him recover his kingdom. Mārkaṇḍeya may, in fact, advise Yudhiṣṭhira to do just this when he concludes from his narration of the Rāmopākhyāna that Rāma slew Rāvaṇa and recovered Sītā with friends of different genera (§IB, 276.11-12).

H. The Spiritual Dimension

There is more to literature than history. Although the story of Rāma may be based upon historical events, its broad and lasting appeal is due to the rich fabric of mythological, moral, and spiritual elements which it comprises. The spiritual dimension pervading the story appears on the surface in the vast array of mythological characters which make their entrance into the story, in the magical powers and weapons employed, in the references to sages and spiritual practice, and most of all in the divine dimension of the incarnation of Viṣṇu. Although these elements take on popular characterizations in the narration of the story of Rāma, they remain metaphorical and direct indicators of profound spiritual understanding inherent in the Vedic tradition of India.

1. Various Classes of Beings

Besides humans and monkeys, the various classes of creatures entering into the story include gods (*deva*, *sura*); atmospheric divinities including Gandharvas, Cāraṇas, Yakṣas, and Apsarases; Kiṁnaras (called also *kiṁpuruṣa*); serpents (*sarpa*, *bhogin*, *pannaga*); ghosts (*bhūta*), and various classes of demons (*asura*) including Dānavas, Daityas, Piśācas, and Rākṣasas (called also *rakṣas*). Classes of sages include great sages (*maharṣi*), Brahman sages (*brahmarṣi*), royal sages (*rājarṣi*), the seven seers (*saptarṣi*), and the perfected ones (*siddha*). Many classes include both males and females, though Apsarases are specifically female. The Gandharvas include the female Dundubhī (260.9), the Rākṣasas the water-demoness whom Hanūmat slays (266.57), and Sītā's female guards. Rāvaṇa has women of the gods, royal-sages (*rājarṣi*), Dānavas, and Daityas. Rākṣasas, called night-rangers, man-eaters and flesh-eaters, include Rāvaṇa, his family, ministers, and soldiers but are not all bad. Many Rākṣasas, for instance, flee Laṅkā with Vaiśravaṇa when Rāvaṇa ousts him (259.33), and Vaiśravaṇa gives the virtuous Rākṣasa Vibhīṣaṇa command over both the armies of Yakṣas and Rākṣasas (259.37). Piśācas, often indistinguishable from Rākṣasas, are not necessarily bad either. Sītā's guards, listed by name and called both *rākṣasī* and *piśācī* (264.43, 264.46, 264.73), include Sītā's comforter Trijaṭā.

2. Siddhis

Rākṣasas are often described as having special powers. Rāvaṇa and Kumbhakarṇa are described as "possessing special powers" (*māyāvin* 274.5, 259.11) and Indrajit as possessing many special powers (*bahumāya* 272.20). Rāvaṇa takes Sītā through the atmosphere (*vihāyasā*) by resorting to special power (*māyām āsthāya* 258.2). He effects his special power (*māyām...vyadadhāt* 274.5, 7) by emitting Rākṣasas (274.6) and weapons (274.21-23) from his body and by creating likenesses of Rāma and Lakṣmaṇa (274.8-10). Indrajit turns invisible (*antar√dhā*) by special power (*māyā* 272.19, 22) and when invisible (*adṛśya*) is described as hidden by special power (*māyayā vṛtaḥ* 272.25). Such an ability is described by Yogasūtra 3.21.

Although the term *māyā* is interpreted to mean illusion in Vedānta philosophy and is popularly etymologized to mean 'that which is not' from the prohibitive particle *mā* and the feminine nominative singular relative pronoun *yā*, it need not have a negative sense. In earlier Sanskrit it means 'art, wisdom, extraordinary power' and it is correctly derived from the verbal root √*mā* 'measure, make.'

The Rāmopākhyāna describes special powers even without using the term *māyā*. Other Rākṣasas have them. Rāvaṇa's former minister Mārīca takes the form of a bejeweled deer to entice Sītā into sending Rāma after him (262.11, 17). A number of other Rākṣasas become invisible and attack the monkeys while they are resting (269.1-3).

The Rākṣasa Vibhīṣaṇa is able to see through these special powers and to destroy them. He strikes down the invisibility of the Rākṣasas attacking the monkeys resting. (269.3) He reassures Rāma that the appearance of Indra's charioteer and chariot is genuine when Rāma suspects that it has appeared by Rāvaṇa's special power (*māyā* 274.15-16).

Although the Rāmopākhyāna reserves the term *māyā* for the special powers of Rākṣasas, monkeys have some special abilities too. Hanūmat seems to have the ability to fly and to grow large in size. He enters the wind and floats across the straits to Laṅkā (266.57) afterwards telling Sītā, "I have come here through the air" (266.60), and he slays Dhūmrākṣa "with his enormous body" (270.14). Searching for Indrajit when he has turned invisible, the monkeys are said to "enter the sky" (272.24).

When Saṁpāti tells the monkeys searching the South that he has seen Sītā in Rāvaṇa's city on the other side of the ocean, Hanūmat reports, they "stood up quickly and did a mantra (*mantraṁ mantrayāmaḥ*) for floating over the ocean" (*sāgaraplavane* 266.56). In the text this is translated, "stood up quickly and consulted about a plan for leaping over the ocean," because the verb √*mantr* often means simply 'consult' or 'plan,' and *mantra* often means simply 'counsel.' For example, √*mantr* means 'consult' when Daśaratha consults with his ministers (261.7), who are ordinarily called *mantrin* 'possessing mantras' (261.8), and means 'plan,' when Rāvaṇa and Mārīca carry out what they have planned previously (262.15). Similarly, the term *mantrānucara* 'one who attends another with sacred formulas' refers simply to a counselor (267.49). This type of consultation is precisely what Rāma undertakes with the monkey-leaders when he arrives at the straits of Laṅkā with the army of monkeys (267.24-29) in the directly comparable situation.

However, the verb √*mantr* also means to recite a Vedic formula called a *mantra*. In the Rāmopākhyāna the verb √*mantr* with the preverb *abhi* or *prati* is used to refer to the consecration of weapons by uttering formulas over them. Vibhīṣaṇa consecrates (*abhimantrya*) a missile he throws at Prahasta's head (270.3). Rāma threatens to use weapons consecrated with divine missiles (*divyāstrapratimantrita*) to coerce the ocean into letting his army pass (267.37), and he yokes (274.24) or consecrates (274.25) a golden shaft with Brahmā's weapon to bring Rāvaṇa to his end. Since Brahmā's weapon is referred to as 'that with which the shaft is consecrated' (*abhimantrita*), Brahmā's weapon refers to the sacred formula recited over the golden shaft. As a formula, it is something to be learned. Hence it makes sense that Vibhīṣaṇa requests as his boon from Brahmā that the weapon appear to him untaught (259.30). Lakṣmaṇa uses the same weapon, called also there a *divyāstra* 'divine weapon,' to bring an end to Kumbhakarṇa (271.16-17), and both he and Indrajit are referred to as 'knowing divine weapons' (272.11). The term *mantra* is used not only for formulas to unleash divine weapons but also for formulas accompanying the application of medicinal herbs (273.6).

Because the term *mantra* is used in the sense of a sacred formula and the verb √*mantr* in the sense of employing such a formula, Hanūmat's description of the monkeys standing up and doing a mantra (*mantraṁ mantrayāmaḥ*) for floating over the ocean (*sāgaraplavane* 266.56) could be interpreted to mean that they undertook a group performance to bring about the special ability to fly over the ocean, an ability which only Hanūmat was able to achieve (266.57). Yogasūtra 3.42 describes the ability to fly arising from the use of such a formula.

Besides Hanūmat, the monkey-leader Nala has a special ability: the ability to make anything float. He constructs a floating causeway from Rāmeśvara to Śrīlaṅkā for the army of monkeys to pass as the ocean promised Rāma in a dream that he would support whatever Nala threw in him (3.267.41-45). Rāma, Lakṣmaṇa, the king of the bears Jāmbavat, and a number of monkey-leaders gain the ability to see invisible Rākṣasas by applying a certain water sent by Vaiśravaṇa from the White Mountain (3.273.9-14).

The ability to see invisible creatures is an ability extraordinary for humans and animals but its bestowal upon Rāma and the others by means of the application of a special fluid to the eyes is treated in the text comparably to the use of healing powers and medicinal herbs. In the same scene, just prior to presenting the Guhyaka who has brought the special water, Vibhīṣaṇa restores Rāma and Lakṣmaṇa to consciousness with the 'missile of consciousness' (*prajñāstra*) and Sugrīva instantly frees them from arrows with the great medicinal herb Viśalyā employed with sacred formulas (*divyamantra* 273.5-7). The text treats the abilities to restore consciousness, heal wounds, and bestow clairvoyance equally as technical methodologies, the latter two utilizing specialized substances: an herb and water.

The text does not describe the missile of consciousness Vibhīṣaṇa employs. But given the nature of what it accomplishes, rather than assume it is a physical substance as missiles (*astra*) ordinarily are, compare it with Brahmā's weapon (*brahmāstra*). The latter is a sacred formula to be recited. The term *brahmāstra* has been translated as a ṣaṣṭhī-tatpuruṣa compound assuming that the prior compound-member *brahman* refers to the creator god Brahmā from whom Vibhīṣaṇa requests it when offered a boon by him. This seems to be the interpretation of the term the text itself implies. However, the term may be a karmadhāraya compound with the prior compound-member referring to sacred text. It would then denote a weapon consisting of a sacred formula. Interpreted analogously, the compound *prajñāstra* would refer to a weapon consisting of consciousness, knowledge, or intelligence. The term 'weapon' for something which consists of a recited sacred formula or knowledge is inappropriate. The term *astra* which it translates, derived from the verbal root √*as* 'throw,' is literally something thrown or impelled. If *astra* is translated 'impulse' in these two compounds, *prajñāstra* would designate a specific mental impulse and *brahmāstra* a specific textual impulse with the restorative and destructive effects the text describes for them (273.5, 271.16, 274.27-31).

Many of the special abilities referred to are acquired, either by the performance of Vedic ceremonies or by spiritual practice. Indrajit acquires his invincibility by performing a Vedic ceremony to Agni. Thus Vibhīṣaṇa advises Lakṣmaṇa to attack Indrajit before he has completed his morning rites (3.273.16-17). Indrajit mounts his invisible chariot after presenting offerings to Agni in a Vedic ceremony (R. 6.67.4-10) because he was granted the special ability (*siddhi*) to be immortal in battle upon doing so by Brahmā in exchange for releasing Indra whom he had vanquished (R. 7.30.8-13). Rāma discovers Nala's ability to make whatever he throws in the ocean float when the ocean god propitiated by him in a Vedic ceremony appears to him in a dream and tells him of it (267.32-33).

The Rākṣasa siblings Rāvaṇa, Kumbhakarṇa, and Vibhīṣaṇa acquire their abilities by undertaking spiritual practice for a thousand years while Khara and Śūrpaṇakhā serve and protect them. (259.15-20). Rāvaṇa stood on one foot eating only air, amidst five fires, very collected. The term *susamāhita* used to describe Rāvaṇa's state is related to the term *samādhi* given precise significance in Patañjali's *Yogasūtra* 3.3 as a designation for the most profound state of settled awareness. After a thousand years Rāvaṇa cut off his head and offered it in the fire. Kumbhakarṇa slept only on the ground, restricting his food, observing a vow. Vibhīṣaṇa ate only one withered leaf, fasted, always intent upon muttered recitation. Brahmā, pleased with this, went there himself and caused them to desist from spiritual practice by enticing them all individually with the offering of boons such as lack of bodily deformity, the ability to bear whatever form one wishes, and victory over foes (259.21-31.). Due to his dullness, Kumbhakarṇa chooses long sleep (259.28). Vibhīṣaṇa chooses unwavering virtue and Brahmā's weapon and is offered immortality in addition.

The Rāmopākhyāna mentions the spiritual practice of others as well and a few times describes the diet of the practitioners as consisting of fruit and roots (262.1, 31, 264.42). Rāma, Lakṣmaṇa, and Sītā resort to the forest in the garb of spiritual practitioners, except that the former two bear their bows (261.37). They live in a hermitage (258.2, 262.15, 39, 263.15, 22) and visit the hermitage of Śarabhaṅga. They slay Rākṣasas to protect spiritual practitioners in Daṇḍaka's forest (261.42). Due to Rāma's defense of spiritual practitioners in the forest in his youth, Rāvaṇa's former minister Mārīca resorted to the life of a spiritual practitioner in Gokarṇa (3.261.54-55, 3.262.6-7, R. 3.37). The monkeys searching the south come upon the female spiritual practitioner Prabhāvatī (266.40). Sītā spots hermitages as she is being abducted (263.7) and continues the life of a spiritual practitioner in Rāvaṇa's captivity (264.41, 266.58).

The text utilizes a few terms which, while meaning 'successful' in any sense, are often used to indicate spiritual attainment. It uses the terms *kṛtakṛtya* and *kṛtārtha* to mean 'successful' in the ordinary sense to describe the monkeys sent south to search for Sītā when they find her and to describe servants who have accomplished their goal (266.28). It uses the term *kṛtakarman* as an epithet of the particularly accomplished and virtuous individuals Vibhīṣaṇa (273.5), Indrajit (273.15), and Aṅgada (275.57). Finally, it uses the term *siddha* to refer to a class of beings mentioned along with sages, gods, and semidivine beings. Siddhas are sometimes described in other texts as semidivine beings inhabiting the atmosphere or some level of heaven. Derivationally, the term means 'accomplished, fulfilled, perfected' and is often used of those endowed with special abilities which are termed *siddhi* (YS 3.37).

3. Transcending and Enlightenment

The story of Rāma including its divine dimension directly presents Rāma, as the incarnation of the transcendent, self-existent, omnipotent god Viṣṇu saving the world from the evil demon Rāvaṇa who torments it. It directly presents the transcendent divine responding to the crisis on earth by manifesting itself. It describes Viṣṇu as the supreme self (*puruṣa*) and Sītā, whose name means 'furrow' and whom her father Janaka describes as born from the earth (R. 1.65.14-15), as taken captive by Rāvaṇa. It ends with Rāma recognizing his identity with Viṣṇu. The Uttarakāṇḍa of the *Rāmāyaṇa* describes Rāma reentering the body of Viṣṇu, and Sītā reentering the earth in her mother's arms. As such the story presents a spiritual metaphor on the individual and collective scales.

On the individual scale, it presents a metaphor for the liberation of the individual self (*ātman*) held captive by ignorance. Rāma represents pure consciousness (*puruṣa*) which is localized transcendental unbounded pure consciousness, Sītā represents the individual body, senses, mind, and intellect which are the manifest evolutes of original nature (*prakṛti*), and Rāvaṇa represents ignorance expressing itself in attachment and desire. The individual self, ignorant of its nature as unbounded pure consciousness, identifies itself with body, senses, mind, and intellect, becomes attached to these localized values, and by its partiality to them is bound in the net of dualities such as desire and aversion, pleasure and pain, etc. In this state, the individual intellect, mind, senses, and body are held captive by the ignorant ego overcome with desire, while the self struggles to liberate them. When ignorance is destroyed, the self recognizes its identity with the transcendent pure consciousness, and the evolutes of nature are freed from the realm of duality and restored to their original pure unmanifest state. This is the state of enlightenment (*kaivalya*) described in Yogasūtra 4.34.

On the collective scale, the story of Rāma presents a metaphor for the establishment of a golden age on earth. The *Rāmāyaṇa* directly describes the ten thousand years of Rāma's rule as full of happiness, prosperity, bounty, and long life and as free of suffering, poverty, illness, crime, and violence (R. 6.116.80-90). Metaphorically, Sītā represents life on earth bound by suffering and social ills which Rāvaṇa represents. Rāma represents the manifestation of the transcendent pure consciousness in collective awareness. His reign represents the establishment of an age of enlightenment bringing the descent of heaven on earth.

The story of Rāma directly describes the incarnation of Rāma in response to the plea of the gods and sages subjected to the crisis of Rāvaṇa wreaking havoc upon the world. Metaphorically, transcendent pure consciousness becomes manifest to restore balance in response to people turning their attention inwards towards the transcendent. This turning the attention inwards is often inspired by suffering at the time of greatest imbalance.

The scene of Rāma's rejection of Sītā vividly displays the appearance of the gods in response to Sītā's complete surrender in the face of her intense sorrow. It is strikingly reminiscent of the experience of unbounded pure consciousness opening to awareness in the process of transcending.

When Avindhya presents Sītā to Rāma and asks him to accept her back (275.6-7), Rāma descends from his chariot, looks at Sītā in her car beautiful but emaciated by grief, caked with filth, and cloaked in black, and, suspicious of Rāvaṇa's violation of her, rejects her (275.8-10). Rejected, Sītā falls to the earth pallid (275.14-15). The monkeys become motionless and their breaths become still (275.16). In the process of transcending, awareness collecting itself and settling down withdraws from active states of awareness. As it does so, the activity of the body quiets down. As the activity of the body settles, the breathing comes to rest and the mind becomes still. Just at the moment of stillness, the pure-spirited god, Brahmā, the creator of the world reveals himself to Rāma (275.17), accompanied by the whole host of gods, including the lords of the elements, the lord of death, and the lord of wealth. The whole atmosphere becomes bright (275.18-20). When the mind becomes still in the process of transcending, transcendental pure consciousness (*brahman*) reveals itself to the individual awareness and the awareness fills with lustre. When Sītā stands up again (275.21) and asks the elements beginning with Vāyu 'wind' to release her life-breaths if she has sinned (275.23-24), Vāyu's voice resounds in the atmosphere, vouching for her purity and asking Rāma to accept her (275.25-26). The other gods follow suit. Bowing to the gods Rāma unites with his wife (275.38). As a result of transcending, the body becomes rejuvenated, and activity becomes successful.

The scene of Rāma's rejection of and reunification with Sītā serves as a metaphor of stages in the growth to enlightenment as well for the process of transcending. In the stage of enlightenment known as cosmic consciousness (*kaivalya*), the self, identified with pure consciousness, recognizing its own purity, views the body and other evolutes of nature as belonging to the field of change from which it dissociates itself. However, in the ultimate stage of development of consciousness (*brahman*), the self recognizes the transcendent original pure state of nature in all the active states of nature and embraces all levels of nature as one with itself.

II. Structure and Content of the Present Edition of the Rāmopākhyāna as an Independent Study Sanskrit Reader

The present independent-study edition of the Rāmopākhyāna brings all the information required for a complete comprehension of every detail of the text together in one or two pages for each verse. For each verse it provides the Devanāgarī text, Roman transliteration, analysis of sandhi, identification of inflection, glossary, Sanskrit prose paraphrases, syntactic and cultural notes, and an English translation. The glossary includes the stem or verbal root of each word occurring in the verse, its lexical categorization and translation, analysis of compounds, and derivation.

A. Text in Devanāgarī and Roman

The text of the present edition is based upon that established in the critical edition of the *Mahābhārata*. In the critical edition, chapters 267-276 consist of 727 verses in Anuṣṭubh meter plus 45 speaker-lines, short non-metrical lines stating, "...said," preceding the first verse of the speaker's speech. A verse in Anuṣṭubh meter generally consists of four quarters of eight syllables each arranged in two lines, but the critical edition includes 26 three-line verses.[6] In several instances two three-line verses occur in sequence and in a couple of others, separated by a single verse. In some cases the arrangement into three-line verses promotes understanding by grouping lines together which are syntactically connected.[7] In others it presents no advantage but is harmless.[8] In 276.6-7, however, it injures the syntax. It is normal in epic for a relative clause to follow the main clause in a sentence and for a sentence to begin with a demonstrative pronoun. Such a sentence is formed from the last line of verse 6 and the first line of verse 7 of the critical edition. Therefore, the two three-line verses 276.6-7 have been redistributed into three two-line verses in the present edition and the verses renumbered accordingly. Thereby chapter 276 is increased to 14 verses and the present edition to 728 verses including 24 three-line verses.

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[6] 257.7, 9, 260.11, 13, 262.29-30, 263.3-4, 24-25, 264.41-42, 265.18, 266.12-13, 49, 57-58, 67, 270.21, 271.2, 13, 272.13, 274.13, 276.6-7.

[7] 262.29-30, 263.24-25, 264.41-42, and 266.57-58.

[8] 257.7 and 9, 260.11 and 13, 263.3-4, and 266.12-13.

The present edition departs from the text of the critical edition in several instances, as discussed in the notes.[9] The final and most significant of these concerns the reference to Rāma's companions in 276.11: Rāma slays Rāvaṇa and recovers Sītā with companions (*sasahāyena*) not without companions (*asahāyena*).[10]

Each verse is printed at the top of a new page in Devanāgarī script with its Roman transliteration directly beneath it. A non-metrical speaker-line is treated on the same pages as the immediately following verse even though it is not part of the verse and what is said by the speaker may extend beyond the verse.

B. Analyzed Sandhi

Beneath the Roman transliteration appears each line of the verse with sandhi analyzed, that is, with words separated free of contextual phonetic adaptation. Although the rules of sandhi often permit more than one analysis, only the actual analysis determined by the contextual morphology and syntax is given. For example, the sandhi *a ā* may result from original *aḥ ā* or *e ā* but *kaṇṭha āsajat* in 264.33 is resolved unambiguously with the locative of the prior as *kaṇṭhe āsajat* "...attached on the throat" because the nominative *kaṇṭhaḥ* would have to be correferential with the immediately preceding *hanūmān*, and Hanūmat, who is the agent of the action of attaching, is not a throat. The rare cases in which ambiguous sandhi presents interesting alternatives after considering contextual morphology and syntax are discussed in the notes.

C. Inflectional identification

Beneath each word in each line of analyzed sandhi appears the word's inflectional identification. Although an inflected form may have more than one possible identification, only the actual form appropriate to the context is identified. Contextually ambiguous instances are discussed in the notes. The inflectional identification consists of an abbreviation either indicating an indeclinable (*i*) or identifying the gender, case, and number of declined nominals and the person, number, voice, tense, and, if relevant, secondary conjugation of conjugated verbs. The logic of the system of inflectional abbreviation is explained in the present section while one may refer to the List of Abbreviations for quick reference.

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[9] 259.24, 264.41, 267.3, 6, 9, 35, 275.4, 39, 276.11.

[10] See the author's forthcoming paper, "Rāma and his companions."

1. Nominals

The inflectional identification of a nominal identifies gender, case, and number in the stated order using contiguous single-character abbreviations and separating alternatives by a forward slash (/). The three genders masculine, feminine, and neuter, are identified by *m*, *f*, and *n* respectively. The seven cases, nominative, accusative, instrumental, dative, ablative, genitive, and locative, are identified by the digits *1-7* respectively, and the vocative by *v*. The three numbers, singular, dual, and plural, are identified by *s*, *d*, and *p* respectively. The system of abbreviation for identifying nominal declension is presented in Table 1:

Table 1
Inflectional identification of nouns

Gender		Case		Number	
m	masculine	1	nominative	s	singular
f	feminine	v	vocative	d	dual
n	neuter	2	accusative	p	plural
		3	instrumental		
		4	dative		
		5	ablative		
		6	genitive		
		7	locative		

The cases are numbered 1-7 in accordance with the ordinal numbers used by Pāṇini to identify the triplets (singular, dual, and plural) of nominal terminations corresponding to them, and the vocative is not enumerated because Pāṇini considered it a special use of the first triplet from which it differs only in the singular of certain stems (Pā. 2.3.47-49). For example, the abbreviation *m1s* stands for masculine nominative singular, *f7s* for feminine locative singular, and *mvs* for masculine vocative singular. A number of nouns occur in more than one gender. The noun *muṣṭi*, for example, may be either masculine or feminine, so the instrumental plural is identified *m/f3p*. The first and second person pronouns appear identical whether masculine, feminine, or neuter so the genitive plural *asmākam*, for example, is identified *m/f/n6p*. Although a declined form may have more than one possible identification, only the actual one appropriate to the context is identified. For example, the declined adjectival form *anuttamam* may be masculine accusative singular or neuter nominative or accusative singular disregarding context but in 257.1 is identified as m2s because it is correferential with the accusative of the masculine noun *kleśa*. Similarly, the declined form *te* may belong to the second person pronoun or to the demonstrative pronominal *tad*, but only the stem and identification appropriate to the context is given in each case. Interesting cases are discussed in the notes, as, for example, the two occurrences of *te* in 259.31.

2. Verbs

The inflectional identification of a conjugated verb form identifies person, number, and voice in the stated order using contiguous single-character abbreviations. First person, second person and third person are identified by the digits *1-3* respectively, singular, dual, and plural number is identified by *s*, *d*, and *p* respectively as it is for nominals, and active, middle, and passive voice are identified by *a*, *m*, and *p* respectively. The tense and mood are identified next after a space using a single three letter abbreviation for the combined tense and mood, except that a single abbreviation has not been fabricated for the future imperative, whose only instance is *jīvayiṣyadhvam* in 266.33. The system of abbreviation for identifying verbal conjugation is presented in Table 2. The terms *imperfect*, *perfect*, and *aorist* are transferred from the grammatical description of other Indo-European languages such as ancient Greek to the historically related conjugational forms in Sanskrit despite the fact that the verb forms they refer to synonymously denote action in past time, regardless of aspect, in classical and epic Sanskrit. Where not mentioned, the mood is indicative.

Table 2
Inflectional identification of verbs

Person		Number		Voice		Tense and Mood	
1	first	s	singular	a	active	pre	present
2	second	d	dual	m	middle	ipf	imperfect
3	third	p	plural	p	passive	ipv	imperative
						pop	present optative
						psb	present subjunctive
						fut	future
						fut ipv	future imperative
						con	conditional
						prf	perfect
						ppf	pluperfect
						aor	aorist
						aop	aorist optative
						asb	aorist subjunctive
						pft	periphrastic future

The abbreviation *3sa prf* stands for third person singular active perfect indicative, *3pm ipf* stands for third person plural middle imperfect indicative, and *1sm pre* stands for first person singular middle present indicative. When they occur, the secondary conjugations causative and intensive are identified using the single letter abbreviations *c* and *i* respectively after a space following the abbreviation for tense and mood. Thus *2pm ipv c* stands for second person plural middle imperative causative.

D. Glossary

The glossary for the verse follows in a double-columned section listing the lexical entries of the words of the verse in the order of their occurrence. A small break separates the lexical entries belonging to each line of the verse from those belonging to other lines. Each entry appears in a hanging indented paragraph and includes the stem in bold-faced type, its lexical categorization, and its translation. Information regarding the derivation of a stem is presented in an indented paragraph immediately below it in nine-point type with the stem in italic. Derivational information usually includes one or more subordinate lexical entries each consisting of a stem with its lexical categorization and translation. Subordinate derivations appear likewise further indented below the stems they derive.

1. Stem

The stem in the lexical entry is the declensional stem of a declined nominal, the root of a conjugated verb, or an indeclinable. Indeclinables include particles, adverbs, infinitives, absolutives, and the fossilized accusative action noun which forms the first part of a periphrastic perfect. Declined nominals include nouns, pronouns, adjectives, participles, gerundives, and numbers.

A strict scheme of lexical categorization has been adopted and the lexical identification and translation given for each entry is only that appropriate for the specific entry. Separate entries are given for homophonous stems while relations between terms are shown in the derivation of a word rather than in its definition. For example, the term *brahman* in 259.15 refers to Brahmā, the creator, in 261.1 to the Brahman Mārkaṇḍeya, and in the derivation of the subordinate compound element *brahmacarya* in the compound *caritabrahmacarya* in 261.5, to the Veda. In the first case it is lexically identified as a proper noun and translated, "Brahmā," in the second, lexically identified as a noun and translated, "a Brāhmaṇa," and in the third, lexically identified as a neuter noun and translated, "sacred text, the Veda." In each case, only the specific lexical identification and meaning appropriate to the context is given. Although the meanings are related, the objects denoted play very different roles in the present story and hence are distinguished in order to specify which is appropriate in each context. Similarly, the word *agni* in 259.20 refers to a fire but in 260.2 to the deity Agni. In the former verse *agni* is lexically identified as a noun and translated, "fire;" in the latter it is lexically identified as a proper noun and translated, "Agni." The fact that the deity's proper name means fire is indicated by including as derivational explanation the lexical entry, "*agni*, noun, fire," indented in nine-point type beneath the main entry. The translation in the lexical entry of a term does not, however, refrain from showing the full compass of a term where that full compass is relevant, as for example for the term *dharma* in 259.9, 261.10, and 266.5, even while the term is translated more succinctly elsewhere as an investigation using the index will show.

Verbal roots are preceded by the root sign and by any preverb or preverbs occurring with the root in the context. Occasionally the root as it appears with its markers in the Pāṇinian *Dhātupāṭha* is shown in parentheses. The terms for the cardinal numbers five and seven through ten are given uniformly with *a*-final stems rather than *n*-final as they are by Pāṇini even though historically those for seven, nine, and ten are nasal-final.[11]

2. Lexical identification

Following the stem in each lexical entry, whether in a main entry or in a derivation, appears the stem's lexical identification. The lexical identification consists of one or more words or abbreviations. Most of the abbreviations are transparent, being standard except for the lack of final period. The unusual identifiers and abbreviations are clarified in the overview of lexical categories given below, the logic of the system of abbreviation of the lexical identifiers of verbal roots, participles, and compounds is explained in detail in the subsequent sections, while all the lexical identifiers are included in an appendix for quick reference.

Stems are classified broadly as noun, pronoun, adjective, number, participle, adverb, particle, or verb. If a stem is derived from a causative, desiderative, intensive, or denominative secondary conjugational stem, its lexical identifier is followed by *c*, *desid*, *intens*, or *denom*, respectively.

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[11] Contrast Pā. 1.1.24, 5.1.61, 6.1.172, 6.3.125, and 7.2.84 with Whitney's observation in ¶484 that the *n* does not appear in their declension.

a. Noun

If a noun occurs as a main entry, its gender is already specified in the inflectional identifier beneath the declined word in the line of verse with sandhi analyzed. If a noun occurs in a derivational entry, its gender is specified as masculine, feminine, or neuter using the single letter abbreviations *m*, *f*, or *n*, or if it occurs in more than one gender, a combination of them separated by a forward slash. The gender abbreviation occurs instead of the general label *noun*, which is used if the stem is not given a more specific identifier, or in addition to a more specific identifier. The more specific identifiers are: *action noun*, *ppf actn* (periphrastic perfect action noun), *agent noun*, *pn* (proper noun), *metronymic*, *patronymic*, and *tadrāja*.

Periphrastic perfects are analyzed as consisting of two words, an indeclinable periphrastic perfect action noun and an auxiliary verb, each of which is given its own lexical entry. Verbs of class ten, secondary conjugations such as the causative, the root √*ās*, and a few others form a periphrastic perfect instead of a simple reduplicated perfect. The periphrastic perfect originally consisted of the feminine accusative singular of an abstract action noun formed by adding *ā* to the present stem of the root, then using the regular perfect of the root √*kṛ* 'do, make' after it. Pāṇini formed it by adding the affix *ām* and providing the use of the perfect of √*kṛ* after it (3.1.35-42). Thus *āsāṁ cakre* 'he did a sitting.' Already by the fourth or third century BC it had no remains of the sense of an accusative action noun in syntactic connection with the verb 'to do' since grammarians accepted that the derivate in *ām* could be followed also by the regular perfect of the roots √*as* or √*bhū* 'be':[12] *corayām āsa* 'he was stealing' or 'he stole.' Most of the periphrastic perfects in the Rāmopākhyāna derive from causatives, for example, *janayām āsa* 'he generated' in 259.8, but *āsāṁ cakre* occurs in 257.2.

Proper nouns are usually simply transliterated into Roman script and capitalized while a full description of the person, with references to the Rāmopākhyāna and *Rāmāyaṇa* in the case of major characters, appears in the Glossary of Proper Names. Metronymics and patronymics on the other hand are translated identifying the person as the son, daughter, or descendant of the ancestor upon whose name the derivate is based. The person referred to is shown in parentheses in the English translation of the verse. In the few cases in which a patronymic is the principal term by which the person is designated in the Rāmopākhyāna, it is identified and treated both as a proper noun and as a patronymic. For example, in its lexical entry at 261.55, *mārīca* is identified *pn patronymic* and translated, "Mārīca, descendant of Marīci." Nevertheless, "Mārīca" is included in the Glossary of Proper Names. The patronymic *vaiśravaṇa*, which occurs more often in the Rāmopākhyāna for the lord of wealth known more widely elsewhere as Kubera, is similarly treated. The term *viśravan*, from which it derives, doesn't occur in the Rāmopākhyāna. Its synonym *viśravas* occurs instead as the proper name of Kubera's father, the reincarnation of half of Pulastya. Therefore, "Viśravas" rather than "Viśravan" appears in the Glossary of Proper Names, and in its lexical entry in the derivation of *vaiśravaṇa*, in 258.12 for example, *viśravan* is identified *pn* but translated "Viśravas."

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[12] PMBh. 2.47.12.

Just as a metronymic identifies someone as the son, daughter, or descendant of the female ancestor from whose name the name is derived, and a patronymic of the male ancestor, an entry lexically categorized *tadrāja* identifies a person as royalty of a certain people. Such derivates are formed with affixes termed *tadrāja* by Pāṇini 4.1.168-174. Pāṇini introduces these affixes after words which are homophonous in two senses: a kṣatriya and a land (*janapada*). As the *Kāśikā* explains, introduced after the base in the first sense, the derivate denotes the offspring of the kṣatriya (*janapadaśabdo yaḥ kṣatriyavācī tasmād apatye añpratyayo bhavati*); introduced after the base in the latter sense, it denotes the ruler of the land (*kṣatriyasamānaśabdāj janapadaśabdāt tasya rājany apatyavat*). Examples include *vaideha* and *maithila*, terms for Janaka, the father of Sītā who herself is called *vaidehī* and *maithilī*, for example, in 261.28 and 261.2. Nīlakaṇṭha comments under 261.28 and 263.3 that Sītā is entitled to the names *vaidehī* and *maithilī* as Janaka's daughter. She is entitled to the names directly as a female ruler of the lands *videha* and *mithila* as well.

The *Kāśikā* explicitly mentions *vaideha* as an example of a tadrāja derivate but is silent about *maithila*. An alternative derivation of the latter signifying only the descendant of king Mithila might exclude the term *mithila* from words denoting both a kṣatriya and a land. Despite Nīlakaṇṭha's reluctance, the *Kāśikā's* reticence, and the fact that Mithilā is commonly known as a city rather than a land, I have extended the derivation to *maithila* because the name Mithilā (properly *mithilāḥ* in the masculine plural) does conform to the derivational history of other terms for a janapada such as *pañcālāḥ* discussed in Pā. 1.2.51-53.

b. Pronoun

A pronoun is labeled *1st* (first person), *2nd* (second person), *dem* (demonstrative), *int* (interrogative), *rel* (relative), or *reflexive*, as appropriate, in addition to simply *pron* (pronoun). For example, the interrogative pronoun *kim* in 257.1 is labeled *int pron*. If a pronoun is used adjectivally, it is lexically identified as a pronominal adjective as described below.

c. Adjective

If an adjective is derived from a causative, desiderative, or intensive secondary conjugational stem, its lexical identifier *adj* is followed by *c*, *desid*, or *intens*, respectively. For example, in 268.6, the compound element *jaṅgama*, derived from the intensive of √*gam*, is lexically identified *adj intens*. A comparative or superlative adjective or a pronominal adjective is identified by using the appropriate one of the following labels before the abbreviation *adj: comp* (comparative), *sup* (superlative), *pron* (pronominal), *dem* (demonstrative), *int* (interrogative), *rel* (relative). For example, the superlative adjective *jyeṣṭha* in 259.10 is identified *sup adj*, and the demonstrative *idam* used adjectivally to modify *vākya* in 257.3 is identified *dem adj* (demonstrative adjective).

d. Number

A number is labeled either *cardinal num* or *ordinal num*.

e. Participle

A participle is a verbal adjective; it conveys the verbal characteristics of tense and voice in addition to the gender, case, and number shown in its inflectional identification. The lexical identifier of a participle identifies tense and voice in the stated order using single and double character abbreviations before a final single character abbreviation *p* for participle. The single and double-character abbreviations *p*, *pf*, *pr*, and *f* identify past, perfect, present, and future tense respectively and the single-character abbreviations *a*, *m*, and *p* identify active, middle, and passive voice respectively. The system of abbreviation for lexically identifying participles is presented in Table 3.

Table 3
Lexical identification of participles

Tense	Voice	Lexical category
p past	a active	p participle
pf perfect	m middle	
pr present	p passive	
f future		

Besides gerundives, which are so labeled, however, only the following participles occur in the Rāmopākhyāna:

pap	past active participle
pfap	perfect active participle
ppp	past passive participle
prap	present active participle

prmp	present middle participle
prpp	present passive participle

If a participle is derived from a causative, desiderative, intensive, or denominative secondary conjugational stem, its lexical identifier is followed by *c*, *desid*, *intens*, or *denom*, respectively. For example, the causative present active participle *saṁbodhayan* in 264.28 is identified *prap c*.

f. Adverb, particle, etc.

An adverb is labeled *adv*. An adverb ending in *-tas*, *-tra*, *-thā*, *-dā*, *-vat*, etc. based upon a pronominal stem is a pronominal adverb and is identified by using the appropriate one of the following labels before the abbreviation *adv: pron* (pronominal), *dem* (demonstrative), *int* (interrogative), *rel* (relative). For example, the demonstrative adverb *tathā* in 257.8 is identified *dem adv* and the relative adverb *yathā* in 259.6 is identified *rel adv*. *svayam*, for example in 258.9, is labeled *reflexive adv*. Certain adverbs compounded with conjugated verbs or participles are termed *gati* by Pāṇini. These are supplied with the additional label *gati* and the number of the sūtra terming it so. For example, *puras* in the derivation of *puraskr̥tya* in 260.1 is labeled *adv gati* 1.4.67.

A particle is labeled *pcl* and may be further classified as conjunctive, disjunctive, subordinating, interrogative, or negative by using the abbreviation *conj*, *disj*, *sub*, *int*, or *neg*, respectively, prior to the abbreviation *pcl*. In addition, *kaccit* in 262.3 is labeled *indefinite pcl*.

Preverbs and postpositions are so labeled and onomatopoeia is labeled *onom*.

g. Verb

The lexical identifier of a verbal root begins with the single character abbreviation *v* for verb and then identifies, in the stated order, whether it is transitive or intransitive, its class, and whether it takes active or middle endings. The single-character abbreviations *i* and *t* identify the verb as intransitive or transitive, the numerals *1-10* identify its conjugational class, and the single-letter abbreviations *a* and *m* tell whether it takes active or middle endings. For example, in 257.1 the transitive class-2 root √*vac* which occurs in the active is lexically identified *vt2a* and the transitive class-5 root √*āp* which occurs in the active is identified *vt5a* in the derivation of the absolutive *prāpya*. If a verb occurs both transitively and intransitively or if it is a verb of going, neither *i* nor *t* appears in its identifier. For example, √*yat* occurring in the middle in 259.2 is identified *v1m*. If the verb occurs both in the active and middle voices, both *a* and *m* appear contiguously. Other alternatives are indicated by a forward slash. For example the transitive class-1 root √*hṛ*, which occurs in both the active and middle, is identified *vt1am* in the derivation of the participle *hṛta* in 257.1, *sam√Bram*, which occurs in both classes 1 and 4 in the active, is identified *v1/4a* in the derivation of the participle *saṁbhrānta* in 262.1, and in the same verse the transitive verb √*budh*, which occurs in class 1 in both the active and middle, and in class 4 in just the middle, is identified *vt1am/4m*. Absolutives and infinitives are labeled *abs* and *inf* respectively.

The glossary shows an unusual or irregular stem by giving the stem or third person singular present in parentheses after the lexical identification, for example, "√*sad*, v1a/6a (*sīda*), sit" at 263.13, "√*pac*, v1m (*pañcate*), make evident" at 264.64 and "√*svap*, vi2a (*svapiti*), sleep" at 264.61.

The lexical properties of verbs have been determined primarily by reference to Pāṇinian grammar. Pāṇini derives forms such as *āha* 'he says' from the root √*brū* 'speak' rather than from a root √*ah* as Whitney does. The glossary follows suit, for example at 263.18, by entering √*brū* as the root and including reference to Pāṇini 3.4.84 which provides the stem replacement *āh* for *brū* along with it provision of perfect active terminations after the verbal root √*brū* used in the present.

A number of roots occur with more than one conjugational stem. Sometimes the *Dhātupāṭha* accounts for this simply by listing them in each of various classes of roots for which Pāṇini's general rules derive the appropriate stems. But occasionally Pāṇini specifically provides an alternate stem-forming affix. Pāṇini 3.1.70 allows the class four stem-forming affix to occur instead of the class one stem-forming affix only optionally after the roots √*klam* and √*tras* (among others) thereby permitting the occurrence of class one presents. The lexical identification *vi4a/1a 3.1.70* for the root √*klam* at 268.39 and √*tras* at 264.48 shows this. The verbal root √*śru* 'hear' is most familiar in classical Sanskrit conjugated with a class five present stem forming affix, but Pāṇini lists it as a class-1 root and provides the class five stem-forming affix after it in 3.1.74. The lexical identification vt1am/5am 3.1.74 indicates this, for example, at 257.3.

The lexical identification of a verbal root occasionally refers to the Pāṇinian rule which accounts for its occurrence in the active or middle voice, as for example, in the entry, "*ud√yam*, vt1am 1.3.75, hold up," at 259.4. Pāṇini 1.3.75 provides middle endings after the root √*yam* preceded by the preverb *ud* under the condition that the result of the action accrue to its agent. The root √*kram* is used in the active as for example with the prefix *ati* in 267.50, where the glossary lists, "*ati√kram*, v1a, step beyond." But Pāṇini 1.3.40 accounts for its use in the middle when it refers to planets or constellations rising; hence the entry, "*ā√kram*, v1m 1.3.40, rise" at 261.52. Pāṇini 1.3.40-46 account for its use in the middle in various circumstances. Thus its entry in the derivation in the line beneath reads, "*√kram*, v1am 1.3.40-46, step." The root *√ji* ordinarily occurs in the active as for example in 276.7 where the glossary lists, "*√ji*, vt1a, conquer." But Pāṇini 1.3.19 provides the middle endings after it when it is preceded by the preverbs *vi* or *parā*; hence the entry, "*parā√ji*, v1m 1.3.19, be defeated (by abl.), defeat (acc.)" at 257.7.

Epic Sanskrit does not always accord with the Pāṇinian description of Sanskrit. Where Whitney's *Roots* or Böhtlingk and Roth's *Sanskrit Wörterbuch* justifies the lexical property of a usage in the Rāmopākhyāna not accounted for by Pāṇinian grammar, the lexical property appears in parentheses followed by *W* or *BR*. For example, the class-1 root *√dru*, which occurs only in the active according to the Pāṇinian *Dhātupāṭha* but also in the middle according to Whitney, is labeled *v1a/(m W)* in the derivation of the present middle participle *dravamāṇa* in 263.24.

The root *√prī* occurs both as an intransitive verb in the meaning 'please' with the dative of the person pleased and in the meaning 'be pleased' with the instrumental or genitive of the person pleasing. The lexical entry of the verb in the former usage is the expected abbreviation *vi9am*. The latter usage, such as in *prīto 'smi vaḥ* at 259.22, admits alternative descriptions. Indian grammarians list a second intransitive root *√prī* as a class four root occurring only in the middle voice and the glossary identifies it *vi4m*. Böhtlingk and Roth give only one root *√prī* and give examples of the one pleased in the accusative as well as in the dative and genitive. The passive of this root, considered transitive as well as intransitive, accounts for the second meaning and syntax. Hence the lexical entry includes in parentheses *tp BR*.

Although denominative roots are derived by Pāṇini rather than being included among class-10 roots in the *Dhātupāṭha*, the glossary lexically identifies them both as class-10, to show their stem formation, and as *denom* to indicate their derivation. For example, for the verb form *mokṣayiṣyati* in 264.60, derived from the noun *mokṣa* 'liberation' (§IID3b), the glossary enters the denominative root *√mokṣi* as the lexical base and identifies it *vt10am denom*.

h. Compound

i. Classification

Compounds occur frequently in the Rāmopākhyāna as they do in Sanskrit in general. In order to reveal their meaning precisely and clearly, the present work analyzes them in accordance with the most sophisticated analysis of compounds in the world, that undertaken by the Indian grammarians themselves. Although the general terminology of Indian grammatical compound analysis has been adopted in contemporary linguistics and a number of beginning Sanskrit texts introduce it, a concise description of it follows because of the extent to which it is utilized in the present work.

Pāṇini describes four major types of compounds: dvandva, tatpuruṣa, bahuvrīhi, and avyayībhāva. Although he classifies under these general headings compounds formed by a hundred and ten different rules specifying various semantic and syntactic conditions, Patañjali describes a general semantic characterization of compounds by these names which serves as a useful introduction. An avyayībhāva compound has as its principal meaning the meaning of its prior compound-member, a tatpuruṣa that of its subsequent member, a bahuvrīhi that of a word other than its members, and a dvandva the meaning of its members.[13]

A dvandva compound denotes the objects denoted by each of its members conjointly. Tatpuruṣa and avyayībhāva compounds denote the object denoted by the principal compound-member qualified by the subordinate member. In a tatpuruṣa, the principal member is usually preceded by the subordinate one while the reverse is true in an avyayībhāva compound. The principal member of an avyayībhāva compound is usually an indeclinable (*avyaya*) denoting a relation and the meaning of the compound is of the sort expressed by a prepositional or adverbial phrase in English. A bahuvrīhi compound denotes an object other than the objects denoted by its members.

The first two types of compounds, dvandva and tatpuruṣa, include subclasses. There are two types of dvandva compounds: itaretara-dvandva and samāhāra-dvandva. An itaretara-dvandva compound denotes the objects denoted by its members as individual, separately enumerated entities; a samāhāra-dvandva denotes them as a single group.

There are several types of tatpuruṣa compounds: seven types categorized according to the case relationship between the qualifier and the qualified, and several special types. If the subordinate and principal members, the qualifier and qualified, are correferential, the tatpuruṣa compound is termed *karmadhāraya*. But a compound of correferential words the prior of which is a numeral is called *dvigu* by Pāṇini 2.1.52

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[13] *iha kaś cit samāsaḥ pūrvapadārthapradhānaḥ kaś cid uttarapadārthapradhānaḥ kaś cid anyapadārthapradhānah kaś cid ubhayapadārthapradhānaḥ. pūrvapadārthapradhāno 'vyayībhāva uttarapadārthapradhānas tatpuruṣo 'nyapadārthapradhāno bahuvrīhir ubhayapadārthapradhāno dvandvaḥ.* PMBh. 1.378.24-379.3, 1.382.7-10, 1.392.7-9.

under the condition that the compound signifies a meaning which conditions the introduction of a taddhita affix, the compound members are followed by a subsequent compound member, or the compound denotes a group. If they are not correferential, Pāṇinian grammarians designate the compound by the term *tatpuruṣa* preceded by a feminine ordinal numeral, *dvitīyā* 'second' through *saptamī* 'seventh,' corresponding to the case of the prior subordinate compound-member, accusative through locative. Properly the feminine ordinals are adjectives modifying the term *vibhakti* and are names for the triplets (singular, dual, and plural) of nominal terminations of the prior subordinate member. Hence the compound is termed *dvitīyā-tatpuruṣa* if the prior subordinate compound member qualifying the subsequent principal member is in the second case, the compound is termed *tṛtīyā-tatpuruṣa* if the prior subordinate member is in the third case, and likewise the compound is termed *caturthī-tatpuruṣa*, *pañcamī-tatpuruṣa*, or *ṣaṣṭhī-tatpuruṣa* if the prior member is in the fourth through seventh cases.

An upapada-tatpuruṣa compound is one in which the principal member is derived from a verbal root by the addition of an affix when the subordinate word (*upapada*) qualifying it compounds with it. An upapada-tatpuruṣa compound differs from the previous tatpuruṣa compounds in that the principal member does not occur independently prior to the compound formation; it forms in the process of composition. Rules stated in Pā. 3.1.106 through the end of the 3rd adhyāya provide affixes after verbal roots under the condition that certain words occur subordinate to them. Pā. 2.2.19 provides that the subordinate words obligatorily compound with the primary derivates so formed.

A nañ-tatpuruṣa compound is a compound in which the negative particle *na*, referred to as *nañ* by Pāṇini, precedes and qualifies the subsequent member. Such compounds are formed in accordance with Pā. 2.2.6. A gati-tatpuruṣa is one in which the prior member is termed *gati* by Pā. 1.4.60-79. Items termed *gati* include preverbs and a number of other indeclinables which occur similarly in syntactic connection with verbs. They compound with absolutives and participles in accordance with Pā. 2.2.18 and, according to some grammatical commentators, also with conjugated verbs. A prādi-tatpuruṣa, accounted for by the same rule, is one in which the prior member is one of the list of items *pra*, etc. Although these very items occur as preverbs in syntactic connection with verbs and are termed *gati*, they also occur as prepositions and postpositions in syntactic connection with nominals. Compounded in a subordinate relation to a subsequent principal nominal, they form prādi-tatpuruṣa compounds in accordance with Pā. 2.2.18. Extensions to Pā. 2.2.18 account for prādi-tatpuruṣa compounds in other meanings as well.

Items in the list *pra*, etc. also form avyayībhāva compounds when compounded in a principal relation to a subordinate nominal and bahuvrīhi compounds when the compound refers to an object neither they nor other compound members denote.

ii. Labeling

If a stem, whether a noun, adjective, adverb, or even a verb, is a compound, its lexical identification identifies the type of compound after it functionally categorizes the stem. The compound identification identifies compounds using Pāṇinian terms and their abbreviations and often refers to the Pāṇinian rule or commentatorial remark accounting for the compound. Occasionally it refers to the verse in which the word occurs in the *Amarakośa* and thereby to the analysis of it in the *Rāmāśramī* commentary.

The compound identifier consists of contiguous single and double-character abbreviations and terms, the first of which is invariably the single-character abbreviation *c* (compound). Next is a single or double-character abbreviation identifying the major type of compound, *d* (dvandva), *tp* (tatpuruṣa), *ab* (avyayībhāva), or *bv* (bahuvrīhi). In the identification of a dvandva compound, the abbreviation *d* is followed by one of the single-character abbreviations *i* (itaretara) and *s* (samāhāra) specifying the compound as an itaretara-dvandva or samāhāra-dvandva. Thus *cdi* and *cds* abbreviate *itaretara-dvandva compound* and *samāhāra-dvandva compound* respectively. In the identification of the subcategories of tatpuruṣa compound karmadhāraya and dvigu, which are referred to by their own terms without the term for their general category, the abbreviation *k* or the term *dvigu* follows immediately after *c* without the intervening abbreviation *tp*. Thus *ck* abbreviates *karmadhāraya compound.* In the identification of the tatpuruṣa compounds dvitīyā-tatpuruṣa, tṛtīyā-tatpuruṣa, etc., the abbreviation *tp* is followed contiguously by a digit 2-7 to specify the case of the prior compound member, just as case is abbreviated in the inflectional identification of nominals. For example, *ctp6* abbreviates *ṣaṣṭhī-tatpuruṣa compound.* The remaining subcategories of tatpuruṣa compound are identified by employing the terms *upapada*, *na*, *gati*, or *prādi* after a space. For example, *ctp upapada* abbreviates *upapada-tatpuruṣa compound.* The system of abbreviation for identifying compounds is summarized in Table 4.

Table 4
Identification of compounds

Compound	Category	Subcategory
c compound	d dvandva	i itaretara
		s samāhāra
	tp tatpuruṣa	2 dvitīyā
		3 tṛtīyā
		4 caturthī
		5 pañcamī
		6 ṣaṣṭhī
		7 saptamī
		na
		upapada
		gati
		prādi
	(-)	k karmadhāraya
	(-)	dvigu
	ab avyayībhāva	
	bv bahuvrīhi	

The above abbreviations may be followed by a reference explaining the compound's formation. A numeric reference of the form x.y.z (x: 1-8, y: 1-4, z: 1-223) refers to a rule in Pāṇini's *Aṣṭādhyāyī.* Pāṇini 2.1.1-2.2.38 provide for compound formation. A two or three digit numeral in square brackets following the sūtra reference refers to a citation in the *Kāśikā* to an additional rule in Patañjali's *Mahābhāṣya.* These additional rules may be vārtikas composed by Kātyāyana and discussed by Patañjali or additions proposed by Patañjali himself. Pāṇinian sūtras and citations to the *Mahābhāṣya* are numbered as they are in the Osmania University edition of the *Kāśikā.* The abbreviation *WAG* followed by the letter *b* and a numeral refers to a page in Wackernagel's *Altindische Grammatik*, vol. II.1. Examples of compound formation will be discussed in the section on derivation below.

3. Derivation

The glossary aims to reveal the syntactically and semantically relevant elements of the verse, even when hidden in the derivates which form its inflected bases, by showing the derivation of an entry indented beneath it in nine-point type with the stem in italic type. But it does not aspire to provide the complete derivation of every word. It regularly derives compounds, secondary nominal derivatives, including patronymics and metronymics, participles, action nouns, and denominative verbs. It often derives agent nouns and shows the relation of nouns to related participles or gerunds, and occasionally provides the derivation of other words, such as proper nouns. It often shows both the stem or root and the affix which form the derivate but in many cases omits the affix, particularly when the lexical identification of the term obviates the need for it.

a. General conventions

A few conventions govern the presentation of derivations in the glossary. All the elements in the derivation of a stem appear at the same degree of indentation; elements belonging to subordinate levels of derivation are further indented immediately beneath the stem they derive. A compound-gloss appears as the first subordinate entry beneath a compound, indented to the same degree as the compound members listed beneath it. Subsequent members of compounds are preceded by a plus sign, initial members are not. A root is preceded by the root sign and by its preverbs. An affix is preceded by a hyphen and followed in parentheses by its Pāṇinian form, if it differs from how the affix appears in derivates, and by the number of the rule that provides it. The few augments and replacements mentioned are given no special designation but are similarly followed in parentheses by their Pāṇinian form and rule-number. Derivations generally do not provide references other than to the rule providing the affix. The initial form in which Pāṇini provides an affix after a verbal root is often a symbol subsequently replaced by the actual form of the affix and usually has attached to it markers which condition operations such as stem strengthening and accentuation. Derivations only rarely include reference to the rules providing these operations. As in the identification of compounds, a numeric reference of the form x.y.z (x: 1-8, y: 1-4, z: 1-223) refers to a rule in Pāṇini's *Aṣṭādhyāyī.* Pāṇini 3.1.1-5.4.160 provide affixes. A three digit numeral in square brackets following the sūtra reference refers to a citation in the *Kāśikā* to an additional rule in Patañjali's *Mahābhāṣya.* Derivations occasionally refer to sources other than Pāṇini's *Aṣṭādhyāyī* and citations in the *Kāśikā* to the *Mahābhāṣya*, for example, the *Mahābhāṣya*, *Kāśikā*, *Uṇādisūtra*, and the *Rāmāśramī* commentary on the *Amarakośa.*

b. Simple derivations

The simplest derivations show the lexical entry of the adjective or participle semantically related to a noun or proper noun indented beneath the lexical entry of the derived noun. For example, the lexical entry of the adjective *kṛṣṇa* 'dark' appears indented beneath the proper noun *kṛṣṇā* in 257.2 naming the wife of Yudhiṣṭhira and his four brothers described in the Glossary of Proper Names. Similarly, the lexical entry of the gerundive *bhārya* 'to be supported' appears indented beneath the noun *bhāryā* 'wife' in 258.1.

The lexical entry of the root from which a participle, gerundive, absolutive, or infinitive derives appears indented beneath its derivate. The glossary always shows a root preceded by the root sign and by its preverbs. For example, the lexical entry of the root √*śru* 'hear' appears beneath the present active participle *śṛṇvat* 'hearing' in 257.3 and the lexical entry of the verbal root √*han* 'slay' appears beneath the absolutive *hatvā* 'having slain' in 257.8. The lexical entry of a root appears further indented beneath that of a stem which itself is a derivational entry. For example, the lexical entry of the verbal root √*bhṛ* is further indented beneath the gerundive *bhārya* which is in turn the derivational base of the noun *bhāryā* in the above example. In the derivation of absolutives formed with the affix *-ya* after roots preceded by preverbs, the lexical entry of the root with its preverbs appears indented beneath the absolutive, for example, that of *vi nis√ji*, beneath *vinirjitya*, in 257.2 and that of *anu√jñā* beneath its causative absolutive *anujñāpya*.

In the derivation of a denominative root, the lexical entry of the noun from which the denominative root derives appears indented beneath it. For example, the noun *mokṣa* 'liberation' is indented beneath √*mokṣi* 'liberate,' the root of the future indicative *mokṣayiṣyati* in 264.60 (§IID2g). In this case the glossary shows in turn the derivation of the noun *mokṣa* from the verbal root √*muc* 'free' by further indenting the lexical entry of √*muc* beneath the entry for *mokṣa*.

c. Primary nominal derivates

The derivation of agent and action nouns lists the kṛt affix indented to the same degree beneath the verbal root after which it occurs to form the derivate. For example, the lexical entry of the agent noun *nihantṛ* 'conqueror' in 270.12 has indented beneath it the lexical entry of the root *ni√han* 'strike down, slay' from which it derives and beneath the root the lexical entry of the agentive affix, "*-tṛ* (*-tṛc* 3.1.133)." Similarly, the lexical entry of the agent noun *jetṛ* 'conqueror' in 261.12 has indented beneath it the lexical entries of the root √*ji* 'conquer' and of the affix, "*-tṛ* (*-tṛn* 3.2.135)." The glossary shows the form in which the affix appears in the derived stem in both cases as *-tṛ*. Pāṇini, however, introduces different agentive affixes distinguished by their markers: one, *-tṛc* with the marker *c*, by 3.1.133 and another, *-tṛn* with the marker *n*, under the additional condition that the agent performs the action out of duty or habit or that he does it well, by 3.2.135. The former would mean simply one who slays; the latter, not just one who wins but one whose duty or custom it is to win or who is good at winning.

Although post-Vedic texts do not show accentuation, the stems derived by Pāṇini are differently accented: *nihantṛ́* high-pitched on its final syllable and *jétṛ* high-pitched on its initial vowel. While the glossary does not explicate these additional details of the derivation, the marker *c* conditions high-pitched accentuation of the final vowel of the derivate by Pā. 6.1.163 and the marker *n*, of its initial vowel by Pā. 6.1.197.[14] Since the unaccented text does not reveal whether an agent noun has final or initial vowel high-pitched, only the context of each of these words has influenced whether to infer a derivation according to the former or latter rule.

The derivation of agent nouns does not always show the affix. For example, the lexical entry of the agent noun *goptṛ* 'protector' in 261.12 has indented beneath it the lexical entry of the root √*gup* 'protect' from which it derives but no entry for an affix. By its lexical identification as an agent noun and its context in the verse with *jetṛ*, the reader may infer the latter affix *-tṛn*.

The glossary shows the derivation of an action noun, especially when the prose sentences unpack nominal style as described in §IIE. For example, the lexical entry of the abstract noun *ānayana* 'bringing' in 264.14 has indented beneath it the lexical entries of the root *ā*√*nī* 'lead to, bring' and of the affix, "*-ana* (*-lyuṭ* 3.3.115)." The form of the affix as it appears in the derivate in the text is *-ana*. Pāṇini introduces the affix by 3.3.115 in the form of the symbol *yu* with the markers *l* and *ṭ* attached. While the glossary does not explicate these additional details of the derivation, 7.1.1 provides that *yu* is replaced by *ana*. The marker *l* conditions high-pitched accentuation of the stem-vowel preceding the affix by Pā. 6.1.193 and, irrelevant to the present neuter form, the marker *ṭ* conditions addition of the affix *ṅīp* in the feminine by Pā. 4.1.15. Although the Rāmopākhyāna does not show accent, the stem derived by Pāṇini is *ānáyana*.[15]

d. Secondary nominal derivates

The derivation of metronymics and patronymics lists the taddhita affix indented to the same degree beneath the proper noun after which it occurs to form the derivate. For example, the lexical entry of the metronymic *saumitri* 'son of Sumitrā' in 263.24 has indented beneath it the lexical entry of the proper noun *sumitrā* from which it derives and, beneath the proper noun, the lexical entry of the metronymic-forming affix, "*-i* (*-iñ* 4.1.96 *bāhvādi*)." Lakṣmaṇa is called *saumitri* after his mother Sumitrā. The Glossary of Proper Names describes the person Sumitrā and the English translation of the verse clarifies that the son of Sumitrā is Lakṣmaṇa by including his name in parentheses. Pāṇini 4.1.96 introduces the affix *-iñ* (*-i* marked with *ñ*) after members of the list beginning with *bāhu* (the gaṇa *bāhvādi*) to form derivates denoting the offspring of the person whose name is in the list. The *Kāśikā* includes the proper noun *sumitrā* in the list.

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[14] Pāṇini derives *hantṛ́* from √*han* and then compounds it with the gati *ni* by 2.2.18. The resulting gatitatpuruṣa compound preserves the accentuation of the final compound member *hantṛ́* occurring after the gati *ni* by 6.2.139 *gatikārakopapadāt kṛt*.

[15] As descrbed for *hantṛ́* in note 14, Pāṇinin derives *náyana* from √*nī*, compounds it with *ā* and preserves the accentuation of the final compound member *náyana* occurring after the gati *ā*.

Similarly, the lexical entry of the patronymic *jānakī* 'daughter of Janaka' in 258.1 has indented beneath it the lexical entry of the proper noun *janaka* and that of the affix, "*-a* (*-aṇ* 4.1.83)." Sītā is called *jānakī* after her father Janaka. The Glossary of Proper Names describes the person Janaka and the English translation of the verse clarifies that the daughter of Janaka is Sītā by including her name in parentheses. Pāṇini 4.1.83 introduces the affix *-aṇ* (*-a* marked with *ṇ*) and 4.1.15 provides the affix *-ī* (*ṅīp*), if the patronymic *jānaka* occurs in the feminine. While the glossary does not explicate these additional details of the above two derivations, the markers *ñ* and *ṇ* condition the replacement of the initial vowel of the stem by its corresponding vṛddhi vowel by 7.2.117. 4.1.92 *tasyāpatyam* states the semantic condition under which the affixes *aṇ* and *iñ*, among others, occur to form metronymics and patronymics, namely that the derivate denote the offspring of the person named by the word after which the affix is provided.

The derivation of *jānakī* includes subordinate derivations further indented immediately beneath the stems they derive. The proper name *janaka* is derived from the agent noun *janaka* further indented beneath it which in turn is derived from the verbal root √*jan* and the agentive affix *-aka* further indented beneath it. Despite the vertical intervention of these subordinate derivations between the lexical entry of the proper noun *janaka* and those of the affixes *-a* and *-ī*, the horizontal alignment of the latter three entries indented just one degree beneath *jānakī* shows that they immediately derive it.

As in the case of metronymics and patronymics, the derivation of other secondary nominal derivates lists the taddhita affix indented to the same degree beneath the nominal after which it occurs to form the derivate. For example, the lexical entry of the adjective *balavat* 'strong' in 257.4 has indented beneath it the lexical entry of the noun *bala* 'strength' and beneath it the affix's lexical entry, "*-vat* (*-matup* 5.2.94, *v* 8.2.9)." Derivates terminating in *vat* and *mat* of similar meaning are common. Pāṇini accounts for these by introducing one affix *-matup*, *-mat* with the markers *u* and *p*, and subsequently replacing the *m* by *v* under certain conditions. 5.2.94 introduces *-matup* under the condition that what is to be denoted is something related to, or the locus of, that which is denoted by the word after which it is introduced. Accordingly the derivate *balavat* denotes that which has strength or is the locus of strength. While the glossary does not explicate these additional details, the marker *u* conditions the addition of the augment *n* (***num***) to the final vowel of the derivate before sarvanāmasthāna nominal terminations by 7.1.70 to form the strong declensional stem and the addition of the affix *-ī* (*-**ṅīp***) in the feminine by 4.1.6.[16] The marker *p* marks the affix as low-pitched in accordance with 3.1.4.

e. Compound derivation

Wherever a compound is inflected in the text, the glossary lists the compound-stem, unanalyzed into its constituent elements, as a principal lexical entry and shows its derivation indented beneath it. The lexical identification of the compound includes identification of the type of compound and often a reference to the rule forming it, as has been described in §IID2hii. The glossary derives a compound by listing indented beneath it first a compound-gloss and then the lexical entries of each compound-member horizontally aligned with each other. Subsequent members of compounds are preceded by a plus sign, roots by the root sign, and affixes by a hyphen. Initial compound-members and the few augments included have no special designation prefixed to them. Affixes occur in the derivation of upapada-tatpuruṣa compounds and as compound-final elements. An affix is followed in parentheses by its Pāṇinian form, if it differs from how the affix appears in derivates, and by the number of the rule that provides it, as explained in the derivations discussed above.

The glossary frequently shows the derivation of a stem which occurs as a compound-member in the derivation of a compound. It does so by further indenting the lexical entries of the subordinate derivation in the manner shown in the subordinate derivation of the proper noun *janaka* occurring within the derivation of the patronymic *jānakī* above. The subordinate derivation of a compound within another derivation is common since compound-stems often occur as members of other compounds and as bases of secondary nominal derivatives. For example, the compounds *sahāya* and *vaṁśa-ja* are subordinately derived in the derivations of *sa-sahāya* in 257.7 and *ikṣvāku-vaṁśaja* in 258.6, as are the compounds *amara*, *dhaneśa*, and *lokapāla* in the derivations of the secondary nominal derivatives *amaratva*, *dhaneśatva*, and *lokapālatva* in 258.15.

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[16] The marker *u* also conditions the optional shortening of the *ī* of the feminine affix before certain additional affixes by 6.3.35.

i. Compound-gloss (*vigraha-vākya*)

The compound-gloss consists of a Sanskrit phrase or sentence revealing the syntactic connection of the compound-members. Such an analytic sentence or phrase is commonly known as a *vigraha-vākya.* The vigraha-vākyas used to gloss compounds here are typical of those used by Indian grammatical commentators and closely relate to the Pāṇinian description of the compound's formation. When commentators use such glosses in commenting upon texts of various disciplines they usually compose them using the gender and number of nouns and the person, number, voice, and tense of verbs appropriate to the context. Because the glossary uses a vigraha-vākya to explain the stem of a word, rather than the inflected word in its context, it generalizes the vigraha-vākya by standardly using third person singular present verb forms, even if the derivate occurs in another person or number, and masculine singular nominal forms, except where the stem usually occurs in the feminine or plural. For example, as an adjective, the bahuvrīhi compound *su-madhyama* 'slender-waisted' may be used in any gender but in fact is generally used to describe women. Hence, the compound-gloss uses the feminine. Similarly, bahuvrīhi compounds ending in *ādi* 'beginning,' though also adjectives, are ubiquitously used to refer to elements of a set or items in a list beginning with that denoted by the prior member or members of the compound. Hence, the compound-gloss uses the plural. The glossary does not implement sandhi in its compound-glosses and provides a translation where it does not replicate the translation of the compound-stem. The following paragraphs analyze examples of the major types of compounds and give their glosses.

ii. Dvandva

A dvandva compound denotes the objects denoted by its members conjointly. The compound-gloss of a dvandva consists of a polysyndetic phrase placing the conjunction *ca* 'and' after each compound member in the nominative. For example, the phrase *rāmaḥ ca lakṣmaṇaḥ ca śatrughnaḥ ca* glosses the compound-stem *rāma-lakṣmaṇa-śatrughna* 'Rāma, Lakṣmaṇa, and Śatrughna' in 258.7. The initial compound-member *rāma* appears in the next line followed by its lexical identification and translation. The subsequent compound-members *lakṣmaṇa* and *śatrughna* appear on subsequent lines, each preceded by a plus sign and followed by its lexical identification as a proper noun and translation using the capitalized Romanized stem. The lexical entry of the proper noun *śatrughna* includes indented beneath it a subordinate derivation of the related adjective which in turn includes indented beneath it a subordinate compound derivation.

The compound-gloss of a samāhāra-dvandva compound, which denotes its members as a single group, appends to the polysyndetic phrase the clause *tayoḥ samāhāraḥ* 'the group of them,' in which the demonstrative pronoun in the genitive adopts the gender and number appropriate to the elements of the preceding phrase. For example, the numeral compound *caturdaśa* 'fourteen,' occurring as a compound member in the longer numeral compound *caturdaśa-sahasra* in 261.42, is glossed *catvāraḥ ca daśa ca, teṣām samāhāraḥ*, 'the group of four and ten,' A precise translation of the Sanskrit gloss would be, "four and ten, the group of them."

iii. Karmadhāraya

Although the glosses of karmadhāraya compounds vary depending upon the rules of the compound's formation, the gloss of a karmadhāraya compound always includes both compound-members in the nominative because the defining characteristic of a karmadhāraya is that its members are correferential. The most common formation is that of an adjective modifying a noun. Its gloss consists simply of a noun phrase with the adjective and noun both in the nominative. For example, the noun phrase *mahān ṛṣiḥ* glosses the stem *maharṣi* 'great sage' in 257.3. If the compound consists of collateral qualifiers, whether of nouns or adjectives, the gloss consists of a compound nominal sentence with a pronoun as subject and the two qualifiers, each followed by the conjunction *ca*, as its two predicates. The first predicate precedes the subject while the second follows. For example, the sentence *dṛṣṭaḥ ca asau pūrvaḥ ca* 'he has been seen and is previous' glosses the stem *dṛṣṭa-pūrva* 'seen before' in 257.10 and the sentence *brahmā ca asau ṛṣiḥ ca* 'he is both a Brahman and a sage' glosses the stem *brahmarṣi* 'a Brahman sage' in 260.1.

Certain types of karmadhāraya compounds state comparisons. Pāṇini 2.1.56 provides that a word denoting the subject of a comparison compounds with certain terms such as *vyāghra* 'tiger' denoting the object of comparison if no word for the basis of comparison is used. For example, the compound-stem *nara-vyāghra* 'tiger-like man,' in 257.1, which compares a man with a tiger, is formed by compounding the word *nara* 'man' with the word *vyāghra* ' tiger.' The gloss of such a compound employs the particle *iva* 'like' after the word for the object of comparison as does the gloss *vyāghraḥ iva naraḥ* in the current example.

iv. Dvigu

Dvigu compounds are glossed variously depending upon their derivation. The few occurring in the Rāmopākhyāna are samāhāra-dvigu compounds. The final member is qualified by the correferential former member which is a number. The compound denotes the enumerated items collected as a single entity. Its gloss consists of a phrase including its members in the nominative case followed by the term *samāhṛta* 'collected' or 'grouped,' inflected according to the gender and number of the principal member of the compound. For example, the phrase *trayaḥ kūṭāḥ samāhṛtāḥ* 'three peaks grouped' in the masculine plural glosses *trikūṭa* in 261.53 because *kūṭa* usually occurs in the masculine. The compound, however, is singular because it denotes the group, which is a single entity.

v. Tatpuruṣa

a. Dvitīyā through saptamī tatpuruṣa

The glosses of the six types of tatpuruṣa compound in which the subordinate member precedes the principal member and qualifies it by means of a relation expressed by the accusative through locative cases, simply employ the prior member in the appropriate case followed by the subsequent member in the nominative. The ṣaṣṭhī-tatpuruṣa is by far the most common of these with 401 instances of occurrence in the Rāmopākhyāna. For example, the noun phrase *munīnām gaṇaḥ* 'multitude of sages' glosses the ṣaṣṭhī-tatpuruṣa *muni-gaṇa* in 257.2. Similarly, the noun phrase *duḥkhena mūrchitaḥ* 'thick with sorrow' glosses the tṛtīyā-tatpuruṣa *duḥkha-mūrchita* in 257.2.

b. Upapada-tatpuruṣa

The principal compound-member of an upapada-tatpuruṣa compound is derived by the addition of a kṛt affix to a verbal root and does not occur independently prior to compound formation. The gloss of an upapada-tatpuruṣa compound consists of a sentence composed of two words. The first is the subordinate compound member declined to reflect the relation the object it denotes bears to the action denoted by the root from which the principal compound-member is derived. The second is a conjugated verb form derived from the root. In this text the conjugated verb occurs in the third person singular present by default because the gloss here explains the stem of a word, rather than the word inflected in its context. For example, the sentence *dharmam jānāti* 'he knows dharma' glosses the upapada-tatpuruṣa compound *dharmajña* 'dharma-knowing' in 257.5. The principal compound element derives from the verbal root √*jñā* 'know' by the addition of the affix *-a*. The derivation lists three lexical entries beneath the compound gloss: that of the subordinate compound-member *dharma*, that of the verbal root √*jñā*, and that of the affix *-a* as it appears in the derivate. In parentheses after the affix appears the affix as introduced by Pāṇini with the marker *k* attached followed by the number of the rule providing it. Pā. 3.2.3

introduces the affix *-ka* after an *ā*-final root not preceded by a preverb, when a subordinate word (*upapada*) qualifying it in the accusative occurs with it. Pā. 2.2.19, referred to in the lexical identification of the compound-stem, provides that the subordinate word *dharma* obligatorily compounds with the primary derivate so formed.

c. Nañ-tatpuruṣa

The gloss of a nañ-tatpuruṣa compound simply employs the prior member *na* followed by the subsequent member in the nominative. For example, the phrase *na ṛtaḥ* 'not right' glosses *anṛta* 'inordinate, false, undeserved' in 257.5.

d. Gati-tatpuruṣa

As described in §IID2hi, a preverb, or another indeclinable termed *gati*, occurring with an action word, such as a conjugated verb, absolutive, or participle, forms a gati-tatpuruṣa compound. Such compounds formed with preverbs as their initial member occur ubiquitously, and those with other indeclinables as prior member are not rare. Rather than deriving the action word from its root without its gati and subsequently deriving the gati-tatpuruṣa compound from the derived action word, the glossary lists the root with its gati as a single vocabulary entry, consistent with the practice of current lexicons and dictionaries, and then derives the action word from it. For example, the glossary identifies *prāpya* in 257.1 as an absolutive and lists in the derivation beneath it the lexical entry *pra√āp* consisting of the root *√āp* already with its preverb *pra*. If it followed the Pāṇinian derivation, it would instead identify *prāpya* as a gati-tatpuruṣa compound and list in the derivation beneath it the lexical entry of the preverb *pra* and the lexical entry of the absolutive *āptvā*. Pāṇinian grammar accounts for the absolutive *prāpya* as follows with the order of the second and third stages as shown:

pra āp	1.4.60 *pra*, etc. occurring in syntactic connection with an action word are termed *gati*.
pra (*āp-tvā*)	3.4.21 The affix *-ktvā* (*-tvā* marked with *k*) occurs after a verbal root denoting the preceding of two actions performed by the same agent.
pra+āp-tvā	2.2.18 A gati is compounded with the following action word with which it occurs.
pra+āp-ya	7.1.37 In a compound in which the prior member is not the negative particle *nañ* (*na* marked with *ñ*), the affix *-lyap* (*-ya* marked with *l* and *p*) occurs instead of the affix *-ktvā*.
prāpya	6.1.101 Like simple vowels are replaced by their corresponding long vowel.

Patañjali derives even a conjugated verb form from its root prior to compounding it with the gati, rather than compounding the gati with the root and then deriving the conjugated verb form (PMBh. 1.417.20-24). For example, in *anuvyacalat* and *anuprāviśat*, the third person singular active imperfect verbs *acalat* '...went' and *aviśat* '...entered' are compounded respectively with the preverbs *vi* and *pra* (PMBh. 1.378.7-10) and then, under an extension to 2.2.18, the resulting compounds *vyacalat* and *prāviśat* are compounded with the preverb *anu* (PMBh. 1.417.5-6).

The glossary does adopt the procedure of the Pāṇinian grammarians in identifying as gati-tatpuruṣa compounds participles preceded by *su* or *dus* and adopts a compromise procedure in identifying roots preceded by indeclinables other than the preverbs *pra*, etc. The preverbs *su* and *dus* occur in the *Ṛgveda* in syntactic connection with conjugated verb forms and Pāṇini includes them in the list *pra*, etc. called *upasarga* and *gati* in syntactic connection with words denoting action, that is, as preverbs. And so they should be treated, just as any other preverb, in a linguistic context including Vedic. But since *su* and *dus* do not occur with conjugated verb forms in post-Vedic Sanskrit, the glossary treats them differently from the other preverbs. Although they do not occur in post-Vedic Sanskrit with conjugated verb forms, they do occur in syntactic connection with other action words, namely participles, and do compound with them to form gati-tatpuruṣa compounds. Rather than identifying these as participles and listing the root with *su* or *dus* as a single lexical entry beneath them in their derivation, the glossary identifies them as gati-tatpuruṣa compounds and lists two lexical entries beneath the compound gloss, one of the preverb and one of the participle. A subordinate derivation then derives the participle from its bare root. The compound gloss is a participial phrase consisting of an adverbial compound containing the preverb, and the participle in the nominative. For example, the lexical entry of *su-carita* 'well-done' in 257.6 identifies the compound as a gati-tatpuruṣa compound, glosses the compound *suṣṭu caritaḥ* 'well done,' lists lexical entries of the preverb *su* 'good, well' and of the past passive participle *carita* 'done,' and in a subordinate derivation beneath the participle *carita* lists the verbal root √*car* 'move, do.'

When an indeclinable other than a preverb in the list *pra*, etc. occurs compounded with an action word, the glossary derives the form from the root with the indeclinable preceding it, just as it lists verbs with their preverbs, but then identifies it as a gati-tatpuruṣa compound after the abbreviation *v* in its lexical identification instead of listing the customary identification of verb class and voice. A subordinate derivation then lists indented beneath it the lexical entries of the indeclinable and of the bare verbal root. The lexical entry of the indeclinable includes reference to the Pāṇinian rule by which it is termed *gati*. The lexical entry of the bare verbal root includes the identification of its verb class and voice. For example, the participle *purohita* 'placed before, appointed' in the derivation of the noun *purohita* 'Vedic officiant' in 261.7 is derived from the compound verb *puras√dhā* 'place before' which is lexically identified as a verb. It is also identified as a gati-tatpuruṣa compound and in turn derived from the indeclinable *puras*, termed *gati* by Pā. 1.4.67, and the bare class-3 root *√dhā* 'put, place.' Similarly, the glossary includes the compound verbs *jarjarī√kṛ*, 'tear to pieces' at 263.4, and *kapilī√kṛ* 'make brown' at 268.28.

e. Prādi-tatpuruṣa

A prādi-tatpuruṣa compound, formed from a preverb in composition with a subsequent nominal, is glossed in a nominal phrase using a derivate of the preverb, and the subsequent compound member in the nominative. For example, *prapitāmaha* in 259.28 is glossed *pragataḥ pitāmahaḥ* 'preceding grandfather.'

vi. Bahuvrīhi

A bahuvrīhi compound is generally glossed using the members of the compound in a relative clause in which the declension of the compound-members shows the relation of the objects they denote to each other and the declension of the relative pronoun shows their relation to the object the compound denotes. The relative pronoun is picked up by a demonstrative pronoun in the nominative representing the compound and agreeing with it in gender and number. In this text the pronouns generally occur in the masculine singular because the gloss here explains the stem of a word, rather than the word inflected in its context. For example, *mūḍhā buddhiḥ yasya saḥ* 'he whose intellect is deluded' glosses the stem *mūḍhabuddhi* 'dull-witted' in 257.7. The adjective *mūḍha* 'deluded, confused,' the past passive participle of *√muh* 'become stupefied, err,' modifies the feminine noun *buddhi* 'intelligence, intellect,' in the nominative singular. The genitive of the relative pronoun, picked up by the demonstrative pronoun in the nominative, shows that the object denoted by the compound possesses the deluded intelligence described by the noun phrase. Masculine singular relative and demonstrative pronouns are used in the gloss, not because the compound happens to refer to the single male king Jayadratha in 257.7, but because masculine gender and singular number are used by default in glossing the stem, regardless of the gender and number of those denoted by the compound in context.

However, pronouns in other genders and numbers are used in the compound gloss of a bahuvrīhi if it is predominantly used in those genders and numbers. The feminine relative and demonstrative pronouns are used in the gloss *śobhanam madhyamam yasyāḥ sā* 'she whose middle is beautiful' of the bahuvrīhi compound *sumadhyama* 'slender-waisted' in 259.5, because the compound is generally used to describe women. The adjective *śobhana* 'beautiful' is employed in the gloss instead of the preverb *su* 'good' used in the compound because the latter is not used uncompounded. The adjective occurs in the neuter nominative singular in the gloss in agreement with the usually neuter noun *madhyama* ' middle.' Similarly, the plural relative and demonstrative pronouns are used in the gloss *rāmaḥ ādiḥ yeṣām te* 'they whose first is Rāma' of the bahuvrīhi compound *rāmādi* in 261.1 because bahuvrīhi compounds whose final member is *ādi* typically refer to items in a list. The compound refers to the several principal characters in the epic: Rāma and his three brothers, Sītā, and Rāvaṇa and his siblings.

vii. Ambiguities in compound-derivation

The use of compounds in Sanskrit became progressively more frequent since Pāṇini composed his grammatical treatise *Aṣṭādhyāyī* in the late fifth century BC While Pāṇini's general rules accounting for compounds, framed to apply to an unspecified vocabulary, may be assumed to apply universally to Sanskrit vocabulary, even vocabulary not in use in Pāṇini's time, many of his specific rules designate certain items to which they apply. Other specific rules designate a list (*gaṇa*) to which the rule applies but mention only its first member by using a bahuvrīhi compound whose final member is *ādi* as described in §IID3evi. Although Jayāditya and Vāmana, the composers of the *Kāśikā* commentary on Pāṇini's *Aṣṭādhyāyī* more than a thousand years later (7th c. CE), list members of all but the largest two of the lists Pāṇini referred to (the *bhū-ādi* verbal roots and the *uṇ-ādi* affixes), they frequently call such a list an *ākṛti-gaṇa*, a list meant to show the type of word it includes but which is not exhaustive. It is therefore often left to those utilizing the Indian grammatical treatises to determine whether to include an item not mentioned explicitly in a rule within its scope, whether to include an item not mentioned in a list within the scope of the rule that applies to it, or whether to apply a general rule to it. Other interpretational difficulties arise as well. Therefore, many compounds admit of more than one analysis to derive an appropriate meaning. In such cases, the glossary presents the most probable analysis without mentioning the possible alternatives and without presenting any discussion of the issue, keeping in mind the extent of the current work and its intended readership. Nevertheless, a few examples are discussed here to illustrate some of the subtleties involved in compound-analysis.

a. Ṣaṣṭhī-tatpuruṣa versus upapada-tatpuruṣa

The question often arises whether to derive a compound as a ṣaṣṭhī-tatpuruṣa or as an upapada-tatpuruṣa. Consider, for example, the two compounds *dūṣaṇānuja* in 270.29 and *dūṣaṇāvaraja* in 270.27. Both compounds denote the younger brothers of Dūṣaṇa. The former is identified as an upapada-tatpuruṣa and glossed *dūṣaṇam anujāyate* 'he is born after Dūṣaṇa;' the latter is identified as a ṣaṣṭhī-tatpuruṣa and glossed *dūṣaṇasya avarajaḥ* 'Dūṣaṇa's latter-born.' This appears to be inconsistent and may not be justified by the facts. Both *anuja* and *avaraja* occur mostly as the subsequent member of compounds in which the prior member denotes the elder sibling; yet both occur as independent nominals as well. The *Kāśikā* accounts for this under Pā. 3.2.101 *anyeṣv api dṛśyate*, which allows the affix *-ḍa* after the verbal root √*jan* regardless of the role in which a subordinate object participates in the action of being born. The *Kāśikā* particularly notes that the affix occurs even if there is no direct object (*anau karmaṇīty uktam, akarmaṇy api dṛśyate*) and cites *anuja* as example. Both *anuja* and *avaraja* occur in the Rāmāyaṇa as independent words. For example, *anuja* in *rāghavasyānujaḥ* at R. 6.88.13 refers to Lakṣmaṇa as Rāma's younger brother, and in *dhanadasyānujam* at R. 7.18.8 to Rāvaṇa as Vaiśravaṇa's. Likewise, *avaraja* in *teṣām avarajaḥ* at 7.70.14 refers to Daṇḍa as the youngest of the sons of Ikṣvāku. Nominal phrases such as *dūṣaṇasyānujaḥ* and *dūṣaṇasyāvarajaḥ* are hypothetically possible. Because such phrases could serve as their glosses, it is conceivable to derive both the compounds *dūṣaṇānuja* and *dūṣaṇāvaraja* as ṣaṣṭhī-tatpuruṣa compounds.

The difference in derivation is justified, however, by the specifics of the formulation of Pāṇini's rules. Both compounds are derivable as ṣaṣṭhī-tatpuruṣa's by the general rule 2.2.8 *ṣaṣṭhī* which accounts for the compounding of a word with a subordinate word in the genitive. However, the specificity of Pā. 3.2.100 makes it difficult to exclude a compound with *anuja* as subsequent member after the name of an elder sibling from its scope. Pā. 3.2.100 specifically provides the affix *-ḍa* (*-a* with the marker *ḍ*) after the root √*jan* with the preverb *anu* if it governs a direct object.

Now Pā. 3.2.101 extends the affix *-ḍa* to subordinate items in other roles. This might permit the derivation of the stem *avaraja* as an upapada-tatpuruṣa in the meaning *avaraḥ jāyate* 'born younger,' with the subordinate word *avara* 'lower, later, younger' occurring as the agent of √*jan* rather than as its direct object. And the *Kāśikā* infers that all qualifications in the provision of the affix are open to variation (*apiśabdaḥ sarvopādhi-vyabhicārārthaḥ*) including allowing it after roots other than √*jan* (*tena dhātvantarāt api bhavati*). But Pā. 3.2.101

would be stretched to wide scope indeed to allow the compound *dūṣaṇāvaraja* to form from the three elements in the gloss *dūṣaṇam avaraḥ jāyate.* Without writing our own rules, it is therefore reasonable to account for the compound *dūṣaṇānuja* as an upapada-tatpuruṣa and *dūṣaṇāvaraja* as a *ṣaṣṭhī-tatpuruṣa.*

Similar considerations determine the derivation of *rāvaṇānuga* 'follower of Rāvaṇa' in 269.1 and *amitrakarśana* 'emaciator of enemies' in 259.31 as ṣaṣṭhī-tatpuruṣa rather than as an upapada-tatpuruṣa compounds. The *Kāśikā* argued under 3.2.101 that the rule allows the affix -*ḍa* after roots other than √*jan.* Under 3.2.48, which provides -*ḍa* after √*gam* with certain subordinate words, the *Kāśikā* cites Patañjali who cites a predecessor who again allows the affix -*ḍa* after roots with other subordinate words (*ḍa-prakaraṇe 'nyeṣv api dṛśyate. anyeṣv api ḍo bhavatīti vaktavyam.* PMBh. 2.103.14). This could be interpreted to allow the provision of -*ḍa* after a root with preverbs in addition to subordinate words. But there is greater contextual justification to allow the affix after a root with the preverb *anu*, as vārtikas 3. *suduror adhikaraṇe* and 4. *niso deśe* allow it with the preverbs *su*, *dus*, and *nis*. Hence, while it is possible to infer a derivation glossing the compound *rāvaṇānuga rāvaṇam anugacchati* as an upapada-tatpuruṣa, it is more conservative to derive *anuga* as an independent word and to derive the compound as a ṣaṣṭhī-tatpuruṣa glossing it *rāvaṇasyānugaḥ.*

Likewise, Pā. 3.1.134 provides the affix -*lyu* (-*yu* with the marker *l*) after a list of roots, without regard to a subordinate word in syntactic connection with them. The symbol *yu* is replaced by *ana* by Pā. 7.1.1 as described in the derivation of *ānayana* in §IID3c. Although the *Kāśikā* does not include *karśana* in the list of derivates, the list is long and includes only a few derivates compounded with subordinate words. While it is possible to infer a derivation glossing the compound *amitram karśayati*, it is at least as reasonable to assume the derivation of *karśana* as an independent word and to derive the compound as a *ṣaṣṭhī-tatpuruṣa* glossing it *amitrasya karśanaḥ.*

b. Numerical compounds

The analysis of numeral compounds, compounds consisting entirely of members which are numerals, is sometimes obscure. It is complicated by the fact that numerals may denote either the number itself or the enumerated entity. Even when the accent is known, where the two types of compound are accented identically it may be possible to arrive at a contextually appropriate meaning through alternative analyses. Under Pā. 2.2.29 (PMBh. 1.434.26-435.3), Patañjali asserts that the numerals *ékādaśa* 'eleven,' *dvā́daśa* 'twelve,' etc. are samāhāra-dvandva compounds accented with the original accent of their prior member in accordance with Pā. 6.2.35 which specifies such accent for dvandva compounds. These denote the sum of the numbers denoted by their members. He thereby rules out their being dvigu compounds, which otherwise would account for their meanings except that as dvigu compounds their final vowel would be high-pitched in accordance with the general rule for compound accentuation 6.1.223. (Pā. 6.2.29 provides that the prior member of a dvigu retains its original accent only if the subsequent member terminates in *i*, *u*, *ṛ*, or *ḷ* or is one of certain specified words.) Patañjali argues that Pā. 6.2.35 is limited in scope in order to allow the general rule of accentuation to apply to compounds such as *śatasahasrá.* Compounds such as *śatasahasrá* denote the product of multiplying the subsequent member by the prior member. Now commenting on this passage Kaiyaṭa remarks that *śatasahasrá* is a ṣaṣṭhī-tatpuruṣa compound, and Nāgeśa glosses it *sahasrāṇāṁ śatam* 'a hundred of thousands.' He accounts for the fact that the term *śata* comes first in the compound by the principle that the smaller number precedes.[17] Now it is evident that the proper meaning of the compound *śatasahasrá,* as well as its proper accentuation with high-pitched final vowel, is also achieved if the compound is a dvigu or a karmadhāraya. The context of its citation requires only that it not be a dvandva and that its prior member not retain its original accent. Moreover, the order of compound-members requires no justification under these alternatives and the syntax of phrases such as *caturdaśa piśācānāṁ koṭyaḥ* in 265.11 where the numeral *caturdaśa* 'fourteen' occurs in apposition with the numeral *koṭī* 'crore' in the plural, demonstrates that the compounds dvigu and karmadhāraya of correferential members are possible. (The singular number is achieved under the latter alternative because the terms *śata* and *sahasra* naturally occur in the singular.) Therefore, rather than follow Kaiyaṭa's example, the glossary identifies *śatasahasra,* occurring as the subsequent member of the compound *koṭīśatasahasra* in 267.8, as a dvigu. But where the subsequent compound member denotes a smaller number than the prior member, as in *koṭīśatasahasra* itself, the glossary does follow his example and glosses it as a ṣaṣṭhī-tatpuruṣa compound.

On the other hand, where a numeral compound occurs in the dual or plural the glossary identifies the compound as a karmadhāraya because the condition of it being a samāhāra-dvigu compound is that it denote the group of items as a single entity. A dvigu is singular is accordance with Pā. 2.4.1. For example, *caturdaśasahasrāṇi* in 261.42 is identified as a karmadhāraya compound, not as a dvigu. Finally, if a numeral denotes what it enumerates agreeing with it in gender number and case, it is identified as a bahuvrīhi compound in accordance with Pā. 2.2.25, for example, *tridaśa* 'thirty' in 273.31.

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[17] Kaiyaṭa: *śatasahasram iti ṣaṣṭhīsamāsah.* Nāgeśa: *sasthīsamāsa iti. sahasrāṇāṁ śatam iti vigrahaḥ saṅkhyāyāh alpīyasyā iti śatasya pūrvanipātah tadasminnadhikam iti sūtre bhāsye dhvanitam etat.*

E. Sanskrit prose

Beneath the glossary appear two sections which together provide a thorough explication of the syntax of the verse. Sanskrit prose paraphrases reveal the syntax implicitly; the notes discuss the syntax explicitly. Generally the first prose sentences of a verse reveal the syntax of each part of a complex sentence, middle ones show the skeletal structure of the whole, and final ones present the entire content of the verse in normal Sanskrit word-order. The final sentences emulate a Sanskrit commentary in showing the normal word sequence or *anvaya* of the verse.

In a typical Sanskrit commentary on a poetic work, the commentator recasts the sentences of the verse in normal word order glossing each word as it occurs in the recast sentence with a more common word of the same meaning. He includes compound-glosses and derivational remarks at the point the words to be explained occur in the recast sentence. The prose sentences here, on the other hand, simply use the vocabulary of the verse because it is all explained in the glossary. The early prose sentences, however, use proper names instead of epithets and vocatives, antecedents instead of pronouns or vice versa, and simple inflected verb forms instead of secondary conjugations and nominal derivatives. Before a vocative they include the interjection *he* 'O,' which observes sandhi before a vowel as for example in the first prose sentence under 260.4.[18] For example, prose sentence 1 under 258.1 uses the proper name *yudhiṣṭhira* preceded by *he* instead of the vocative epithet *bharatarṣabha* 'bull among the descendants of Bharata.' The glossary includes the root of an inflected verb form used instead of a nominal form in the derivation of the nominal form. For example, under 258.1, where the first prose sentence uses the conjugated verb form *prāpnoti* which does not occur in the verse, the glossary lists the lexical entry *pra√āp*, the verbal root *√āp* preceded by the preverb *pra*, in the derivation beneath *prāpta*.

The prose sentences use inflected verb forms instead of participles, absolutives, gerundives, infinitives, action nouns, and occasionally agent nouns to show the internal syntax of a subordinate clause. They recast passive constructions into the active and present the base sentence upon which a construction using a causative or desiderative is built. They supply omitted demonstrative pronouns and pronominal adverbs and explicitly interpret participial clauses as temporal, causal, conditional, or concessive. Where a sentence extends beyond verse boundaries, the final prose sentence under the latter verse uses all vocabulary of the entire multiverse sentence in normal Sanskrit word order.

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[18] Contrary to Whitney ¶138f, *he* is not termed *pragṛhya*, and it retains its original form without undergoing sandhi only if its final sound is protracted in accordance with Pā. 8.2.85, which it is when used in calling from a distance.

For example, the first prose sentence under 258.1 rephrases the passive sentence in the first line of the verse in the active by transforming the instrumental *rāmeṇa* into the nominative, the nominative *duḥkham* into the accusative, and by employing the third person singular active of *pra√āp* instead of the past passive participle *prāptam* in the nominative. The second prose sentence phrases the statement in the passive, using the third person singular passive rather than the participle, and leaving out the vocative. The third prose sentence states the skeletal sentence of the first line of verse in normal word order, leaving out the adjective *apratimam* modifying *duḥkham*, and using a pronoun instead of the instrumental *rāmeṇa*.

Prose sentences 4-7 reveal the syntax of the second line of the verse. The fourth recasts the sentence into the active. The fifth phrases the statement in the passive, using a conjugated passive verb form instead of the participle. The sixth states the skeletal sentence, using the participial form used in the verse. Finally, the seventh states the entire line in normal word order, using the vocabulary of the verse. It puts the genitive *tasya* immediately prior to the noun *bhāryā* it limits, the adjective *balīyasā* immediately prior to the noun *rakṣasā* it modifies, and puts the past passive participle *hṛtā*, which serves as the principal verb of the sentence, at the end. The remaining prose sentences under this verse explain in Sanskrit the derivation of some of the vocabulary whose derivations are given in the glossary. Sentences 8-10 explain the derivation of *jānakī*, and 11-12 that of *bhāryā*.

The three lines 258.1c-2d form a single complex sentence. While the first three prose sentences under verse two explain in Sanskrit the metaphorical use of the subsequent compound-member *indra* in the compound *rākṣasendra* in 2a, the fourth and fifth explain the internal structure of the subordinate clauses in 2c and 2d respectively by using the third person singular imperfect active verb forms *ātiṣṭhat* and *ahan* instead of the absolutives *āsthāya* and *hatvā*. The fifth begins with the demonstrative adverb *tatas* 'after that' to indicate the temporal order of the actions of the two subordinate clauses shown in verse 2 by the use of the absolutive *āsthāya* for the prior of the two actions. The sixth shows the skeletal structure of the three-clause, three line sentence in the active by employing only the necessary terms for the principal verbal elements of each clause, their agent, and their direct objects. It uses the absolutives and the third person singular active of the root √*hṛ*, from which the past passive participle *hṛtā* in verse one is derived, in the temporal order of the action. It employs the nominative singular of the term *rākṣasa*, which occurs as the prior compound-member of the compound *rākṣasendra* in verse 2, instead of the instrumental of the less common term *rakṣas* and its adjective *balīyas* in verse 1, and uses the accusative of the proper noun *sītā*, to which the patronymic *jānakī* and noun *bhāryā* in the nominative in the second line of verse 1 refer. The seventh sentence is an active sentence stating the entire contents of the three-line sentence. The eighth sentence transforms the active skeletal sentence of sentence 6 into the passive, using the third person singular passive instead of the participle of the verse, and finally the ninth sentence states the entire three-line sentence in normal word order, using all the vocabulary of the three lines.

Sanskrit often uses abstract style to subordinate one action to another action in a sentence. By expressing the action in an action noun it can refer to the subordinate action as a participant in the principal action while yet referring to participants in the subordinate action. For example, in 264.14, Mārkaṇḍeya narrates that Sugrīva committed to the recovery of Sītā: *pratijajñe...vaidehyāḥ punar ānayanam.* The statement subordinates the action of recovering, referred to by the action noun *ānayana* in the accusative, as the direct object of the principal action of committing denoted by the verb *pratijajñe.* Yet it refers to Sītā as the direct object of the subordinate action of recovering, using the objective genitive of her patronymic *vaidehī.* The abstract style effectively expresses the promise Sugrīva makes, namely, "I will recover Sītā," as a subordinate clause using a noun phrase. In order to reveal the verbal structure of the noun phrase, prose sentence 2 expresses the subordinate clause in direct speech in an *iti*-clause instead.

When a verse uses a causative or desiderative form, an early prose sentence presents the sentence upon which it is built using the simple verb. For example, 259.8 narrates that Mālinī gave birth to one son, Vibhīṣaṇa, using the periphrastic perfect causative *janayām āsa* which consists of the causative periphrastic perfect action noun *janayām* followed by the perfect of the verb √*as* 'be.' The first prose sentence uses the third person singular active perfect of the simple root √*jan* 'be born,' from which the causative action noun derives, to state that one son was born in Mālinī. The third sentence states the causative sentence based upon this underlying simple sentence, using the third person singular active imperfect causative *ajanayat.* Prose sentences early in the text often use the parallel imperfect form when a verse uses a perfect or aorist. For example, the first prose sentence under 257.2 uses third person singular middle imperfect *akuruta* and the sixth prose sentence under 258.9 uses the third person singular active imperfect *akarot* instead of the corresponding perfects *cakre* and *cakāra* of the verses.

When a verse omits the demonstrative pronoun or adverb from its main clause, for example when the relative clause follows the main clause rather than precedes it, the prose sentence stating the normal word-order supplies it and places the relative clause first. For example, the final sentence under 258.9 places the relative clause stated in the second line of verse first and supplies *sā* to the main clause correlative to *yām* in the relative clause.

Occasionally a prose sentence interprets the relation a participial clause has to the main clause by rephrasing the participial clause in an adverbial clause using an explicitly temporal, causal, conditional, or concessive relative adverb phrase. For example, the first sentence under 259.27 interprets the participial clause *evam uktaḥ* in the first quarter of the verse temporally by using an adverbial clause beginning with the temporal relative adverb *yadā* 'when.' Similarly, the clause *yataḥ kṛṣṇā hṛtā* in the first sentence under 257.1 interprets the locative absolute *evaṁ hṛtāyāṁ kṛṣṇāyām* causally by using the relative pronominal adverb *yatas* 'because.'

F. Notes

Beneath the Sanskrit prose sentences, notes explicitly clarify syntactic complexities, discuss unusual vocabulary items, make text-critical remarks, supply cross references relevant to the plot, and comment upon cultural elements. Usually the passage commented upon introduces the comment and is followed by a colon. Often however the comment directly addresses its substance without a lemma. The notes incorporate and explain the complete commentary of Nīlakaṇṭha on the chapters of the *Mahābhārata* included in this text.

Syntactic comments address various constructions including unusual case-use, objective complements, locative absolutes, absolutives, the temporal, causal, conditional, or concessive use of participial clauses, the active use of past passive participles of intransitive verbs and verbs of locomotion, the use of the genitive of agent with the past passive participle of verbs of knowing and honoring in present time, other uses of the genitive assuming the function of other cases in particular of the dative and ablative, the coordination of relative and adverbial clauses with main clauses, and the continuation of sentences spanning more than one verse. Syntactic comments often directly relate to the prose sentences by explicitly describing what they implicitly show. For example, the notes under 258.2 explain the connection of the verse with the second line of the preceding verse shown in prose sentences 6-9, the syntax of the passive construction shown by the active equivalents in prose sentences 6-7, and the syntax of agents and instruments with the absolutives shown in sentences 4-5. The notes under 264.14 explicitly explain the use of the objective genitive *vaidehyāḥ* with the action noun *ānayanam* in a subordinate relation to the main verb *pratijajñe* shown implicitly by the use in sentence 2 of the accusative *sītām* with the third person singular active future of the verbal root *ā√nī* from which the action noun is derived. The final sentence of the notes under 258.9 explains the connection of the relative and main clauses and omission of the demonstrative pronoun shown by the inversion of the clause order and addition of the demonstrative pronoun in the main clause in prose sentence 7. The notes under 259.27 explicitly describe the temporal interpretation of the participial clause *evaṁ uktaḥ* shown in prose sentence 1, as the notes under 257.1 describe the causal interpretation of the locative absolute in the first quarter shown in prose sentence 1.

One lengthy discussion of a vocabulary item in the notes under 275.69 examines the semantics of the unusual term *jārūthya*. The notes refer the reader to related events in the plot. For example, under 260.2 where Agni complains to Brahmā about his having made Rāvaṇa invincible by granting him a boon, the notes refer the reader to 259.25-26 where Brahmā granted him the boon. Occasionally notes refer to cultural elements. For example, comments under 267.8 and 11 relate the description of the streaks and vermilion on the faces of the monkeys to the sectarian marks worn in contemporary South India (See §IG1).

The notes include text-critical discussion wherever the present edition departs from the critical edition and wherever the critical apparatus records interesting alternate readings. Footnote 9 in §IIA mentions the passages which depart from the critical edition. Notes under a number of additional verses discuss other alternate readings.[19]

The notes incorporate the commentary of Nīlakaṇṭha on the hundred and twenty-seven verses in this text upon which he comments. Nīlakaṇṭha was the eldest of four sons of Govindasūri Caturdhara (Chaudhury) of the Gautama gotra and his wife Phullāmbikā. Raised in Kūrparagrāma (Kopargaon) in Ahmadnagar District in Mahārāṣṭra, located at the confluence of the Godāvarī River and a now dead branch of it where they reunited after a short parallel run. In 1680 he wrote the *Anūpārāma* commentary on the *Śivatāṇḍava* under the patronage of Anūpasiṁha, a king who began his rule under Śāh Jahān, that is, prior to 1657. By 1691, he had moved to Varanasi, where he composed his commentary *Bhāratabhāvadīpa* on the *Mahābhārata*, the oldest manuscript of which (Chambers 570a, Weber Verzeichnisse I, 401) was written in 1691, within Nīlakaṇṭha's lifetime. In 1694 he wrote the *Gaṇapatibhāvadīpikā* on the *Gaṇeśagītā* in Varanasi. He may also be the author of a work called *Mantrarahasyaprakāśikā.*

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[19] 259.23, 261.35, 262.2, 263.6, 263.9, 263.25, 265.2, 267.25, 267.37, 268.2, 268.4, 268.27, 269.5, 269.12, 271.22, 275.4, 275.15, 275.25, 275.48.

In commenting upon the battle scenes in the *Mahābhārata,* Nīlakaṇṭha frequently gives Marāṭhī glosses, many of which are Persian and Arabic loanwords, of the Sanskrit terms for fortifications and weapons (Printz 1911). He demystifies the power of Rāvaṇa under 258.2 by interpreting the power (*māyā*) to which he resorts to abduct Sītā as merely the guise of a Brahman. He is often helpful in explaining the specific reference of terms such as *puṇḍra* 'vertical sectarian marks on the forehead' in 267.8 and *plava* 'raft made of gourds and pots' in 267.29. On the other hand, his analyses of compounds and other grammatical comments are unconvincing. For example, he interprets *stambhatoraṇabhagnāḥ* in 268.35 as 'crushed in battle by pillars' from the stems *stambhatas, raṇa,* and *bhagna* rather than as 'crushed by pillars and portals' from the stems *stambha, toraṇa,* and *bhagna,* despite the occurrence of *toraṇa* in *dṛḍhaprākāratoraṇa* in 268.2 and his own analysis of the term *toraṇa* as the canopy of an elephant litter elsewhere. Similarly unconvincing is his analysis of *śālibhavana* in 267.18 as a forest shining with rice from *śāli,* *√bhā,* and *vana* rather than as 'rice-field' from *śāli* and *bhavana.*

G. Translation

A close English translation of the verse closes each page. Its primary purpose is to lead the reader to comprehend the Sanskrit verse rather than to provide another English rendering of the Rāmopākhyāna. The Bibliography lists complete English translations of the *Mahābhārata* as well as van Buitenen's incomplete translation of the critical edition, which includes the Rāmopākhyāna at vol. 2, pp. 727-760. The present translation attempts to reveal the Sanskrit as much as possible while yet maintaining proper and conventional English prose. It therefore often parallels the Sanskrit quite exactly, for example preserving direct quotation of *iti*-clauses (e.g. 259.29, 261.33), translating absolutives by participles in subordinate clauses (e.g.257.1, 258.2), and using particles such as 'and, so, for, therefore, indeed' (257.5, 259.12). On the other hand, it occasionally uses secondary discourse to translate *iti*-clauses (e.g. 261.27), often translates clauses containing absolutives by coordinately conjoining clauses containing finite verbs (263.36), and usually drops the demonstrative pronoun in the main clause coordinated with a relative clause (259.1, 22). Objective complements are translated as the predicates in subordinate clauses. For example, the subject and predicate accusatives *tam* and *pitaram* in 259.2 are raised to the nominative in a subordinate clause, "...knew that he was angry" rather than left in an object clause "...knew him to be angry." A multi-verse sentence is translated by keeping the translation of each verse under its own verse as far as possible, as for example in 258.1-2. However, where English doesn't permit it, for example when a direct object precedes the verb and its agent as in 261.9-13, the whole multi-verse sentence is translated under the final verse.

III. Suggestions for Use

The present fully annotated edition of the Rāmopākhyāna may serve students at various levels. It may be profitably used either in class to train students in rigorous standards of analysis or out of class as an independent-study reader. The analysis of each verse provided here as described in the preceding chapter embodies every detail of the highest degree of analysis expected in the most rigorous university Sanskrit course. It therefore serves both as a model of proper analysis in a course and as a resource for that degree of analysis in independent study. It spares the student unnecessary effort and saves valuable time by providing the vocabulary and collecting all other information necessary for a complete comprehension of each verse.

The book was originally conceived as an independent-study resource for students who have completed a basic survey of Sanskrit grammar such as taught in a university-level Sanskrit course. The conception evolved out of my own experience studying Sanskrit independently. In my sophomore year of college, before learning Sanskrit, I read the Vedanta Society's editions of the Upaniṣads which included the Devanāgarī text with word by word Roman transliteration and contextual English translation. After my first-year course, I used Sargeant's edition of the *Bhagavadgītā*, which includes the identification and parsing of compounds, and inflectional identification and contextual translation of each word, besides the text, transliteration, and translation of each verse quarter. I reviewed each page to confirm my work and clarify my understanding after translating each verse on my own with Monier-Williams's dictionary.

The present edition of the Rāmopākhyāna puts far greater resources at the disposal of the student. Users of the book should read the previous chapter to familiarize themselves with what these are in order to derive maximum from the book. Although initially designed for serious independent study, the presentation allows the investigating student at any level to access information about each verse as needed. One may attempt to achieve an analysis of the text at various levels oneself before consulting the information relevant to that level of analysis to confirm or correct one's suppositions. Therefore the book may also serve students from the very beginning of study for practice in reading the script, recognizing sandhi, identifying grammatical forms, enriching vocabulary, etc. Below I outline a few of the ways in which students at various levels may use the text.

A. Suggestions for students

1. Serious independent study

A student who has completed a basic survey of Sanskrit grammar such as taught in a university-level Sanskrit course should do following for each verse:

1. Recite the verse aloud in meter reading the Devanāgarī while covering the Roman transliteration and the rest of the page with an envelope. A digital audio recording of the text is available through in the Sanskrit Library at sanskritlibrary.org.
2. Consult the Roman transliteration only as needed, for example to decipher or confirm obscure conjunct consonants.
3. Study the glossary.
    a. Read each lexical entry once through completely with subordinate derivations. Read the compound-glosses. Since Sanskrit commentators in all Indian disciplines frequently utilize such glosses it is worthwhile becoming familiar with them. Read the entry in the Glossary of Proper Names at the end of the book when you encounter an unfamiliar proper noun.
    b. Read through the list of Sanskrit stems again quickly, pausing just long enough to note the lexical category and translation.
    c. Read through the list a third time covering the lexical identification and translation. If the meaning does not come to mind immediately, uncover it and look. Do not waste time trying to remember if the meaning does not come immediately.
    d. Repeat c until the meaning of most of the words comes immediately. Frequent repetition is more fruitful than struggle.
4. Study the verse in Devanāgarī while covering the rest of the page and attempt to work out the meaning.
    a. Look for clause divisions: relative pronouns and adverbs, clause connective particles such as *hi*, *tu*, *ca*, *vā*, *ha*, *vai*, and demonstrative pronouns or adverbs used clause-initially.
    b. Look for, identify, and translate conjugated verbs or participles used as main verbs, in each clause.
    c. Look for the agent of the action denoted by the verb in numerical agreement with it in an active construction or in the instrumental in a passive construction. Translate the basic sentence consisting of verb and agent.
    d. Look for the direct object of a transitive verb or verb of locomotion in the accusative in an active construction, or in the nominative in numerical agreement with the verb in a passive construction. Translate the basic sentence consisting of verb, agent and direct object.
    e. Collect all forms in numerical and gender agreement with the agent and those in agreement with the accusative and add them to your translation.
    f. Fill in the rest keeping in mind that verse often puts items syntactically related in the same verse quarter.
5. Consult the analyzed sandhi and inflectional identification only when you have made a fair attempt on your own.

6. After a fair attempt at construing the verse but well before becoming frustrated, work through the Sanskrit prose sentences in order, consulting the glossary as needed.
    a. Apply 4a-e.
    b. In normal Sanskrit prose word-order the main verb generally closes a clause, and qualifiers precede what they qualify: An adjective immediately precedes the noun it modifies, a genitive immediately precedes the noun it limits, an adverb immediately precedes the verb, as do other verbal complements.
7. Read the notes and refer back to the prose sentences and to the verse in Devanāgarī to understand their relevance.
8. Reread the verse, attempting a complete translation.
9. Read the English translation and correct your understanding with reference to the notes, prose sentences, glossary, inflectional identification, sandhi analysis, and Roman transliteration as necessary.
10. Recite the verse aloud in meter again, reading the Devanāgarī while covering the Roman transliteration and the rest of the page with an envelope.
11. At the close of a day's study session, recite all the verses translated in that session as described in 10.
12. At the start of each day's study session do the same and review your comprehension of the verse by consulting the resources given on the page as necessary. Favor consulting the prose sentences first in this review and avoid consulting the English translation of the verse.
13. Recite some of the text daily as described in 10, five, ten or twenty verses at a time, or a chapter at a time. Ideally one should recite when fresh and alert at a quiet time in a quiet place. In the Vedic tradition of India, one does one's daily recitation (*svādhyāya*) early in the morning after bathing and cleansing the mouth, quieting the breath (*prāṇāyāma*), and meditating, before eating and before the days activity.

2. Devanāgarī lesson

1. Read the Devanāgarī text aloud while covering the Roman transliteration and the rest of the page with an envelope.
2. Compare it with the Roman transliteration, syllable by syllable.
3. Read the English translation.
4. Read the Devanāgarī text aloud again, reciting in meter if possible, while covering the Roman transliteration and the rest of the page with an envelope.
5. At the close of a day's study session, reread all the verses read in that session as described in 4.
6. At the start of each day's study session do the same consulting the Roman transliteration as necessary.
7. Choose five verses and recite them daily as described in 4 observing the suggestions under number 13 in §IIIA1 Serious independent study.

3. Sandhi lesson

1. Cover the Devanāgarī text and Roman transliteration.
2. At each word boundary in the analyzed sandhi perform the necessary sound changes consulting a sandhi chart if necessary.
3. Compare the result with the Roman transliteration.

4. Casual independent study

Prior to completing a basic survey of Sanskrit grammar, a student who can read Devanāgarī script and analyze sandhi should follow the steps outlined for serious independent study with the following qualifications:

1. Do not expect to translate the whole verse at step 4 or the prose sentences at step 6 since they may use grammatical forms and syntactic constructions with which you are not familiar. Pick out what you know and then move on to step 5 or 7.
2. Pick out what seems useful from the notes but allow yourself to skip what seems obscure. The syntactic notes have been formulated to point out constructions with which the reader has some previous familiarity; they do not sytematically introduce or thoroughly explain the syntactic constructions.
3. Permit yourself to rely more heavily on the English translation; after reading it try to figure out how the verse expresses what the translation says.
4. In the review at step 12, rely less on the prose sentences and as much as needed on the English translation.

5. Advanced independent study

Use the resources as described in the suggestions in §IIIA1 Serious independent study, with the following qualifications:

1. Favor consulting the prose sentences.
2. Use the transliteration, sandhi analysis, inflectional identification, and glossary only as necessary.
3. Consult the English translation only to confirm your translation.
4. Read Nīlakaṇṭha's commentary in the notes.

6. Advanced study and research

a. Nīlakaṇṭha

The notes do not literally translate Nīlakaṇṭha's comments, nor do I recommend that one publish literal translations of close commentatorial Sanskrit prose. The notes do however explain the substance of his comments. One may train oneself to work independently with commentary by translating Nīlakaṇṭha's comments with the help of the explanations provided of them.

b. Pāṇini

The derivations in the glossary often refer to Pāṇinian rules. Students of Pāṇinian grammar may look up the sūtra references in the *Kāśikā*. The bibliography recommends additional tools for the study of Pāṇinian grammar. More ambitious students may investigate the references made to Patañjali's *Mahābhāṣya*.

c. **Semantic and Lexical research**

The word index at the back of the book may serve as a tool to research and compare the usage of specific words.

d. **Syntactic research**

Extensive indices of the Rāmopākhyāna, along with a growing library of other on-line texts and research tools, are available in the Sanskrit Library at sanskritlibrary.org. Individuals may register to utilize these tools at the site for scholarly purposes under the provision that presentations and publications to which their use contributes make proper acknowledgement.

B. Suggestions for instructors

I strongly recommend recommending this book to students at the completion of their first-year Sanskrit course to utilize during the intersession. The book was specifically designed to allow students to continue their study independently at this stage. With this resource their skills will mount between terms rather than subside.

Although the present edition of the Rāmopākhyāna was originally conceived as an independent-study reader, I have used the materials in the course of their preparation in my second-year Sanskrit class to the delight and benefit of the students. It allows them to expand their vocabulary, solidify their skills, read a significant amount of text, and enjoy a centerpiece of ancient Indian literature while sparing them the frustration of using a large dictionary before they have a clue of what to look up. The time saved searching aimlessly in the dictionary may better be utilized in memorizing vocabulary or in researching particularly important terms. Utilizing the text has an additional benefit: Because the text thoroughly covers all the technical points of grammar and syntax, it frees class time to bring the language and the story to life through oral Sanskrit practice and discussion.

As a textbook, I recommend that Sanskrit instructors use the edition during the first half of a third-semester Sanskrit course as follows:

1. Have the students utilize the text as suggested in §IIIA1 Serious independent study, including the review and recitation in steps 12 and 13. I recommend frequent review of text read as the best method to strengthen vocabulary as well as syntax, though one may also wish to advise students to memorize the verbal roots encountered or those in Whitney's *Roots*. The indices available at my website include features to generate vocabulary lists.
2. Advise students to be prepared to translate the prose sentences and verse without the aid of the glossary or any other of the resources provided.

Include the prose sentences and question students about compounds, in order to prevent less ambitious students from relying too heavily upon the English translation of the verse, and upon the English translation of long compounds, without comprehending their analyses.

3. Early in the semester have them translate the prose sentences under each verse and then the verse itself in class without relying on any aids.
4. After a few weeks shift from translating the prose sentences to having them write their own Sanskrit prose sentences for the verses they've prepared. Make new one's up in class. Ask them questions in Sanskrit to answer in class or for homework. When and to what degree to make such a shift depends upon the speed and ability of the students. Their progress obviously depends upon their self-restraint in observing the steps as outlined in §IIIA1.
5. As an examination, select segments, a few verses in length, from what they have read. Include a sight passage with its prose sentences and any vocabulary they have not encountered at least twice before. Ask them to write one sentence summarizing each passage on the exam. Ask them to translate and answer a couple of questions. Ask them to identify some forms and analyze some compounds. As an oral component, ask them to recite a passage they've memorized and translate it.
6. After half a semester or so I recommend moving to another text in order to get students to utilize a dictionary and to do their own analysis. If not to Lanman's reader, one may begin to train students in the use of a full dictionary by asking them to look up selected terms while they are working with the Rāmopākhyāna in order to make the shift smooth.

As a textbook the present edition of the Rāmopākhyāna serves to enable students to internalize some vocabulary and enjoy reading a good deal of text without spending too much time looking up words. After a couple of months, one may recommend that students continue to utilize it on their own after the semester's end, during the winter break, and whenever they wish to continue to study Sanskrit independently.

रामोपाख्यान

Rāmopākhyāna

जनमेजय उवाच।
एवं हृतायां कृष्णायां प्राप्य क्लेशमनुत्तमम्।
अत ऊर्ध्वं नरव्याघ्राः किमकुर्वत पाण्डवाः ॥१॥

janamejaya uvāca.
evaṁ hṛtāyāṁ kṛṣṇāyāṁ prāpya kleśamanuttamam;
ata ūrdhvaṁ naravyāghrāḥ kimakurvata pāṇḍavāḥ.

janamejayaḥ	uvāca
m1s	3sa prf

evam	hṛtāyām	kṛṣṇāyām	prāpya	kleśam	anuttamam
i	f7s	f7s	i	m2s	m2s

ataḥ	ūrdhvam	naravyāghrāḥ	kim	akurvata	pāṇḍavāḥ
i	i	m1p	n2s	3pm ipf	m1p

janamejaya, pn, Janamejaya
√vac, vt2a, say

evam, adv, thus
hṛta, ppp, taken
√hṛ, vt1am, take
kṛṣṇā, pn, Kṛṣṇā
kṛṣṇa, adj, dark
prāpya, abs, having attained
pra√āp, vt5a, attain
kleśa, noun, affliction
anuttama, adj cbv, unsurpassed
avidyamānaḥ uttamaḥ yasmāt saḥ, that in relation to which there is no supreme
na, neg pcl, not
+uttama, sup adj, highest, supreme
ud, preverb, up
-tama (*-tamap* 5.3.55)

atas, dem adv, from this
ūrdhvam, adv, upward, after
naravyāghra, noun ck 2.1.56, tiger-like man
vyāghraḥ iva naraḥ
nara, m, man
+vyāghra, m, tiger
kim, int pron, what
√kṛ, vt8am, do, make
pāṇḍava, patronymic, son of Pāṇḍu
pāṇḍu, m pn, Pāṇḍu
pāṇḍu, adj, pale
-a (*-aṇ* 4.1.83)

यतः कृष्णा हृता ततः पाण्डवा अनुत्तमं क्लेशं प्राप्नुवन् ।१। अतस्ते किमकुर्वत ।२।

Interpret the locative absolute *evaṁ hṛtāyāṁ kṛṣṇāyām* causally. *prāpya...akurvata:* The absolutive *prāpya* designates the action of attaining which precedes the action of doing, performed by the same agent, denoted by the principal verb *akurvata*. The direct object of obtaining is affliction denoted by *kleśa*. Sanskrit often describes what English articulates as becoming characterized by an emotion, 'became severely afflicted,' as going to a state, 'attained unsurpassed affliction.' The absolutive *prāpya* has been interpreted temporally because of the phrase *ata ūrdhvam* 'after this' in the main clause.

Janamejaya said:
After they became severely afflicted because Kṛṣṇā had been abducted in this way, what did the tiger-like sons of Pāṇḍu do next?

वैशंपायन उवाच।
एवं कृष्णां मोक्षयित्वा विनिर्जित्य जयद्रथम्।
आसां चक्रे मुनिगणैर्धर्मराजो युधिष्ठिरः ॥२॥

vaiśaṁpāyana uvāca.
evaṁ kṛṣṇāṁ mokṣayitvā vinirjitya jayadratham;
āsāṁ cakre muniganairdharmarājo yudhiṣṭhiraḥ.

vaiśaṁpāyanaḥ	uvāca
m1s	3sa prf

evam	kṛṣṇām	mokṣayitvā	vinirjitya	jayadratham
i	f2s	i	i	m2s

āsām	cakre	munigaṇaiḥ	dharmarājaḥ	yudhiṣṭhiraḥ
i	3sm prf	m3p	m1s	m1s

vaiśaṁpāyana, pn patronymic, Vaiśaṁpāyana
viśaṁpa, m pn ctp upapada 2.2.19, Viśaṁpa
viśam pāti, he protects the people
viś, m, settler
√*viś*, v6a, enter
√*pā*, vt2a, protect
-a (*-ka* 3.2.3)
-āyana (*-phak* 4.1.99/*-phañ* 4.1.110)
√vac, vt2a, say

evam, adv, thus
kṛṣṇā, pn, Kṛṣṇā
kṛṣṇa, adj, dark
mokṣayitvā, abs denom, having liberated
mokṣa, m, liberation
√*muc* (√*mucḷ*), v6am, free
vinirjitya, abs, having conquered
vi nis√*ji*, vt1a, conquer
jayadratha, pn ctp upapada WAG b318, Jayadratha
rathān jayati, he conquers chariots
jayat, prap, conquering
√*ji*, vt1a, conquer
+*ratha*, m, chariot, car

āsām, ppf actn, sitting
√*ās*, vi2m, sit
√kṛ, vt8am, do, make
munigaṇa, noun ctp6, multitude of sages
munīnām gaṇaḥ
muni, m, sage
+*gaṇa*, m, multitude
dharmarāja, noun ck, king dharma
dharmaḥ rājā, the king Dharma
dharma, m pn, Dharma, dharma personified
+*rājan*, m, king
yudhiṣṭhira, pn ctp7, Yudhiṣṭhira
yudhi sthiraḥ, firm in battle
yudh, noun, battle
√*yudh*, vt4m, fight
(*aluk* 6.3.14)
+*sthira*, adj, steady, firm

युधिष्ठिरः कृष्णाया मोक्षमकुरुत ।१। यदा स कृष्णाममोक्षयत यदा च स जयद्रथं विनिरजयत्तदा युधिष्ठिरो मुनिगणैरासां चक्रे ।२।

Yudhiṣṭhira, the agent of the action of the principal verb, is also the agent of the actions of liberating and conquering denoted by the absolutives *mokṣayitvā* and *vinirjitya*. The two absolutives govern the direct objects Kṛṣṇā and Jayadratha respectively. Yudhiṣṭhira, fathered on Kuntī by Dharma, is dharma under the oft expressed view that the father is born again in the form of his son. Dharma is identified with Yama, the lord of death, who also often carries the epithet *dharmarāja*.

Vaiśaṁpāyana said:
After he liberated Kṛṣṇā and conquered Jayadratha in this way, Yudhiṣṭhira, the king Dharma, sat with multitudes of seers.

तेषां मध्ये महर्षीणां शृण्वतामनुशोचताम्।
मार्कण्डेयमिदं वाक्यमब्रवीत्पाण्डुनन्दनः ।।३।।

teṣāṁ madhye maharṣīṇāṁ śṛṇvatāmanuśocatām;
mārkaṇḍeyamidaṁ vākyamabravītpāṇḍunandanaḥ.

teṣām	madhye	maharṣīṇām	śṛṇvatām	anuśocatām
m6p	m/n7s	m6p	m6p	m6p

mārkaṇḍeyam	idam	vākyam	abravīt	pāṇḍunandanaḥ
m2s	n2s	n2s	3sa ipf	m1s

tad, dem pron, that

madhya, noun, middle

maharṣi, noun ck 2.1.61, great sage
  mahān ṛṣiḥ
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*ṛṣi*, m, seer, sage

śṛṇvat, prap, listening
  √*śru*, vt1am/5am 3.1.74, hear, listen

anuśocat, prap, grieving, sympathizing, commiserating
  anu√*śuc*, v1a, grieve

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
  mṛkaṇḍu, m pn, Mṛkaṇḍu
  -*eya* (-*ḍhak* 4.1.123 *śubhrādi*)

idam, dem adj, this

vākya, noun, sentence, speech

√**brū**, vt2am, say, speak

pāṇḍunandana, noun ctp6 2.2.8 [86], delighter of Pāṇḍu
  pāṇḍoḥ nandanaḥ
  pāṇḍu, m pn, Pāṇḍu
    pāṇḍu, adj, pale
  +*nandana*, m, delighter
    √*nand* (*tu*√*nadi*), v1a, rejoice, caus.: delight
    -*ana* (-*lyu* 3.1.134)

ऋषिषु सीदन्युधिष्ठिरो मार्कण्डेयं नामर्षिमेतदुवाच ।१। तेषां शृण्वतामनुशोचतां महर्षीणां मध्ये पाण्डुनन्दनो मार्कण्डेयमिदं वाक्यमब्रवीत् ।२।

√*brū* takes a double accusative: accusative of the thing said and of the person told according to Kā. on Pā. 1.4.51 which cites PMBh. 1.334.1-2.

In the middle of those great seers listening and commiserating, the delighter of Pāṇḍu (Yudhiṣṭhira) spoke this speech to Mārkaṇḍeya.

मन्ये कालश्च बलवान्दैवं च विधिनिर्मितम्।
भवितव्यं च भूतानां यस्य नास्ति व्यतिक्रमः ।।४।।

manye kālaśca balavāndaivaṁ ca vidhinirmitam;
bhavitavyaṁ ca bhūtānāṁ yasya nāsti vyatikramaḥ.

manye	kālaḥ	ca	balavān	daivam	ca	vidhinirmitam
1sm pre	m1s	i	m1s	n1s	i	n1s

bhavitavyam	ca	bhūtānām	yasya	na	asti	vyatikramaḥ
n1s	i	n6p	n6s	i	3sa pre	m1s

√man, vt4/8m, think, consider
kāla, noun, time
ca, conj pcl, and
balavat, adj, strong
bala, n, strength
-vat (*-matup* 5.2.94, *v* 8.2.9)
daiva, noun, caused by the gods, fate
deva, m, god
ca, conj pcl, and
vidhinirmita, adj ctp3 2.1.32, measured out according to rules
vidhibhiḥ nirmitam
vidhi, m, rule
+nirmita, ppp, measured out
nis√mā, vt3m, measure out

bhavitavya, gerundive, must be
√bhū, vi1a, be, become, exist
ca, conj pcl, and
bhūta, noun, a being
√bhū, vi1a, be, become, exist
yad, rel pron, which, who
na, neg pcl, not
√as, vi2a, be
vyatikrama, noun, deviation
vi ati√kram, v1a, step beyond, pass away, violate established order

कालो बलवानस्ति दैवं च विधिनिर्मितं भवति भूतानां च यद्भवितव्यं तदेतद्भवति यस्य व्यतिक्रमो नास्तीति मन्ये ।१। भूतानां यद्भवेत्तन्न व्यतिक्रमिष्यति ।२।

manye 'I think' occurs without *iti*, yet without entering into direct syntactic connection with what is thought, which would then appear in the accusative. Instead the thing thought occurs in the remainder of the verse as a complete sentence independent of *manye*. In c, Supply a verb 'to be' and the demonstrative pronoun *tat* as predicate nominative, which is elaborated in the relative clause in d, 'what is to be is that of which there is no deviation.' Nīlakaṇṭha: *daivaṁ dharmādharmau. vidhiḥ sadasatkarmaṇī tābhyāṁ nirmitam.* What is done by the gods is meted out according to rules: Merit and demerit is accrued in proportion to one's good and bad actions. The amounts of accrued merit and demerit determine future enjoyments, length of life, and the species of caste in which one is reborn (YS 2.13).

I consider that time is strong and what is done by the gods is meted out according to rules and what is to be for beings has no deviation.

कथं हि पत्नीमस्माकं धर्मज्ञां धर्मचारिणीम्।
संस्पृशेदीदृशो भावः शुचिं स्तैन्यमिवानृतम् ।।५।।

kathaṁ hi patnīmasmākaṁ dharmajñāṁ dharmacāriṇīm;
saṁspṛśedīdṛśo bhāvaḥ śuciṁ stainyamivānṛtam.

katham	hi	patnīm	asmākam	dharmajñām	dharmacāriṇīm
i	i	f2s	m/f/n6p	f2s	f2s

saṁspṛśet	īdṛśaḥ	bhāvaḥ	śucim	stainyam	iva	anṛtam
3sa pop	m1s	m1s	m2s	n1s	i	n1s

katham, int adv, how
hi, sub pcl, for, because
patnī, noun, wife
asmad, 1st pron, we, us, our
dharmajña, adj ctp upapada 2.2.19, dharma-knowing
  dharmam jānāti, he knows dharma
  dharma, m, dharma
  +√*jñā*, vt9am, know
  -*a* (-*ka* 3.2.3)
dharmacārin, adj ctp upapada 2.2.19, dharma-practicing
  dharmam carati, he does dharma
  dharma, m, dharma
  +√*car*, vt1a, move, do
  -*in* (-*ṇini* 3.2.78)
sam√spṛś, vt6a, touch
īdṛśa, adj, such, this sort
bhāva, noun, a being, occurrence, condition
śuci, adj, pure
stainya, noun, theft
  stena, m, thief
  -*ya* (-*ṣyañ* 5.1.125)
iva, pcl, like, as
anṛta, adj ctp na 2.2.6, inordinate, false, undeserved
  na ṛtaḥ, not right
  na, neg pcl, not
  +*ṛta*, adj ppp, right, true
    √*ṛ*, v1a, go, reach

यथानृतं स्तैन्यं शुचिं पुरुषं न स्पृशेत्तथा दारहरणमस्माकं पत्नीं न स्पृशेत् ।१। यदि कृष्णा पापं कर्माचरिष्यत्तर्हि हर्ता तामहरिष्यत् ।२। न तु सा पापमकरोत् ।३। सा साध्वेव कर्माकरोत् ।४। कुतस्तर्हि हर्ता तामहरत् ।५। कथं हीदृशो भावो ऽस्माकं धर्मज्ञां धर्मचारिणीं पत्नीं संस्पृशेदनृतं स्तैन्यमिव शुचिं पुरुषम् ।६।

Because Kṛṣṇā has only performed right action (verse 6), according to the rules of karma, she could not deserve anything bad happening to her. Something bad has happened to her, so the cause must be far back in time and her virtue in her present life hasn't altered the course of mighty time (verse 4).

For how could such an occurrence touch our dharma-knowing, dharma-practicing wife as an undeserved theft, a pure man?

न हि पापं कृतं किं चित्कर्म वा निन्दितं क्व चित्।
द्रौपद्या ब्राह्मणेष्वेव धर्मः सुचरितो महान् ।।६।।

na hi pāpaṁ kṛtaṁ kiṁ citkarma vā ninditaṁ kva cit;
draupadyā brāhmaṇeṣveva dharmaḥ sucarito mahān.

na	hi	pāpam	kṛtam	kim	cit	karma	vā	ninditam	kva	cit
i	i	n1s	n1s	n1s	i	n1s	i	n1s	i	i

draupadyā	brāhmaṇeṣu	eva	dharmaḥ	sucaritaḥ	mahān
f3s	m7p	i	m1s	m1s	m1s

na, neg pcl, not
hi, sub pcl, for, because
pāpa, noun, evil
kṛta, adj ppp, done
√*kṛ*, vt8am, do, make
kim, int adj, what
cit, pcl, (making prec int indef) some, any
karman, noun, action, deed
vā, disj pcl, or
nindita, adj ppp, blamed, vile
√*nind* (√*nid*), vt1a, blame
kva, int adv, where
cit, pcl, (making prec int indef) somewhere, anywhere

draupadī, patronymic, daughter of Drupada, Kṛṣṇā
drupada, m pn, Drupada
-*a* (-*aṇ* 4.1.83)
-*ī* (-*ṅīp* 4.1.15)
brāhmaṇa, noun, a Brahman
eva, pcl, only
dharma, noun, that which upholds, cosmic order, proper function, right action, duty
sucarita, adj ctp gati 2.2.18, well-done
suṣṭhu caritaḥ, well done
su, preverb, good, well
+*carita*, ppp, done
√*car*, vt1a, move, do
mahat, adj prap, great, increasing
√*mah*, vi1m, increase

न हि द्रौपद्या किं चित्पापं कृतम् ।१। द्रुपदस्य पुत्री कृष्णा द्रौपदीत्युच्यते ।२। तया न किं चित्पापमक्रियत ।३। द्रौपदी न किं चित्पापमकरोत् ।४। द्रौपदी न क्व चिन्निन्दितं कर्माकरोत् ।५। द्रौपद्या निन्दितं कर्म न क्व चिदक्रियत ।६। न हि द्रौपद्या किं चित्पापं कृतं न वा क्व चिन्निन्दितं कर्म कृतम् ।७। द्रौपदी न पापमकरोन्न वा निन्दितं कर्म ।८। द्रौपद्या ब्राह्मणेष्वेव भवन्त्या महान्धर्मः सुचरितः ।९। ब्राह्मणेष्वेव भवन्ती द्रौपदी महान्तं धर्मं सुष्ठ्वचरत् ।१०।

The locative limited by *eva*, 'only among Brahmans,' if construed with *sucarita* would give the sense, '*dharma* was practiced well only among Brahmans,' implying that when she was not among Brahmans she did not practice *dharma* well. The first line, however, implies that she always practiced *dharma* well. Therefore, supply a participle in the locative phrase and translate, '(living or present) only among Brahmans.'

For the daughter of Drupada (Kr̥ṣṇā) did not do any evil or action censured anywhere; always among Brahmans, she properly carried out great dharma.

तां जहार बलाद्राजा मूढबुद्धिर्जयद्रथः।
तस्याः संहरणात्प्राप्तः शिरसः केशवापनम्।
पराजयं च संग्रामे ससहायः समाप्तवान्॥७॥

tāṁ jahāra balādrājā mūḍhabuddhirjayadrathaḥ;
tasyāḥ saṁharaṇātprāptaḥ śirasaḥ keśavāpanam;
parājayaṁ ca saṁgrāme sasahāyaḥ samāptavān.

tām	jahāra	balāt	rājā	mūḍhabuddhiḥ	jayadrathaḥ
f2s	3sa prf	n5s	m1s	m1s	m1s

tasyāḥ	saṁharaṇāt	prāptaḥ	śirasaḥ	keśavāpanam
f6s	m5s	m1s	n6s	n2s

parājayam	ca	saṁgrāme	sasahāyaḥ	samāptavān
m2s	i	m7s	m1s	m1s

tad, dem pron, that
√hṛ, vt1am, take
bala, noun, strength
rājan, noun, king
mūḍhabuddhi, adj cbv, dull-witted
  mūḍhā buddhiḥ yasya saḥ, he whose intellect is deluded
  mūḍha, adj ppp (8.2.31), deluded, confused
    √muh, vi4a, become stupefied, err
  +buddhi, f, intelligence, intellect
    √budh, vt1am/4m, be aware, know
jayadratha, pn ctp upapada WAG b318, Jayadratha
  rathān jayati, he conquers chariots
  jayat, prap, conquering
    √ji, vt1a, conquer
  +ratha, m, chariot, car

tad, dem pron, that
saṁharaṇa, action noun, taking
prāpta, ppp, attained
  pra√āp, vt5a, attain
śiras, noun, head

keśavāpana, noun ctp6, shaving of hair
  keśasya vāpanam
  keśa, m, hair (of the head)
  +vāpana, n, shaving
    √vap, vt1am, sow, shear, shave

parājaya, noun, defeat
  parā√ji, v1m 1.3.19, be defeated (by abl.), defeat (acc.)
  -a (*-ac* 3.3.56)
ca, conj pcl, and
saṁgrāma, noun, battle
sasahāya, adj cbv 2.2.28, with companions
  saha sahāyaiḥ
  sa, pcl, (replacement for *saha*) with
  +sahāya, m ctp upapada 2.2.19, companion
    saha eti, he goes with
    saha, pcl, with
    +√i, v2a, go
    -a (*-ac* 3.1.134, Am. 2.8.71)
samāptavat, pap, attained
  sam√āp, vt5a, attain

मूढबुद्धी राजा जयद्रथो बलात्तां जहार ।१। यतः स तां समहरत्ततः स शिरसः केशवापनं प्राप्नोत् ।२। जयद्रथस्य शिरसः केशा औप्यन्त ।३। यतो जयद्रथो द्रौपदीमहरत्ततो भीमस्तस्य केशानवपत् ।४। ससहायश्च जयद्रथः संग्रामे पराजयं समाप्तवान् ।५। स पराजयं समाप्नोत् ।६।

जयद्रथः सहायैः सह संग्रामे पराजयत ।७। पाण्डवास्तं च तस्य च मित्राणि संग्रामे ऽजयन् ।८।

In c The past passive participle *prāptaḥ* is active. *pra√āp* has the sense 'reach' so may be understood as a verb of going. By Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative. In d the past active participle of the same root appears and in 8c and 258.1a the ppp *prāpta* occurs in passive meaning. After Bhīma and Arjuna catch Jayadratha, Bhīma shaves his head at MBh. 3.256.9. (See Sanskrit prose sentence 4.)

The dull-witted king Jayadratha forcefully abducted her. Because of abducting her, he got his head shaved and got defeated in battle with his companions.

प्रत्याहृता तथास्माभिर्हत्वा तत्सैन्धवं बलम्।
तद्दारहरणं प्राप्तमस्माभिरवितर्कितम् ॥८॥

pratyāhṛtā tathāsmābhirhatvā tatsaindhavaṁ balam;
taddāraharaṇaṁ prāptamasmābhiravitarkitam.

pratyāhṛtā	tathā	asmābhiḥ	hatvā	tat	saindhavam	balam
f1s	i	m/f/n3p	i	n2s	n2s	n2s

tat	dāraharaṇam	prāptam	asmābhiḥ	avitarkitam
n1s	n1s	n1s	m/f/n3p	n1s

pratyāhṛta, adj ppp, taken back, recaptured
prati ā√hṛ, vt1am, take back
tathā, dem adv, thus
asmad, 1st pron, we, us, our
hatvā, abs, having slain
√han, vt2a, strike, slay
tad, dem adj, that
saindhava, adj, belonging to Sindhu
sindhu, m/f pn, Sindhu
-a (*-aṇ* 4.3.93)
bala, noun, strength, army

tad, dem adj, that

dāraharaṇa, noun ctp6, wife-abduction
dārāṇām haraṇam, abduction of a wife
dāra, m, furrow, pl.: wife
+*haraṇa*, n, taking, abduction
√hṛ, vt1am, take
prāpta, ppp, attained
pra√āp, vt5a, attain
asmad, 1st pron, we, us, our
avitarkita, adj ctp na 2.2.6, undoubted
na vitarkitam, not considered
na, neg pcl, not
+*vitarkita*, ppp, considered
vi√tark, vt10am, reason about, ascertain

सिन्धोर्बलं हत्वास्माभिः कृष्णा प्रत्याहृता ।१। वयं सिन्धोर्बलमहन्म ।२। तदा वयं कृष्णां प्रत्याहराम ।३। तत्सिन्धोर्बलं हत्वा वयं कृष्णां प्रत्याहराम ।४। तद्धत्वास्माभिः कृष्णा प्रत्याह्रियत ।५। तद्दारहरणमस्माभिः प्राप्तम् ।६। वयं तद्दारहरणं प्राप्नुम ।७। पत्न्या हरणं प्राप्नुम ।८। अस्माकं पत्न्यह्रियतैवेत्येतदवितर्कितम् ।९।

The past passive participle *pratyāhṛtā* occurs as the main verb. The agent of the action it denotes is denoted by the instrumental of agent of the 1st person pronoun *asmad*. In this passive construction, just as in the active constructions in verses 1-2, the agent of the action of slaying denoted by the absolutive *hatvā* is the same as the agent of the action denoted by the main verb. The absolutive governs its own direct object *balam*. Seeing his defeat at hand, Jayadratha lets Kṛṣṇā go. Yudhiṣṭhira sees the Brahman Dhaumya leading her and has Sahadeva, in whose chariot he was riding, pick her up. The two of them and Nakula take her back to the hermitage while Arjuna and Bhīma go after her abductor. MBh. 3.255.32-51.

Thus we took her back after slaying that army of Sindhu. But undisputedly we did get our wife abducted.

दुःखश्चायं वने वासो मृगयायां च जीविका।
हिंसा च मृगजातीनां वनौकोभिर्वनौकसाम्।
ज्ञातिभिर्विप्रवासश्च मिथ्या व्यवसितैरयम् ।।९।।

duḥkhaścāyaṁ vane vāso mṛgayāyāṁ ca jīvikā;
hiṁsā ca mṛgajātīnāṁ vanaukobhirvanaukasām;
jñātibhirvipravāsaśca mithyā vyavasitairayam.

duḥkhaḥ	ca	ayam	vane	vāsaḥ	mṛgayāyām	ca	jīvikā
m1s	i	m1s	n7s	m1s	f7s	i	f1s

hiṁsā	ca	mṛgajātīnām	vanaukobhiḥ	vanaukasām
f1s	i	f6p	m3p	f6p

jñātibhiḥ	vipravāsaḥ	ca	mithyā	vyavasitaiḥ	ayam
m3p	m1s	i	i	m3p	m1s

- **duḥkha**, adj, sorrowful
- **ca**, conj pcl, and
- **idam**, dem adj, this
- **vana**, noun, forest
- **vāsa**, noun, dwelling
- **mṛgayā**, noun, hunting
- **ca**, conj pcl, and
- **jīvikā**, noun, living, livelihood

- **hiṁsā**, noun, violence
  - *√hiṁs (√hisi)*, vt1a/7a, injure
- **ca**, conj pcl, and
- **mṛgajāti**, noun ctp6, genus of wild animal
  - *mṛgāṇām jātiḥ*, genus of wild animal
  - *mṛga*, m, deer, wild animal
  - *+jāti*, f, genus, class
- **vanaukas**, adj cbv, forest-dwelling
  - *vane okaḥ yasya saḥ*, he whose house is in the forest
  - *vana*, n, forest
  - *+okas*, n, house
- **vanaukas**, adj cbv, forest-dwelling
  - *vane okaḥ yasya saḥ*, he whose house is in the forest
  - *vana*, n, forest
  - *+okas*, n, house

- **jñāti**, noun, relative
- **vipravāsa**, noun, dwelling apart, exile, living in banishment
  - *vi pra√vas*, vi1a, dwell
- **ca**, conj pcl, and
- **mithyā**, adv, falsely, wrongly
- **vyavasita**, adj ppp, resolved
  - *vi ava√so*, vt4a, resolve
- **idam**, dem adj, this

वयं वने वसामः ।१। अस्माकं वनवासो ऽस्ति ।२। मृगा वने वसन्ति ।३। मृगाणां गृहं वने ऽस्ति ।४। मृगानां चौको वने ऽस्त्यस्माकं च ।५। वयं मृगान्हन्मो ऽत्तुम् ।६। वयं मृगयामो जीवितुम् ।७। अस्माकं मृगयायां जीविका भवति ।८। मृगाणां हिंसां कुर्मो जीवितुम् ।९। अस्माभिर्मृगाणां हिंसा भवति ।१०। अस्माकं ज्ञातयो मिथ्या व्यवस्यन्ति ।११। वयं ज्ञातिभिः सह न वसामः ।१२। ज्ञातिभिर्विप्रवसामः ।१३। यतो वयं वने वसामो यतश्च वयं हिंसां कुर्मो यतश्च वयं ज्ञातिभिर्विप्रवसामस्तस्माद्दुःखं

प्राप्नुमः ।१४। अयं वनवास इयं च मृगयायां जीविकेयं च वनौकोभिरस्माभिर्वनौकसां मृगजातीनां हिंसायं च ज्ञातिभिर्विप्रवासः सर्वो ऽयं दुःखो ऽस्ति ।१५।

By his comment, *mithyāvyavasitaiḥ vṛthātāpasaveṣadharaiḥ*, 'falsely resolved: falsely wearing ascetic's garb,' Nīlakaṇṭha seems to understand the instrumental to express accompaniment, 'this exile with my falsely resolved relatives.' Van Buitenen, 'And this exile has been brought about by kinsmen who were resolved on falsehood,' correctly interprets this phrase but has to supply a verb, 'brought about,' because he misses the syntactic connection of the clause with the rest of the verse.

Miserable is this dwelling in the forest, living on hunting, injury by us forest-dwellers to the forest-dwelling species of animals, and exile by our falsely resolved relatives.

अस्ति नूनं मया कश्चिदल्पभाग्यतरो नरः।
भवता दृष्टपूर्वो वा श्रुतपूर्वो ऽपि वा भवेत् ॥१०॥

asti nūnaṁ mayā kaścidalpabhāgyataro naraḥ;
bhavatā dṛṣṭapūrvo vā śrutapūrvo ’pi vā bhavet.

asti	nūnam	mayā	kaḥ	cit	alpabhāgyataraḥ	naraḥ
3sa pre	i	m/f/n3s	m1s	i	m1s	m1s

bhavatā	dṛṣṭapūrvaḥ	vā	śrutapūrvaḥ	api	vā	bhavet
m3s	m1s	i	m1s	i	i	3sa pop

√**as**, vi2a, be
nūnam, adv, now, surely
mad, 1st pron, I, me
kim, int adj, what
cit, pcl, (making prec int indef) some, any
alpabhāgyatara, comp adj, less fortunate
alpabhāgya, adj cbv, less fortunate
alpam bhāgyam yasya saḥ, he whose fortune is small
alpa, adj, small
+*bhāgya*, n, fortune
bhāgya, adj, fortunate
bhāga, m, part, share, fortune
-*tara* (-*tarap* 5.3.57)
nara, noun, man

bhavat, pron, your lordship, you

dṛṣṭapūrva, adj ck 2.1.57, seen before
dṛṣṭaḥ ca asau pūrvaḥ ca, he has been seen and is previous
dṛṣṭa, ppp, seen
√*dṛś*, vt1a, see
+*pūrva*, pron adj, before, former
vā, disj pcl, or
śrutapūrva, adj ck 2.1.57, heard of before
śrutaḥ ca asau pūrvaḥ ca, he has been heard and is previous
śruta, ppp, heard
√*śru*, vt1am/5am 3.1.74, hear, listen
+*pūrva*, pron adj, before, former
api, pcl, even
vā, disj pcl, or
√**bhū**, vi1a, be, become, exist

मम भागो ऽल्पो ऽस्ति ।१। मम भागः सर्वेभ्यो नरेभ्यो ऽल्पतरः ।२। अहं सर्वेभ्यो ऽल्पभाग्यतरो ऽस्मि ।३। कश्चिन्नरो मदल्पभाग्यतरो नूनमस्ति ।४। किं त्वमल्पभाग्यतरं नरं पूर्वमपश्यः ।५। किं त्वमल्पभाग्यतरं नरं पूर्वमशृणोः ।६। त्वयाल्पभाग्यतरो नरः पूर्वं दृष्टो भवति ।७। त्वयाल्पभाग्यतरो नरः पूर्वं श्रुतो ऽपि भवेत् ।८। भवानल्पभाग्यतरं नरं पूर्वमपश्यद्वाशृणोदपि वा ।९। भवताल्पभाग्यतरो नरः पूर्वं दृष्टो वा श्रुतो ऽपि वा भवेत् ।१०।

The comparative adjective usually governs the ablative of that to which its referent is compared. Nīlakaṇṭha explains the instrumental by supplying *sama* ‘same, equal’ which governs an instrumental: *mayā samaḥ iti śeṣaḥ*, ‘very unfortunate equal to me.’ The verse poses a question, as does its close parallel MBh. 3.277.3 in which Yudhiṣṭhira asks Mārkaṇḍeya whether he has seen or heard of a wife as devoted to her husband as Kṛṣṇā.

Is there now any man less fortunate than I, one you might have seen before or even heard of before?

मार्कण्डेय उवाच।
प्राप्तमप्रतिमं दुःखं रामेण भरतर्षभ।
रक्षसा जानकी तस्य हृता भार्या बलीयसा ।।१।।

mārkaṇḍeya uvāca.
prāptamapratimaṁ duḥkhaṁ rāmeṇa bharatarṣabha;
rakṣasā jānakī tasya hṛtā bhāryā balīyasā.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

prāptam	apratimam	duḥkham	rāmeṇa	bharatarṣabha
n1s	n1s	n1s	m3s	mvs

rakṣasā	jānakī	tasya	hṛtā	bhāryā	balīyasā
n3s	f1s	m6s	f1s	f1s	n3s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

prāpta, ppp, attained
pra√āp, vt5a, attain
apratima, adj cbv 2.2.24 [102], unparalleled
avidyamānā pratimā yasya tat, that of which there is no likeness
na, neg pcl, not
+pratimā, f, image, likeness
duḥkha, noun, sorrow
rāma, pn, Rāma
bharatarṣabha, noun ctp7, bull among the descendants of Bharata
bharateṣu ṛṣabhaḥ
bharata, m pn, Bharata², pl.: his descendants
+ṛṣabha, m, bull

rakṣas, noun, demon
√rakṣ, vt1a, keep, protect
jānakī, patronymic, daughter of Janaka
janaka, m pn, Janaka
janaka, agent noun, progenitor, father
√jan, vt3a, generate
-aka (*-ṇvul* 3.1.133)
-a (*-aṇ* 4.1.83)
-ī (*-ṅīp* 4.1.15)
tad, dem adj, that
hṛta, adj ppp, taken
√hṛ, vt1am, take
bhāryā, noun, wife
bhārya, gerundive, to be supported
√bhṛ, vt3am, bear, support
balīyas, comp adj, stronger, very strong
bala, n, strength, power

हे युधिष्ठिर रामो ऽप्रतिमं दुःखं प्राप्नोत् ।१। रामेणाप्रतिमं दुःखं प्राप्यत ।२। तेन दुःखं प्राप्तम् ।३। बलीयान्राक्षसो रामस्य पत्नीमहरत् ।४। तस्य पत्नी सीता राक्षसेनाह्रियत ।५। रक्षसा सीता हृता ।६। तस्य भार्या जानकी बलीयसा रक्षसा हृता ।७। पुत्रं जनयतीति जनको जनिता वा ।८। जनकस्य पुत्रो जानक इत्युच्यते ।९। जनकस्य पुत्री

जानकीत्युच्यते ।१०। यां बिभर्ति सा भार्या ।११। यतः पतिः पत्नीं बिभर्ति ततः पत्नी भार्येत्युच्यते ।१२।

Mārkaṇḍeya said:
O bull among the descendants of Bharata (Yudhiṣṭhira), Rāma attained unparalleled sorrow. His wife, the daughter of Janaka (Sītā), was abducted by the very powerful Rākṣasa...

आश्रमाद्राक्षसेन्द्रेण रावणेन विहायसा।
मायामास्थाय तरसा हत्वा गृध्रं जटायुषम् ।।२।।

āśramādrākṣasendreṇa rāvaṇena vihāyasā;
māyāmāsthāya tarasā hatvā gṛdhraṁ jaṭāyuṣam.

āśramāt	rākṣasendreṇa	rāvaṇena	vihāyasā
m/n5s	m3s	m3s	m/n3s

māyām	āsthāya	tarasā	hatvā	gṛdhram	jaṭāyuṣam
f2s	i	n3s	i	m2s	m2s

āśrama, noun, hermitage
rākṣasendra, noun ctp6, lord of Rākṣasas
rākṣasānām indraḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*indra*, m pn, Indra
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)

vihāyas, noun, atmosphere

māyā, noun, magical power
āsthāya, abs, having resorted to
ā√*sthā*, v1a, resort to
taras, noun, velocity, strength
√*tṝ*, vt1a, cross
hatvā, abs, having slain
√*han*, vt2a, strike, slay
gṛdhra, noun, vulture
jaṭāyus, pn, Jaṭāyu

इन्द्रो देवानां राजाभवत् ।१। रावणो राक्षसानामिन्द्रो ऽभवत् ।२। रावणस्तरसा मायामातिष्ठत् ।३। ततः स जटायुषं नाम गृध्रमहन् ।४। रावणो मायामास्थाय गृध्रं हत्वा सीतामहरत् ।५। बलीयान्रक्षो राक्षसेन्द्रो रावणस्तरसा मायामास्थाय गृध्रं जटायुषं हत्वा विहायसा रामस्य भार्यां जानकीमाश्रमादहरत् ।६। रावणेन मायामास्थाय गृध्रं हत्वा सीताह्रियत ।७। तस्य भार्या जानकी बलीयसा रक्षसा राक्षसेन्द्रेण रावणेन तरसा मायामास्थाय गृध्रं जटायुषं हत्वाश्रमाद्विहायसा हृता ।८।

Construe the verse with 1cd in which the past passive participle *hṛtā* is used as the main verb. In the passive construction, the direct object Jānakī is denoted by the nominative, and the agent, Rāvaṇa, by the instrumental. The agent of the principal action of the sentence is also the agent of the actions denoted by the absolutives *āsthāya* and *hatvā*. Construe *vihāyasā* and *tarasā* as instrumental of means with *hṛtā* and *āsthāya* respectively. Nīlakaṇṭha interprets *māyā* as the disguise: *māyāṁ sanyāsiveṣam*, 'Illusion: ascetic's garb.' *jaṭāyuṣam: s*-final stem twice, *u*-final twice, and thrice ambiguous; of 47 occurrences in R., 27 are *s*-final, 5 *u*-final, and 15 ambiguous (57, 11, and 32 percent respectively). Compare *jarāyu* (< *jarā* + √*yu*/√*yuj*).

...Rāvaṇa, the lord of the Rākṣasas from the hermitage through the atmosphere, having resorted to illusion by his power, having slain the vulture Jaṭāyu.

प्रत्याजहार तां रामः सुग्रीवबलमाश्रितः।
बद्ध्वा सेतुं समुद्रस्य दग्ध्वा लङ्कां शितैः शरैः ॥३॥

pratyājahāra tāṁ rāmaḥ sugrīvabalamāśritaḥ;
baddhvā setuṁ samudrasya dagdhvā laṅkāṁ śitaiḥ śaraiḥ.

pratyājahāra	tām	rāmaḥ	sugrīvabalam	āśritaḥ
3sa prf	f2s	m1s	n2s	m1s

baddhvā	setum	samudrasya	dagdhvā	laṅkām	śitaiḥ	śaraiḥ
i	m2s	m6s	i	f2s	m3p	m3p

prati ā√hṛ, vt1am, take back
tad, dem pron, that
rāma, pn, Rāma
sugrīvabala, noun ctp6, army of Sugrīva
  sugrīvasya balam
  sugrīva, m pn cbv 2.2.24 [101], Sugrīva
    śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
    su, preverb, good
    +*grīva*, m, neck
  +*bala*, n, strength, force, army
āśrita, ppp, having resorted to
  ā√śri, vt1am, lean on, resort to
baddhvā, abs, having constructed
  √bandh, vt9a, bind
setu, noun, causeway, bridge
samudra, noun, sea
dagdhvā, abs, having burned
  √dah, vt1a, burn
laṅkā, pn, the city Laṅkā
śita, adj ppp, sharp
  √śo, vt4a, sharpen
śara, noun, arrow
  √śṝ, vt9a, crush, rend, break
  -a (*-ap* 3.3.57)

रामः सीतां प्रत्याजहार ।१। तां प्रत्याहर्तुं स सुग्रीवस्य बलमाश्रयत ।२। स समुद्रस्य सेतुमबध्नात् ।३। स शितैः शरैर्लङ्कामदहत् ।४। रामः सुग्रीवस्य बलमाश्रितः समुद्रस्य सेतुं बद्ध्वा शितैः शरैर्लङ्कां दग्ध्वा तां सीतां प्रत्याजहार ।५।

āśritaḥ, a past passive participle in form, is active here denoting the agent Rāma and governing *sugrīvabalam* as its direct object.

Rāma took her back having resorted to the army of Sugrīva, after building a bridge over the ocean and burning Laṅkā with sharp arrows.

युधिष्ठिर उवाच।
कस्मिन्रामः कुले जातः किंवीर्यः किंपराक्रमः।
रावणः कस्य वा पुत्रः किं वैरं तस्य तेन ह ॥४॥

yudhiṣṭhira uvāca.
kasminrāmaḥ kule jātaḥ kiṁvīryaḥ kiṁparākramaḥ;
rāvaṇaḥ kasya vā putraḥ kiṁ vairaṁ tasya tena ha.

yudhiṣṭhiraḥ	uvāca
m1s	3sa prf

kasmin	rāmaḥ	kule	jātaḥ	kiṁvīryaḥ	kiṁparākramaḥ
n7s	m1s	n7s	m1s	m1s	m1s

rāvaṇaḥ	kasya	vā	putraḥ	kim	vairam	tasya	tena	ha
m1s	m6s	i	m1s	n1s	n1s	m6s	m3s	i

yudhiṣṭhira, pn ctp7, Yudhiṣṭhira
  yudhi sthiraḥ, steady in battle
  yudh, noun, battle
    √*yudh*, vt4m, fight
    (*aluk* 6.3.14)
  sthira, adj, steady, firm

√**vac**, vt2a, say

kim, int adj, which
rāma, pn, Rāma
kula, noun, family
jāta, adj ppp, born
  √*jan*, vi4m, be born
kiṁvīrya, adj cbv, how courageous
  kim vīryam yasya saḥ, he whose virility is what
  kim, int pron, what
  +*vīrya*, n, virility

kiṁparākrama, adj cbv, how audacious
  kaḥ parākramaḥ yasya saḥ, he whose boldness is what
  kim, int pron, what
  +*parākrama*, m, boldness

rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √*ru*, v2a, roar, sound, cry
    -*ana* (-*lyu* 3.1.134)
kim, int pron, what
vā, disj pcl, or
putra, noun, son
kim, int adj, what
vaira, noun, enmity, hostility
tad, dem pron, that
tad, dem pron, that
ha, pcl, indeed

कस्मिन्कुले रामो ऽजायत ।१। कस्मिन्कुले रामो जातः ।२। किं रामस्य वीर्यमासीत् ।३। रामः किंवीर्य आसीत् ।४। को रामस्य पराक्रम आसीत् ।५। रामः किंपराक्रम आसीत् ।६। रावणो वा कस्य पुत्र आसीत् ।७। किं रामस्य रावणेन वैरमासीत् ।८।

tasya tena is ambiguous as to who had the gripe with whom.

Yudhiṣṭhira said:
In which family was Rāma born? How courageous was he? How audacious? And whose son was Rāvaṇa? What was his gripe with him?

एतन्मे भगवन्सर्वं सम्यगाख्यातुमर्हसि।
श्रोतुमिच्छामि चरितं रामस्याक्लिष्टकर्मणः ॥५॥

etanme bhagavansarvaṁ samyagākhyātumarhasi;
śrotumicchāmi caritaṁ rāmasyākliṣṭakarmaṇaḥ.

etat	me	bhagavan	sarvam	samyak	ākhyātum	arhasi
n2s	m/f/n4s	mvs	n2s	i	i	2sa pre

śrotum	icchāmi	caritam	rāmasya	akliṣṭakarmaṇaḥ
i	1sa pre	n2s	m6s	m6s

etad, dem adj, this
mad, 1st pron, I, me, my
bhagavat, adj, fortunate
  bhaga, m, fortune
  -vat (*-matup* 5.2.94, *v* 8.2.9)
sarva, pron, all
samyak, adv, completely, properly
ākhyātum, inf, to tell, relate
  ā√khyā, vt2a, tell, relate
√arh, vt1a, be fit, be able

śrotum, inf, to hear
  √śru, vt1am/5am 3.1.74, hear, listen

√iṣ, vt6a, wish, desire
carita, noun, deed, conduct
  carita, ppp, done
    √car, vt1a, move, do
rāma, pn, Rāma
akliṣṭakarman, adj cbv, of impeccable deeds
  akliṣṭāni karmāṇi yasya saḥ, he whose actions are unafflicted
  akliṣṭa, adj ctp na 2.2.6, unafflicted
    na kliṣṭam, not afflicted
    na, neg pcl, not
    +*kliṣṭa*, ppp, afflicted
      √kliś, v9a/4m, torment, afflict
  +*karman*, n, action

रामो ऽक्लिष्टं कर्माचरत् ।१। यदहमपृच्छं तत्त्वं जानासि ।२। मह्यं वद ।३। यतस्त्वमेतत्सर्वं जानासि ततो मह्यं चक्ष्व ।४। हे भगवंस्त्वमेतत्सर्वं मे सम्यगाख्यातुमर्हसि ।५। अहमक्लिष्टकर्मणो रामस्य चरितं श्रोतुमिच्छामि ।६। अहमेतच्छुश्रूषामि ।७।

O fortunate one (Mārkaṇḍeya), you can tell me all this completely. I want to hear the conduct of Rāma of impeccable deeds.

मार्कण्डेय उवाच।
अजो नामाभवद्राजा महानिक्ष्वाकुवंशजः।
तस्य पुत्रो दशरथः शश्वत्स्वाध्यायवाञ्शुचिः ॥६॥

mārkaṇḍeya uvāca.
ajo nāmābhavadrājā mahānikṣvākuvaṁśajaḥ;
tasya putro daśarathaḥ śaśvatsvādhyāyavāñśuciḥ.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

ajaḥ	nāma	abhavat	rājā	mahān	ikṣvākuvaṁśajaḥ
m1s	i	3sa ipf	m1s	m1s	m1s

tasya	putraḥ	daśarathaḥ	śaśvat	svādhyāyavān	śuciḥ
m6s	m1s	m1s	i	m1s	m1s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

aja, pn ctp upapada 2.2.19, Aja
na jāyate, he is not born
na, neg pcl, not
+*√jan*, vi4m, be born
-a (*-ḍa* 3.2.101)
nāma, adv, by name, indeed
nāman, n, name
√bhū, vi1a, be, become, exist
rājan, noun, king
mahat, adj prap, great, increasing
√mah, vi1m, increase
ikṣvākuvaṁśaja, adj ctp upapada 2.2.19, born in the lineage of Ikṣvāku
ikṣvākuvaṁśe ajāyata
ikṣvākuvaṁśa, m ctp6, lineage of Ikṣvāku
ikṣvākoḥ vaṁśa
ikṣvāku, m pn, Ikṣvāku
+*vaṁśa*, m, cane, lineage
+*√jan*, vi4m, be born
-a (*-ḍa* 3.2.97)

tad, dem pron, that
putra, noun, son
daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+*ratha*, m, chariot, car
śaśvat, adv, always
svādhyāyavat, adj, performing recitation
svādhyāya, m, recitation
-vat (*-matup* 5.2.94, *v* 8.2.9)
śuci, adj, pure

अज इक्ष्वाकोर्वंशे ऽजायत ।१। स महान्राजासीत् ।२। अभवदजो नाम महानिक्ष्वाकुवंशजो राजा ।३। दशरथो ऽजस्य पुत्र आसीत् ।४। स सर्वदा स्वमध्यायमकरोत् ।५। स वा सदा पण्डितैर्वेदस्याध्यायमकारयत् ।६। स शुचिरासीत् ।७। अजस्य पुत्रो दशरथः शश्वत्स्वाध्यायवानासीच्छुचिश्च ।८।

The verb 'to be' here has existential value as it does in general when it occurs initial in its clause: *abhavad rājā*... 'There was a king....' *daśaratha:* Thesense of the name as applied to Daśaratha is obscure. The compound is given the analysis *daśasu dikṣu rathaḥ yasya saḥ* 'he whose chariot is in all ten directions' (four directions, four intermediate directions, up and down). Kā. gives the form *daśarathī* in the feminine as an example of a dvigu under Pā. 2.4.17 with the feminine affix ***ṅīp*** in accordance with Pā. 4.1.21. Because the very next rule, Pā 4.1.22, prohibits ***ṅīp*** upon deletion of a taddhita affix (*taddhitaluki*), the compound must be an example of a samāhāra-dvigu meaning a group of ten chariots.

Mārkaṇḍeya said:
There was a great king Aja by name, born in the line of Ikṣvāku. His son Daśaratha was pure, ever devoted to his daily recitation.

अभवंस्तस्य चत्वारः पुत्रा धर्मार्थकोविदाः।
रामलक्ष्मणशत्रुघ्ना भरतश्च महाबलः ॥७॥

abhavaṁstasya catvāraḥ putrā dharmārthakovidāḥ;
rāmalakṣmaṇaśatrughnā bharataśca mahābalaḥ.

abhavan	tasya	catvāraḥ	putrāḥ	dharmārthakovidāḥ
3pa ipf	m6s	m1p	m1p	m1p

rāmalakṣmaṇaśatrughnāḥ	bharataḥ	ca	mahābalaḥ
m1p	m1s	i	m1s

√bhū, vi1a, be, become, exist
tad, dem pron, that
catur, cardinal num, four
putra, noun, son
dharmārthakovida, adj ctp7, knowledgeable in right action and polity
dharmārthayoḥ kovidaḥ
dharmārtha, m cdi, right action and polity
dharmaḥ ca arthaḥ ca
dharma, m, right action
+*artha*, m, aim, object, wealth, business, polity
+*kovida*, adj, knowledgeable, skilled

rāmalakṣmaṇaśatrughna, noun cdi, Rāma, Lakṣmaṇa and Śatrughna
rāmaḥ ca lakṣmaṇaḥ ca śatrughnaḥ ca
rāma, m pn, Rāma
+*lakṣmaṇa*, m pn, Lakṣmaṇa
+*śatrughna*, m pn, Śatrughna
śatrughna, adj ctp upapada 2.2.19, enemy-slaying
śatrūn hantum śaktaḥ, able to kill enemies
śatru, m, feller, enemy
+√*han*, vt2a, slay
-*a* (-*ṭak* 3.2.54)
bharata, pn, Bharata
ca, conj pcl, and
mahābala, adj cbv, mighty
mahat balam yasya saḥ, he whose strength is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*bala*, n, strength

दशरथस्य चत्वारः पुत्रा अभवन्।१। ते धर्मे ऽर्थे च कोविदा आसन्।२। तेषां नामानि रामो लक्ष्मणश्च शत्रुघ्नश्च भरतश्चासन्।३। भरतस्य बलं महदासीत्।४। भरतो महाबल आसीत्।५। दशरथस्य चत्वारो धर्मार्थकोविदा रामलक्ष्मणशत्रुघ्नभरता नाम्ना पुत्रा अभवन्।६।

As in the previous verse, the verb 'to be' has existential value: *abhavan...catvāraḥ putrāḥ:* There were four sons of him...

He had four sons skilled in right action and polity, Rāma, Lakṣmaṇa, Śatrughna, and the mighty Bharata.

रामस्य माता कौसल्या कैकेयी भरतस्य तु।
सुतौ लक्ष्मणशत्रुघ्नौ सुमित्रायाः परंतपौ ॥८॥

rāmasya mātā kausalyā kaikeyī bharatasya tu;
sutau lakṣmaṇaśatrughnau sumitrāyāḥ paraṁtapau.

rāmasya	mātā	kausalyā	kaikeyī	bharatasya	tu
m6s	f1s	f1s	f1s	m6s	i

sutau	lakṣmaṇaśatrughnau	sumitrāyāḥ	paraṁtapau
m1d	m1d	f6s	m1d

rāma, pn, Rāma
mātr̥, noun, mother
kausalyā, pn, Kausalyā
  kosala, pn, Kosala
  -ya (*-ñyaṅ* 4.1.171)
kaikeyī, pn, Kaikeyī
bharata, pn, Bharata
tu, conj pcl, but

suta, noun, son
  suta, adj ppp, begotten
    √*su*, vt2a, beget
lakṣmaṇaśatrughna, noun cdi, Lakṣmaṇa and Śatrughna
  lakṣmaṇaḥ ca śatrughnaḥ ca

lakṣmaṇa, m pn, Lakṣmaṇa
+*śatrughna*, m pn, Śatrughna
  śatrughna, adj ctp upapada 2.2.19, enemy-slaying
    śatrūn hantum śaktaḥ, able to kill enemies
    śatru, m, feller, enemy
    +√*han*, vt2a, slay
    -a (*-ṭak* 3.2.54)
sumitrā, pn, Sumitrā
paraṁtapa, noun ctp upapada 2.2.19, scorcher of enemies
  parān tapati, he scorches enemies
  para, m, enemy
    para, pron adj, other
  +√*tap*, vt1a, heat, scorch
  -a (*-khac* 3.2.39)

कौसल्या रामस्य मातासीत् ।१। भरतस्य तु माता कैकेय्यासीत् ।२। सुमित्रा लक्ष्मणशत्रुघ्नयोर्मातासीत् ।३। लक्ष्मणशत्रुघ्नौ सुमित्रायाः परंतपौ सुतावास्ताम् ।४।

Notice that the particle *tu* draws a significant contrast between Rāma and Bharata foreshadowing the cause of Rāma's departure to the forest in chapter 261.

Rāma's mother was Kausalyā but Kaikeyī was Bharata's. Lakṣmaṇa and Śatrughna were the two enemy-scorching sons of Sumitrā.

विदेहराजो जनकः सीता तस्यात्मजा विभो।
यां चकार स्वयं त्वष्टा रामस्य महिषीं प्रियाम् ॥९॥

videharājo janakaḥ sītā tasyātmajā vibho;
yāṁ cakāra svayaṁ tvaṣṭā rāmasya mahiṣīṁ priyām.

videharājaḥ	janakaḥ	sītā	tasya	ātmajā	vibho
m1s	m1s	f1s	m6s	f1s	mvs

yām	cakāra	svayam	tvaṣṭā	rāmasya	mahiṣīm	priyām
f2s	3sa prf	i	m1s	m6s	f2s	f2s

videharāja, noun ctp6, king of Videha
vaidehasya rājā
videha, m pn, the country Videha
+rājan, m, king
janaka, pn, Janaka
janaka, agent noun, progenitor, father
√*jan,* vt3a, generate
-aka (*-ṇvul* 3.1.133)
sītā, pn, Sītā
sītā, f, furrow
tad, dem pron, that
ātmaja, noun ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√*jan,* vi4m, be born
-a (*-ḍa* 3.2.98)
vibhu, noun, lord
vibhu, adj, mighty

yad, rel pron, which, who
√kr̥, vt8am, do, make
svayam, reflexive adv, one's self
tvaṣṭr̥, noun, creator, fashioner
rāma, pn, Rāma
mahiṣī, noun, queen
priya, adj, dear

जनयतीति जनकः ।१। जनको विदेहे राजासीत् ।२। सीता तस्य जनकस्य पुत्र्यासीत् ।३। आत्मनो जायत इत्यात्मजः पुत्र आत्मजा च पुत्री ।४। सा रामस्य प्रिया महिष्यभवत् ।५। ब्रह्मा स्वयं सितामकरोत् ।६। यां रामस्य प्रियां महिषीं सीतां त्वष्टा स्वयं चकार सा जनकस्यात्मजाभवत् ।७।

The term *tvaṣṭr̥* here may refer to Viśvakarman as in 3.267.41 but more likely to Brahmā himself as it seems Nīlakaṇṭha and van Buitenen understand it. Nīlakaṇṭha: *tvaṣṭā prajāpatiḥ svayam eva saṅkalpena cakāra na tu maithunadvārā. ayonijāmityarthaḥ.* Prajāpati made her by his intention, not by way of copulation. The meaning is: not born in a womb. But van Buitenen interprets, 'whom the Maker himself had destined to be Rāma's beloved queen.' In epic verse, contrary to classical prose but similar to English, the relative clause often follows the main clause which lacks a corresponding demonstrative pronoun.

Janaka was the king of Videha. Sītā, Rāma's dear queen, whom the Creator himself made, was his daughter, O lord (Yudhiṣṭhira).

एतद्रामस्य ते जन्म सीतायाश्च प्रकीर्तितम्।
रावणस्यापि ते जन्म व्याख्यास्यामि जनेश्वर ॥१०॥

etadrāmasya te janma sītāyāśca prakīrtitam;
rāvaṇasyāpi te janma vyākhyāsyāmi janeśvara.

etat	rāmasya	te	janma	sītāyāḥ	ca	prakīrtitam
n1s	m6s	m/f/n4s	n1s	f6s	i	n1s

rāvaṇasya	api	te	janma	vyākhyāsyāmi	janeśvara
m6s	i	m/f/n4s	n1s	1sa fut	mvs

etad, dem pron, this
rāma, pn, Rāma
tvad, 2nd pron, you
janman, noun, birth
sītā, pn, Sītā
  sītā, f, furrow
ca, conj pcl, and
prakīrtita, ppp, related, told
  pra√kṝt, vt10am, relate

rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
api, pcl, also
tvad, 2nd pron, you
janman, noun, birth
vi ā√khyā, vt2a, tell, relate
janeśvara, noun ctp6, lord of the people
  janasya īsvara
  jana, m, people
  +īśvara, m, lord
    √īś, vt2m, rule
    -vara (*-varac* 3.2.175)

अहमेतद्रामस्य सीतायाश्च जन्म ते ऽकीर्तयम् ।१। मयैतद्रामस्य सीतायाश्च जन्म ते प्रकीर्तितम् ।२। अथ रावणस्यापि जन्म ते ख्यास्यामि ।३।

The birth of Rāma and of Sītā has been related to you; I will describe to you the birth of Rāvaṇa too, O lord of the people (Yudhiṣṭhira).

पितामहो रावणस्य साक्षाद्देवः प्रजापतिः।
स्वयंभूः सर्वलोकानां प्रभुः स्रष्टा महातपाः ॥११॥

pitāmaho rāvaṇasya sākṣāddevaḥ prajāpatiḥ;
svayaṁbhūḥ sarvalokānāṁ prabhuḥ sraṣṭā mahātapāḥ.

pitāmahaḥ	rāvaṇasya	sākṣāt	devaḥ	prajāpatiḥ
m1s	m6s	i	m1s	m1s

svayambhūḥ	sarvalokānām	prabhuḥ	sraṣṭā	mahātapāḥ
m1s	m6p	m1s	m1s	m1s

pitāmaha, noun ck, grandfather
mahān pitā, grand father
pitṛ, m, father
+*mahat*, adj prap, great, increasing
√*mah*, vi1m, increase
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
sākṣāt, adv, evidently, actually
sākṣa, adj cbv 2.2.28, with eyes, evident
saha akṣibhyām, with eyes
sa, pcl, (replacement for *saha*) with
+*akṣi*, n, eye
-*a* (-*ṣac* 5.4.113)
deva, noun, luminous being, god
prajāpati, noun ctp6, lord of creatures, Brahmā
prajānām patiḥ
prajā, f, offspring, creature
+*pati*, m, lord

svayaṁbhū, adj ctp upapada 2.2.19, self-existent
svayam bhavati, he exists of himself
svayam, reflexive adv, one's self
+√*bhū*, vi1a, be, become, exist
(-*kvip* 3.2.76)
sarvaloka, noun ck 2.1.49, all regions
sarve lokāḥ, all regions
sarva, pron adj, all, whole
+*loka*, m, region
prabhu, adj, mighty
sraṣṭṛ, noun, creator
√*sṛj*, vt4m/6a, release
mahātapas, adj cbv, very radiant
mahat tapaḥ yasya saḥ, he whose spiritual energy is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*tapas*, n, heat, spiritual practice or energy
√*tap*, v4m/vt1a, heat

रावणस्य पितामहः प्रजापतिर्नाम देव आसीत् ।१। सो ऽन्येन न जनितः ।२। स स्वयमेव भवतीति स्वयंभूरुच्यते ।३। स सर्वाँल्लोकानसृजत् ।४। रावणस्य पितामहः प्रभुः स्वयंभूर्महातपाः सर्वलोकानां स्रष्टा देवः प्रजापतिः साक्षादासीत् ।५।

Rāvaṇa's grandfather was actually the god Prajāpati, the self-existent, very radiant, mighty creator of all the worlds.

पुलस्त्यो नाम तस्यासीन्मानसो दयितः सुतः।
तस्य वैश्रवणो नाम गवि पुत्रो ऽभवत्प्रभुः ॥१२॥

pulastyo nāma tasyāsīnmānaso dayitaḥ sutaḥ;
tasya vaiśravaṇo nāma gavi putro 'bhavatprabhuḥ.

pulastyaḥ	nāma	tasya	āsīt	mānasaḥ	dayitaḥ	sutaḥ
m1s	i	m6s	3sa ipf	m1s	m1s	m1s

tasya	vaiśravaṇaḥ	nāma	gavi	putraḥ	abhavat	prabhuḥ
m6s	m1s	i	f7s	m1s	3sa ipf	m1s

pulastya, pn, Pulastya
nāma, adv, by name, indeed
  nāman, n, name
tad, dem pron, that
√as, vi2a, be
mānasa, adj, belonging to the mind, mind-born
  manas, n, mind
    √man, vt4/8m, think, consider
dayita, adj ppp, beloved
  √day, v1m, sympathize with
suta, noun, son
  suta, adj ppp, begotten
    √su, vt2a, beget
tad, dem pron, that
vaiśravaṇa, pn patronymic, Vaiśravaṇa, Kubera, son of Viśravas
  viśravan, pn, Viśravas
    viśravan, prap, hearing
      vi√śru, vt1am/5am 3.1.74, hear
      -*a* (-*aṇ* 4.1.83)
nāma, adv, by name, indeed
  nāman, n, name
go, pn, Go
  go, f, cow
putra, noun, son
√bhū, vi1a, be, become, exist
prabhu, adj, mighty

पुलस्त्यः प्रजापतेः सुत आसीत् ।१। स प्रजापतेर्मनस्यजायत ।२। पुलस्त्यो नाम तस्य मानसो दयितः सुत आसीत् ।३। पुलस्त्यस्य पुत्रो गव्यजायत ।४। वैश्रवण इति तस्य नाम भवति ।५। वैश्रवणो नाम प्रभुः पुत्रो गव्यभवत् ।६। पुलस्त्यस्य पत्न्या नाम गौरिति ।७। पुलस्त्यात्तस्यां गवि नाम पत्न्यां वैश्रवणो ऽजायत ।८।

Nīlakaṇṭha: *gavi gosaṁjñāyāṁ bhāryāyām.* The term go, literally 'cow,' may be used for anything which generously gives sustenance as a cow gives milk. Hence it is often used of the earth and may be the complimentary epithet of a woman. Uncorroborated, Nīlakaṇṭha comments that it is the name of Pulastya's wife. *gavi:* The mother is often put in the locative as the locus of the birth of the child.

Pulastya, by name, was his beloved, mind-born son. His son Vaiśravaṇa, by name, was born of Go.

पितरं स समुत्सृज्य पितामहमुपस्थितः।
तस्य कोपात्पिता राजन्ससर्जात्मानमात्मना ।।१३।।

pitaraṁ sa samutsṛjya pitāmahamupasthitaḥ;
tasya kopātpitā rājansasarjātmānamātmanā.

pitaram	saḥ	samutsṛjya	pitāmaham	upasthitaḥ
m2s	m1s	i	m2s	m1s

tasya	kopāt	pitā	rājan	sasarja	ātmānam	ātmanā
m6s	m5s	m1s	mvs	3sa prf	m2s	m3s

pitr̥, noun, father
tad, dem pron, that
samutsr̥jya, abs, releasing, leaving
sam ud√sṛj, vt4m/6a, release
pitāmaha, noun ck, grandfather
mahān pitā, grand father
pitṛ, m, father
+*mahat*, adj prap, great, increasing
√*mah*, vi1m, increase
upasthita, ppp, stood by, attended on
upa√sthā, vi1a, stand near

tad, dem pron, that
kopa, noun, anger
pitr̥, noun, father
rājan, noun, king
√**sr̥j**, vt4m/6a, release
ātman, reflexive pron, one's self
ātman, m, self
ātman, reflexive pron, one's self
ātman, m, self

वैश्रवणः पितरं पुलस्त्यमत्यजत् ।१। स पितामहं प्रजापतिमगच्छत्तं चासेवत ।२। स पितरं समुदसृजत्ततः स पितामहमुपातिष्ठत् ।३। वैश्रवणस्य पिता पुलस्त्यस्तस्मा अक्रुध्यत् ।४। तस्मात्स पुलस्त्य आत्मानमात्मना ससर्ज ।५।

Nīlakaṇṭha: *tasya vaiśravaṇasya kopād māṁ tyaktvā matpitaraṁ sevata ity atijvalanād vaiśravaṇaṁ bādhituṁ pulastya eva yogabalena viśravaḥsaṁjñaṁ dehāntaraṁ cakra ity arthaḥ.* Pulastya assumed that Vaiśravaṇa had abandoned him and served his father because he was angry. Very angry because of this, Pulastya made another body, called Viśravas, by the strength of his spiritual energy to obstruct Vaiśravaṇa.

Abandoning his father, he attended on his grandfather. Because of his anger, O king (Yudhiṣṭhira), his father created himself by himself.

स जज्ञे विश्रवा नाम तस्यात्मार्धेन वै द्विजः।
प्रतीकाराय सक्रोधस्ततो वैश्रवणस्य वै ॥१४॥

sa jajñe viśravā nāma tasyātmārdhena vai dvijaḥ;
pratīkārāya sakrodhastato vaiśravaṇasya vai.

saḥ	jajñe	viśravāḥ	nāma	tasya	ātmārdhena	vai	dvijaḥ
m1s	3sm prf	m1s	i	m6s	m3s	i	m1s

pratīkārāya	sakrodhaḥ	tataḥ	vaiśravaṇasya	vai
m4s	m1s	i	m6s	i

tad, dem pron, that
√jan, vi4m, be born
viśravas, pn, Viśravas
vi√śru, vt1am/5am 3.1.74, hear
nāma, adv, by name, indeed
nāman, n, name
tad, dem pron, that
ātmārdha, noun ctp6, half of himself
ātmanaḥ ardham
ātman, m, self
+*ardha*, m/n, half
vai, pcl, verily
dvija, adj ctp upapada 2.2.19, twice-born
dvis jātaḥ
dvis, adv, twice
+√*jan*, vi4m, be born
-*a* (-*ḍa* 3.2.101)
pratīkāra, noun, revenge
prati√kṛ, vt8am, do back
sakrodha, adj cbv 2.2.28, angry
saha krodhena, with anger
sa, pcl, (replacement for *saha*) with
+*krodha*, m, anger
√*krudh*, vi4a, be angry
tatas, dem adv, from or after that
vaiśravaṇa, pn patronymic, Vaiśravaṇa, Kubera, son of Viśravas
viśravan, pn, Viśravas
viśravan, prap, hearing
vi√śru, vt1am/5am 3.1.74, hear
-*a* (-*aṇ* 4.1.83)
vai, pcl, verily

पुलस्त्य आत्मनो ऽर्धेन पुनर्जज्ञे ।१। सो ऽन्यं देहं चक्रे ।२। सो ऽन्यो देहो विश्रवा अभवत् ।३। अर्धः पुलस्त्यस्यात्मनो द्वितीयो देहो ऽजायत ।४। तस्य द्वितीयस्य देहस्य विश्रवा इति नामाभवत् ।५। स सक्रोधो विश्रवाः पुनर्जज्ञे वैश्रवणं प्रतिकर्तुम् ।६। पुलस्त्यः पुनर्जज्ञे वैश्रवणस्य प्रतीकाराय ।७। स सक्रोधस्तस्यात्मार्धेन विश्रवा नाम द्विजः पुनर्जज्ञे वैश्रवणस्य प्रतीकाराय ।८।

Because he is Pulastya born a second time, Viśravas is called twice-born. *viśravāḥ nāma dvijaḥ* is predicate nominative. *vaiśravaṇasya* is objective genitive of *pratīkāra*.

Angry, he took birth with half of himself as the twice-born Viśravas to get revenge against Vaiśravaṇa.

पितामहस्तु प्रीतात्मा ददौ वैश्रवणस्य ह।
अमरत्वं धनेशत्वं लोकपालत्वमेव च ॥१५॥

pitāmahastu prītātmā dadau vaiśravaṇasya ha;
amaratvaṁ dhaneśatvaṁ lokapālatvameva ca.

pitāmahaḥ	tu	prītātmā	dadau	vaiśravaṇasya	ha
m1s	i	m1s	3sa prf	m6s	i

amaratvam	dhaneśatvam	lokapālatvam	eva	ca
n2s	n2s	n2s	i	i

- **pitāmaha**, noun ck, grandfather
  - *mahān pitā*, grand father
  - *pitṛ*, m, father
  - +*mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
- **tu**, conj pcl, but
- **prītātman**, adj cbv, whose self is pleased
  - *prītaḥ ātmā yasya saḥ*, he whose self is pleased
  - *prīta*, ppp, pleased
    - √*prī*, vi9am, please (dat.)
    - √*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)
  - +*ātman*, m, self
- √**dā**, vt3am, give
- **vaiśravaṇa**, pn patronymic, Vaiśravaṇa, Kubera, son of Viśravas
  - *viśravan*, pn, Viśravas
    - *viśravan*, prap, hearing
      - *vi*√*śru*, vt1am/5am 3.1.74, hear
    - -*a* (-*aṇ* 4.1.83)
- **ha**, pcl, indeed
- **amaratva**, noun, immortality
  - *amara*, adj ctp na 2.2.6, undying, immortal
    - *na mara*, not dying
    - *na*, neg pcl, not
    - +√*mṛ*, vi6m, die
  - -*tva* 5.1.119
- **dhaneśatva**, noun, lordship of wealth
  - *dhaneśa*, m ctp6, lord of wealth
    - *dhanasya īśaḥ*
    - *dhana*, n, wealth
    - +*īśa*, m, lord
      - √*īś*, vt2m, rule
  - -*tva* 5.1.119
- **lokapālatva**, noun, guardianship of a quarter
  - *lokapāla*, m ctp6, guardian of a quarter
    - *lokasya pālaḥ*
    - *loka*, m, region
    - +*pāla*, m, protector
      - √*pāl*, vt10am, protect
  - -*tva* 5.1.119
- **eva**, pcl, indeed
- **ca**, conj pcl, and

वैश्रवणः प्रजापतये प्रीणाति ।१। प्रजापतिर्वैश्रवणेनाप्रीयत ।२। तस्यात्मा वैश्रवणेन प्रीतः ।३। वैश्रवणो ऽमरो भवत्विति प्रजापतिर्वक्ति ।४। वैश्रवणस्यामरत्वं भवत्विति पितामहो ऽवक् ।५। पुत्रस्य पुत्रः पौत्र इत्युच्यते ।६। प्रियः पौत्रः सर्वस्य धनस्येश्वरो भवत्विति पितामह ऐच्छत् ।७। मम पौत्रो धेनेशो भूयादिति तस्येच्छाभवत् ।८। पौत्रस्य धेनेशत्वं भूयादितीष्टं तेन ।९। स लोक एकां दिशं पालयत्वित्यन्येच्छा ।१०। स लोकपालो भूयादित्यहमिच्छामि ।११। तस्य लोकपालत्वं

भूयादिति वच्मि ।१२। तस्य लोकपालत्वमददात् ।१३। तस्मा अमरत्वं ददौ ।१४। पितामहो वैश्रवणायामरत्वं धनेशत्वं लोकपालत्वं च ददौ ।१५। पितामहो वैश्रवणस्यामरत्वं धनेशत्वं लोकपालत्वं च ददौ ।१६।

The root √*dā* governs the dative of the one to whom the gift is given. The genitive denotes the possessor. Because giving involves transfer of possession, the genitive is frequently found used for the new owner of the properties given. Although in English we prefer to say, 'Prajāpati gives immortality to Vaiśravaṇa,' the Sanskrit here says, 'Prajāpati gives the immortality of Vaiśravaṇa.' Alternatively, the genitive in the construction *vaiśravaṇasya amaratvam*, 'the immortality of Vaiśravaṇa,' may be interpreted as a subjective genitive. Hence the nominal style of the phrase may be verbalized by making the genitive a nominative, removing the abstract suffix from the nominal form after which it occurs, and replacing the abstract suffix by a form of the verb 'to be,' to denote which the suffix is provided by Pā. 5.1.119. The phrase would then be translated, 'granted that Vaiśravaṇa be immortal.'

But his grandfather, pleased with him, granted Vaiśravaṇa immortality, lordship of wealth, and guardianship of a quarter...

ईशानेन तथा सख्यं पुत्रं च नलकूबरम्।
राजधानीनिवेशं च लङ्कां रक्षोगणान्विताम् ॥१६॥

īśānena tathā sakhyaṁ putraṁ ca nalakūbaram;
rājadhānīniveśaṁ ca laṅkāṁ rakṣogaṇānvitām.

īśānena tathā sakhyam putram ca nalakūbaram
m3s i n2s m2s i m2s

rājadhānīniveśam ca laṅkām rakṣogaṇānvitām
m2s i f2s f2s

- **īśāna**, pn, Īśāna
  - *īśāna*, noun, master
    - *īśāna*, prmp, ruling
      - √*īś*, vt2m, rule
- **tathā**, dem adv, thus, likewise
- **sakhya**, noun, friendship
  - *sakhi*, m, friend, associate
    - √*sac*, vi1am, be associated with
  - *-ya* (*-ṣyañ* 5.1.126)
- **putra**, noun, son
- **ca**, conj pcl, and
- **nalakūbara**, pn cbv, Nalakūbara
  - *nalaḥ kūbaraḥ yasya saḥ*, the pole of whose carriage is a reed
  - *nala*, m, reed
  - +*kūbara*, m, carriage pole

- **rājadhānīniveśa**, noun ck, palace dwelling-place
  - *rājadhānī ca asau niveśaḥ ca*, it is the capital and an abode
  - *rājadhānī*, f ctp6, site of a king, capital, palace
    - *rājñaḥ dhānam*, seat of a king
    - *rājan*, m, king
    - +*dhāna*, n, receptacle, seat
  - +*niveśa*, m, entering, settling, dwelling place
    - *ni*√*viś*, v6a, enter, settle
- **ca**, conj pcl, and
- **laṅkā**, pn, the city Laṅkā
- **rakṣogaṇānvita**, adj ctp3 2.1.32, endowed with hosts of Rākṣasas
  - *rakṣogaṇaiḥ anvitā*
  - *rakṣogaṇa*, m ctp6, multitude of Rākṣasas
    - *rakṣasām gaṇaḥ*
    - *rakṣas*, m/n, demon
      - √*rakṣ*, vt1a, keep, protect
    - +*gaṇa*, m, multitude
  - +*anvita*, ppp, followed by, endowed with
    - *anu*√*i*, v2a, go after

पितामहो वैश्रवणस्येशानेन सह सख्यं ददौ ।१। ईशानस्तव सखा भूयादिति पितामह ऐच्छत् ।२। त्वं पुत्रं जनयिष्यसि ।३। तस्य नाम नलकूबरो भविष्यतीति प्रजापतिरवक् ।४। लङ्कां प्रविश्य तत्र वस ।५। राक्षसानां गणा लङ्कामनुयन्ति ।६। लङ्का रक्षोगणान्विता तिष्ठति ।७। रक्षोगणान्विता लङ्का तव राजधानी भवतु ।८। पितामहो रक्षोगणान्वितां लङ्कां वैश्रवणस्य राजधानीनिवेशं ददौ ।९। पितामहो वैश्रवणस्यामरत्वं धनेशत्वं लोकपालत्वं च ददावीशानेन सह तथा सख्यं नलकूबरं नाम च पुत्रं रक्षोगणान्वितां च लङ्कां राजधानीनिवेशम् ।१०।

Read as single sentence with the last verse. His grandfather gives him several abstract properties, and two concrete objects, a son and Laṅkā. *īśāna:* see the note on 3.265.23

...likewise friendship with Īśāna, and a son, Nalakūbara, and Laṅkā endowed with hosts of demons as his capital seat.

मार्कण्डेय उवाच।
पुलस्त्यस्य तु यः क्रोधादर्धदेहो ऽभवन्मुनिः।
विश्रवा नाम सक्रोधः स वैश्रवणमैक्षत ॥१॥

mārkaṇḍeya uvāca.
pulastyasya tu yaḥ krodhādardhadeho 'bhavanmuniḥ;
viśravā nāma sakrodhaḥ sa vaiśravaṇamaikṣata.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

pulastyasya	tu	yaḥ	krodhāt	ardhadehaḥ	abhavat	muniḥ
m6s	i	m1s	m5s	m1s	3sa ipf	m1s

viśravāḥ	nāma	sakrodhaḥ	saḥ	vaiśravaṇam	aikṣata
m1s	i	m1s	m1s	m2s	3sm ipf

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√**vac**, vt2a, say

pulastya, pn, Pulastya
tu, conj pcl, but
yad, rel adj, which
krodha, noun, anger
√*krudh*, vi4a, be angry
ardhadeha, noun ctp 2.2.2, half-body
ardham dehasya, half of body
ardha, n, half
+*deha*, m, body
√**bhū**, vi1a, be, become, exist
muni, noun, sage

viśravas, pn, Viśravas
vi√śru, vt1am/5am 3.1.74, hear
nāma, adv, by name, indeed
nāman, n, name
sakrodha, adj cbv 2.2.28, angry
saha krodhena, with anger
sa, pcl, (replacement for *saha*) with
krodha, m, anger
√*krudh*, vi4a, be angry
tad, dem pron, that
vaiśravaṇa, pn patronymic, Vaiśravaṇa, Kubera, son of Viśravas
viśravan, pn, Viśravas
viśravan, prap, hearing
vi√śru, vt1am/5am 3.1.74, hear
-a (*-aṇ* 4.1.83)
√**īkṣ**, vt1m, see, look, consider

पुलस्त्यस्य देहो मुनिरभवत् ।१। क्रोधादर्धः पुलस्त्यस्य देहो विश्रवा नाम मुनिरभवत् ।२। सक्रोधो विश्रवा वैश्रवणमपश्यत् ।३। यः क्रोधादर्धः पुलस्त्यस्य देहो विश्रवा नाम मुनिरभवत्सक्रोधः स वैश्रवणमैक्षत ।४। यः क्रोधादर्धः पुलस्त्यस्य देहो मुनिरभवद्विश्रवा नाम सक्रोधः स वैश्रवणमैक्षत ।५।

tu points out the contrast of Pulastya with Vaiśravaṇa who has just been discussed in 3.258.15-16: Prajāpati showered gifts on Vaiśravaṇa but, in contrast, ... Make the whole second line the main clause. 3.258.14 has already told us that the sage is named Viśravas and is angry. Information already known does not belong in the predicate, which tells something new about what is known; it belongs in the subject. An awkward literal translation would be: Which half body of Pulastya out of anger became a sage, he, Viśravas, angry, beheld Vaiśravaṇa.

Mārkaṇḍeya said:
The sage Viśravas, who was the half body of Pulastya transformed out of anger, beheld Vaiśravaṇa with anger.

बुबुधे तं तु सक्रोधं पितरं राक्षसेश्वरः।
कुबेरस्तत्प्रसादार्थं यतते स्म सदा नृप ।।२।।

bubudhe taṁ tu sakrodhaṁ pitaraṁ rākṣaseśvaraḥ;
kuberastatprasādārthaṁ yatate sma sadā nṛpa.

bubudhe	tam	tu	sakrodham	pitaram	rākṣaseśvaraḥ
3sm prf	m2s	i	m2s	m2s	m1s

kuberaḥ	tatprasādārtham	yatate	sma	sadā	nṛpa
m1s	m2s	3sm pre	i	i	mvs

√budh, vt1am/4m, be aware, know
tad, dem adj, that
tu, conj pcl, but
sakrodha, adj cbv 2.2.28, angry
saha krodhena, with anger
sa, pcl, (replacement for *saha*) with
krodha, m, anger
√*krudh*, vi4a, be angry
pitṛ, noun, father
rākṣaseśvara, noun ctp6, lord of Rākṣasas
rākṣasānām īśvaraḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*īśvara*, m, lord
√*īś*, vt2m, rule
-*vara* (-*varac* 3.2.175)

kubera, pn, Kubera
tatprasādārtha, noun ctp4, aim to please him
tatprasādāya arthaḥ, aim for pleasing him
tatprasāda, m ctp6, pleasing him
tasya prasādaḥ, his pleasure
tad, dem pron, that
+*prasāda*, m, pleasing, settling
pra√*sad*, v1a/6a, settle down, become calm, pleased
+*artha*, m, aim, object, purpose
√yat, v1m, stretch, endeavor to reach, strive after (loc., dat., acc.)
sma, pcl, (makes present past)
sadā, pron adv, always
nṛpa, noun, king

वैश्रवणो राक्षसाणामीश्वर आसीत् ।१। वैश्रवणः कुबेर एवास्ति ।२। तस्य पिता विश्रवा वैश्रवणाय पुत्रायाक्रुध्यत् ।३। स पिता सक्रोध आसीत् ।४। वैश्रवणस्तं पितरं सक्रोधमजानात् ।५। राक्षसेश्वरः कुबेरस्तं पितरं सक्रोधं बुबुधे ।६। पिता वैश्रवणाय न प्रीणाति ।७। पिता कुबेराय न प्रसीदति ।८। पितुः प्रसादो नासीत् ।९। तस्मै प्रेतुं कुबेरो ऽयतत ।१०। पित्रे प्रसादयितुं कुबेरो यतते स्म ।११। तस्य प्रसादाय कुबेरो ऽयतत ।१२। तत्प्रसादं कर्तुं कुबेरो यतते स्म ।१३। हे युधिष्ठिर कुबेरस्तत्प्रसादार्थं सदा यतते स्म ।१४।

taṁ pitaram is subject accusative and *sakrodham* predicate accusative of the verb to know. Assume an infinitive of the verb 'to be' connecting the subject and predicate accusatives: '...knew him, his father, to be angry.' *yatate:* Notice the use of the present tense for continual past action in narrative.

But the lord of the demons (Vaiśravaṇa) knew that his father was angry. Kubera was always striving to appease him, O king (Yudhiṣṭhira).

स राजराजो लङ्कायां निवसन्नरवाहनः।
राक्षसीः प्रददौ तिस्रः पितुर्वै परिचारिकाः ॥३॥

sa rājarājo laṅkāyāṁ nivasannaravāhanaḥ;
rākṣasīḥ pradadau tisraḥ piturvai paricārikāḥ.

saḥ	rājarājaḥ	laṅkāyām	nivasan	naravāhanaḥ
m1s	m1s	f7s	m1s	m1s

rākṣasīḥ	pradadau	tisraḥ	pituḥ	vai	paricārikāḥ
f2p	3sa prf	f2p	m6s	i	f2p

tad, dem adj, that
rājarāja, noun ctp6, king of kings
  rājñām rājā
  rājan, m, king
  +*rājan*, m, king
laṅkā, pn, the city Laṅkā
nivasat, prap, dwelling
  ni√vas, vi1a, dwell
naravāhana, adj cbv, he whose vehicle is a man
  naraḥ vāhanam yasya saḥ
  nara, m, man
  +*vāhana*, n, vehicle

rākṣasī, noun, demoness
  rākṣasa, m, demon
    rakṣas, m/n, demon
      √rakṣ, vt1a, keep, protect
pra√dā, vt3am, give
tri, cardinal num, three
pitr̥, noun, father
vai, pcl, verily
paricāraka, noun, attendant
  pari√car, vt1a, move about, attend upon, serve
  -aka (*-ṇvul* 3.1.133)

कुबेरो राज्ञां राजासीत् ।१। तस्य वाहनं नर आसीत् ।२। स लङ्कायां न्यवसत् ।३। स पित्रे तिस्रो राक्षसीरददात् ।४। ता राक्षस्यः पितरं पर्यचरन् ।५। ताः पितुः परिचारिका बभूवुः ।६। तस्मै कुबेरस्तिस्रो राक्षसीरददात्पितुः परिचारिका भवितुम् ।७। स नरवाहनो राजराजो लङ्कायां निवसंस्तिस्रो राक्षसीः प्रददौ पितुः परिचारिका भवितुम् ।८।

The recipient of a gift takes the dative (Pā. 1.4.32, 2.3.13). *pituḥ* is genitive to show the ownership resulting from being given.

The king of kings, having a man as his vehicle, dwelling in Laṅkā, gave three demonesses to be his father's attendants.

तास्तदा तं महात्मानं संतोषयितुमुद्यताः।
ऋषिं भरतशार्दूल नृत्तगीतविशारदाः ॥४॥

tāstadā taṁ mahātmānaṁ saṁtoṣayitumudyatāḥ;
ṛṣiṁ bharataśārdūla nṛttagītaviśāradāḥ.

tāḥ	tadā	tam	mahātmānam	saṁtoṣayitum	udyatāḥ
f1p	i	m2s	m2s	i	f1p

ṛṣim	bharataśārdūla	nṛttagītaviśāradāḥ
m2s	mvs	f1p

tad, dem pron, that
tadā, dem adv, at that time, then
tad, dem adj, that
mahātman, adj cbv, great-souled
mahān ātmā yasya saḥ, he whose self is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*ātman*, m, self
saṁtoṣayitum, inf c, to satisfy, please
sam√*tuṣ*, vi4a, be content
udyata, ppp, took up, undertook
ud√*yam*, vt1am 1.3.75, hold up

ṛṣi, noun, seer

bharataśārdūla, noun ctp7, tiger among the descendants of Bharata
bharateṣu śārdūlaḥ
bharata, m pn, Bharata^2, pl.: his descendants
+*śārdūla*, m, tiger
nṛttagītaviśārada, adj ctp7, skilled in dance and song
nṛttagītayoḥ viśāradaḥ
nṛttagīta, n cdi, dance and song
nṛttam ca gītam ca
nṛtta, ppp, dance
√*nṛt*, vi4a, dance
+*gīta*, ppp, song
√*gā* (√*gai*), v1a, sing
+*viśārada*, adj, skilled

ता राक्षस्यो विश्रवसे ऽप्रीणन् ।१। विश्रवास्तुष्यति ।२। ता विश्रवसं तोषयन्ति ।३। तास्तं तोषयितुमुदयच्छन् ।४। राक्षसीस्तमृषिं तोषयितुमुद्यताः ।५। हे भरतशार्दूल तदा नृत्तगीतविशारदास्तास्तं महात्मानमृषिं संतोषयितुमुद्यताः ।६।

udyata: active.

Then, O tiger among the descendants of Bharata (Yudhiṣṭhira), skilled in dance and song, they undertook to satisfy that great-souled sage, ...

पुष्पोत्कटा च राका च मालिनी च विशां पते।
अन्योन्यस्पर्धया राजञ्श्रेयस्कामाः सुमध्यमाः ॥५॥

puṣpotkaṭā ca rākā ca mālinī ca viśāṁ pate;
anyonyaspardhayā rājañśreyaskāmāḥ sumadhyamāḥ.

puṣpotkaṭā	ca	rākā	ca	mālinī	ca	viśām	pate
f1s	i	f1s	i	f1s	i	m6p	mvs

anyonyaspardhayā	rājan	śreyaskāmāḥ	sumadhyamāḥ
f3s	mvs	f1p	f1p

puṣpotkaṭā, pn, Puṣpotkaṭā
- *puṣpotkaṭa*, adj ctp7, abounding in flowers
  - *puṣpeṣu utkaṭaḥ*
  - *puṣpa*, n, flower
  - +*utkaṭa*, adj, abounding
    - *ud*, preverb, up
    - -*kaṭa* 5.2.29

ca, conj pcl, and

rākā, pn, Rākā

ca, conj pcl, and

mālinī, pn, Mālinī
- *mālin*, adj, having a garland
  - *mālā*, f, garland
  - -*in* (-*ini* 5.2.115)

ca, conj pcl, and

viś, noun, settler

pati, noun, lord

anyonyaspardhā, noun ctp6/ctp3 2.1.32, mutual competition
- *anyasya anyena spardhā*, competition of one with another
- *anya*, pron, other
- *anya*, pron, other
- +*spardhā*, f, envy, competition
  - √*spardh*, v1m, compete (with inst. for loc.), rival (acc.)

rājan, noun, king

śreyaskāma, adj ctp upapada 2.2.19, desiring good
- *śreyaḥ kāmayate*, he desires good
- *śreyas*, comp adj, better
  - *śra*, adj, (substitute for *praśasya*) laudable
  - -*īyas* (-*īyasun* 5.3.57)
- +√*kam*, vt1m, desire, love
- -*a* (-*aṇ* 3.2.1)

sumadhyama, adj cbv 2.2.24 [101], slender-waisted
- *śobhanam madhyamam yasyāḥ sā*, she whose middle is beautiful
- *su*, preverb, good
- +*madhyama*, m/n, middle of the body, waist
  - *madhya*, adj, middle
  - -*ma* 4.3.8

तिस्रो राक्षस्यः पुष्पोत्कटा राका च मालिनी चासन् ।१। अन्या राक्षस्यन्यया सह राक्षस्यास्पर्धत विश्रवसस्तोषणे ।२। ता अन्योन्यस्पर्धया विश्रवसं समतोषयन् ।३। ताः श्रेय ऐच्छन् ।४। ताः श्रेयो ऽकामयन्त ।५। तासां मध्यमानि शोभनान्यासन् ।६। राका सुमध्यमा भवति ।७। तिस्रो राक्षस्यः सुमध्यमा आसन् ।८। युधिष्ठिरो विशां पतिरभवत् ।९। हे भरतशार्दूल विशां पते राजंस्ताः सुमध्यमाः श्रेयस्कामा नृत्तगीत्विशारदाः पुष्पोत्कटा राका च मालिनी चान्योन्यस्पर्धया तं महात्मानमृषिं संतोषयितुमुद्यताः ।१०।

read as one sentence with verse 4.

...(they) the slender-waisted Puṣpotkaṭā, Rākā, and Mālinī, in mutual competition, desirous of good, O king, lord of the people (Yudhiṣṭhira).

तासां स भगवांस्तुष्टो महात्मा प्रददौ वरान्।
लोकपालौपमान्पुत्रानेकैकस्या यथेप्सितान् ।।६।।

tāsāṁ sa bhagavāṁstuṣṭo mahātmā pradadau varān;
lokapālaupamānputrānekaikasyā yathepsitān.

tāsām	saḥ	bhagavān	tuṣṭaḥ	mahātmā	pradadau	varān
f6p	m1s	m1s	m1s	m1s	3sa prf	m2p

lokapālopamān	putrān	ekaikasyāḥ	yathepsitān
m2p	m2p	f6s	m2p

tad, dem pron, that
tad, dem pron, that
bhagavat, adj, fortunate
bhaga, m, fortune
tuṣṭa, ppp, satisfied
√*tuṣ*, vi4a, be satisfied, pleased
mahātman, adj cbv, great-souled
mahān ātmā yasya saḥ, he whose self is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*ātman*, m, self
pra√dā, vt3am, give
vara, noun, choice, boon
√*vṛ*, vt5/9am, choose
-*a* (-*ap* 3.3.58)

lokapālopama, adj cbv, like a guardian of a quarter
lokapālaḥ upamā yasya saḥ, he whose object of comparison is a guardian of a quarter
lokapāla, m ctp6, guardian of a quarter
lokasya pālaḥ
loka, m, region
+*pāla*, m, protector
+*upamā*, f, object of comparison
putra, noun, son
ekaika, noun, each one
eka, pron, one, some
+*eka* (8.1.9), pron, one, some
yathepsita, adj, as-desired
yathepsitam, adv cab 2.1.6, as desired
yathā īpsitaḥ, as desired to be attained
yathā, rel adv, in which manner, as
+*īpśita*, adj ppp desid, desired to be attained
√*āp*, vt5a, attain

विश्रवा राक्षसीभ्यो ऽतुष्यत् ।१। स तासां तुष्ट आसीत् ।२। राक्षस्य ऐच्छन्वरान्पुत्रानाप्तुम् ।३। ता वरान्पुत्रानीप्सन्ति ।४। ता वरान्पुत्रानैप्सन् ।५। वराः पुत्रा राक्षसीभिरीप्सिता आसन् ।६। यथा पुत्रा ईप्सितास्तथा विश्रवास्ताभ्यः पुत्रान्ददौ ।७। ते पुत्रा लोकपाला इवासन् ।८। एका राक्षसी पुष्पोत्कटा नाम वरं पुत्रमैप्सीत् ।९। एका राक्षसी राका वरं पुत्रमैप्सीत् ।१०। एका राक्षसी मालिनी वरं पुत्रमैप्सीत् ।११। एकैका राक्षसी वरं पुत्रमैप्सीत् ।१२। एकया राक्षस्या पुष्पोत्कटया वरः पुत्र ईप्सितः ।१३। एकैकया राक्षस्या वरः पुत्र ईप्सितः ।१४। एकस्या राक्षस्या वरः पुत्र ईप्सितः ।१५। एकैकस्याः पुत्र ईप्सितः ।१६। यथा पुत्रा एकैकस्या ईप्सितास्तथा विश्रवास्ताभ्यः पुत्रान्ददौ ।१७।

तुष्टो विश्रवाः पुत्रान्ददौ ।१८। तासां तुष्टः स भगवान्महात्मैकैकस्या
यथेप्सिताँल्लोकपालोपमान्वरान्पुत्रान्ददौ ।१९।

tuṣṭa occurs in present time (Pā. 3.2.188 Kā.) and is active (Pā. 2.3.67). √*tuṣ* governs the instrumental, dative, genitive, and locative (BR) of that with which one is satisfied. *īpsita* takes genitive of agent with ppp of verb of thinking according to Pā. 3.2.188 and 2.3.67. The form *yathepsitān* is a compound yet is not an avyayībhāva compound. The correct uncompounded phrase would be *yathepsitāḥ* with the masculine nominative plural *īpsitāḥ* of the ppp *īpsita* used as the main verb of the subordinate clause beginning with *yathā* parallel to an understood *tathā* in the main clause: *yathā putrā īpsitā āsan tathā putrān dadau.* The correct form of avyayībhāva compound would be *yathepsitam*, i, cab 2.1.6, 'as desired.' An avyayībhāva compound is neuter (2.4.18), is termed *avyaya* (1.1.41), is indeclinable (2.4.82), but an *a*-stem avyayībhāva takes the termination *am* except in the ablative (2.4.83) and variously in the instrumental and locative (2.4.84). In order to account for the form *yathepsitān*, a bahuvrīhi similar in formation to *saha putreṇa saputraḥ* (Pā. 2.2.28) must be assumed to be included under the *śeṣa* in Pā. 2.2.23 and under *avyayānāṁ ca bahuvrīhir vaktavyaḥ* of Kā. 2.2.24 [98].

Pleased with them, the fortunate great-souled one (Viśravas) bestowed boons, sons like the guardians of the quarters, as desired by each.

पुष्पोत्कटायां जज्ञाते द्वौ पुत्रौ राक्षसेश्वरौ।
कुम्भकर्णदशग्रीवौ बलेनाप्रतिमौ भुवि ॥७॥

puṣpotkaṭāyāṁ jajñāte dvau putrau rākṣaseśvarau;
kumbhakarṇadaśagrīvau balenāpratimau bhuvi.

puṣpotkaṭāyām	jajñāte	dvau	putrau	rākṣaseśvarau
f7s	3dm prf	m1d	m1d	m1d

kumbhakarṇadaśagrīvau	balena	apratimau	bhuvi
m1d	n3s	m1d	f7s

puṣpotkaṭā, pn, Puṣpotkaṭā
√jan, vi4m, be born
dvi, cardinal num, two
putra, noun, son
rākṣaseśvara, noun ctp6, lord of Rākṣasas
- *rākṣasānām īśvaraḥ*
- *rākṣasa*, m, demon
  - *rakṣas*, m/n, demon
    - √*rakṣ*, vt1a, keep, protect
- +*īśvara*, m, lord
  - √*īś*, vt2m, rule
  - -*vara* (-*varac* 3.2.175)

kumbhakarṇadaśagrīva, noun cdi, Kumbhakarṇa and Rāvaṇa
- *kumbhakarṇaḥ ca daśagrīvaḥ ca*
- *kumbhakarṇa*, m pn, Kumbhakarṇa
  - *kumbhakarṇa*, adj cbv, pot-eared
    - *kumbhau iva karṇau yasya saḥ*, he whose ears are like pots
    - *kumbha*, m, pot
    - +*karṇa*, m, ear
- *daśagrīva*, m pn, Rāvaṇa
  - *daśagrīva*, adj cbv, ten-necked
    - *daśa grīvāṇi yasya saḥ*, he of whom there are ten necks
    - *daśa*, cardinal num, ten
    - +*grīva*, m, neck

bala, noun, strength
apratima, adj cbv 2.2.24 [102], unparalleled
- *avidyamānā pratimā yasya saḥ*, he of whom there is no likeness
- *na*, neg pcl, not
- +*pratimā*, f, image, likeness

bhū, noun, earth

द्वौ पुत्रौ पुष्पोत्कटायां जज्ञाते ।१। तौ राक्षसानामीश्वरौ भवतः ।२। तयोर्बलस्य पृथिव्यां प्रतिमा नास्ति ।३। तयोर्बलं पृथिव्यामप्रतिमं भवति ।४। तौ पृथिव्यां सर्वेभ्यो बलीयांसौ भवतः ।५। द्वौ पुत्रौ राक्षसेश्वरौ कुम्भकर्णदशग्रीवौ भुवि बलेनाप्रतिमौ पुष्पोत्कटायां जज्ञाते ।६।

puṣpotkaṭāyām: The mother occurs in the locative as the locus of the birth of the child.

In Puṣpotkaṭā were born two sons, lords of demons, Kumbhakarṇa and the ten-necked (Rāvaṇa), unparalleled in strength on earth.

मालिनी जनयामास पुत्रमेकं विभीषणम्।
राकायां मिथुनं जज्ञे खरः शूर्पणखा तथा ॥८॥

mālinī janayāmāsa putramekaṁ vibhīṣaṇam;
rākāyāṁ mithunaṁ jajñe kharaḥ śūrpaṇakhā tathā.

mālinī	janayām	āsa	putram	ekam	vibhīṣaṇam
f1s	i	3sa prf	m2s	m2s	m2s

rākāyām	mithunam	jajñe	kharaḥ	śūrpaṇakhā	tathā
f7s	n1s	3sm prf	m1s	f1s	i

mālinī, pn, Mālinī
janayām, ppf actn c, generating
  √*jan*, vi4m, be born, caus.: generate
√**as**, vi2a, be
putra, noun, son
eka, cardinal num, one
vibhīṣaṇa, pn, Vibhīṣaṇa
  vibhīṣaṇa, adj, terrifying
    √*bhī*, vi3a, fear, caus.: terrify
    -ana (*-lyu* 3.1.134 Kā.)

rākā, pn, Rākā
mithuna, noun, pair, twins
√**jan**, vi4m, be born
khara, pn, Khara
  khara, adj, harsh
śūrpaṇakhā, pn cbv, Śūrpaṇakhā
  śūrpam iva nakhāni yasyāḥ sā, she whose fingernails are like a winnowing basket
  śūrpa, n, winnowing basket
  nakha, m/n, fingernail, toenail, claw
tathā, dem adv, thus, likewise

एकः पुत्रो मालिन्यां जज्ञे ।१। तस्य नाम विभीषण आसीत् ।२। मालिनी विभीषणमजनयत् ।३। एकः पुत्र एका च पुत्री राकायां जज्ञाते ।४। पुत्रस्य नाम खर आसीत्पुत्र्या नाम शूर्पणखा ।५। राका खरं च शूर्पणखां चाजनयत् ।६। मालिन्येकं पुत्रं विभीषणं जनयामास ।७। मिथुनं खरश्च शूर्पणखा च राकायां जज्ञे ।८।

rākāyām: The mother occurs in the locative as the locus of the birth of the child.

Mālinī gave birth to one son, Vibhīṣaṇa. In Rākā was born the pair of twins Khara and Śūrpaṇakhā.

विभीषणस्तु रूपेण सर्वेभ्यो ऽभ्यधिको ऽभवत्।
स बभूव महाभागो धर्मगोप्ता क्रियारतिः ॥९॥

vibhīṣaṇastu rūpeṇa sarvebhyo 'bhyadhiko 'bhavat;
sa babhūva mahābhāgo dharmagoptā kriyāratiḥ.

vibhīṣaṇaḥ tu rūpeṇa sarvebhyaḥ abhyadhikaḥ abhavat
m1s i n3s m5p m1s 3sa ipf

saḥ babhūva mahābhāgaḥ dharmagoptā kriyāratiḥ
m1s 3sa prf m1s m1s m1s

vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)
tu, conj pcl, but
rūpa, noun, form, beauty
sarva, pron, all
abhyadhika, adj ctp prādi 2.2.18, superior
abhi, preverb, towards
+*adhika*, adj, additional, superior
, n, abundance
, adv, more
√**bhū**, vi1a, be, become, exist

tad, dem pron, that
√**bhū**, vi1a, be, become, exist
mahābhāga, adj cbv, fortunate
mahān bhāgaḥ yasya saḥ, he whose fortune is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*bhāga*, m, part, share, fortune
dharmagoptṛ, noun ctp6, protector of dharma
dharmasya goptā
dharma, m, that which upholds, cosmic order, proper function, right action, duty
+*goptṛ*, m agent noun, protector
√*gup*, vt1am, protect
-*tṛ* (-*tṛn* 3.2.135)
kriyārati, adj cbv 2.2.24 [99], he whose delight is in action (Vedic ceremonies)
kriyāyām ratiḥ yasya saḥ
kriyā, f, action
+*rati*, f, delight
√*ram*, vi1m, stop, rejoice
-*ti* (-*ktin* 3.3.94)

विभीषणस्य रूपमभवत् ।१। स रूपवानभवत् ।२। स भ्रातृभ्यः स्वसुश्च रूपवत्तरो ऽभवत् ।३। तस्य तेभ्यो ऽधिकं रूपमभवत् ।४। विभीषणो रूपेण सर्वेभ्यो ऽभ्यधिको ऽभवत् ।५। तस्य भागो महानभवत् ।६। स धर्ममगोपायत् ।७। स क्रियास्वरमत ।८। स महाभागो ऽभवद्धर्मगोप्ता च क्रियारतिश्च ।९।

sarvebhyo 'bhyadhikaḥ: ablative of comparison showing that to which the nominative is compared (vibhaktapañcamī 2.3.42). *rūpeṇa:* instrumental of respect showing that in respect of which the comparison is made.

Now Vibhīṣaṇa excelled them all in appearance. He was fortunate, a protector of dharma, devoted to Vedic performances.

दशग्रीवस्तु सर्वेषां ज्येष्ठो राक्षसपुंगवः।
महोत्साहो महावीर्यो महासत्त्वपराक्रमः ॥१०॥

daśagrīvastu sarveṣāṁ jyeṣṭho rākṣasapuṁgavaḥ;
mahotsāho mahāvīryo mahāsattvaparākramaḥ.

daśagrīvaḥ	tu	sarveṣām	jyeṣṭhaḥ	rākṣasapuṁgavaḥ
m1s	i	m6p	m1s	m1s

mahotsāhaḥ	mahāvīryaḥ	mahāsattvaparākramaḥ
m1s	m1s	m1s

daśagrīva, pn, Rāvaṇa
- *daśagrīva*, adj cbv, ten-necked
  - *daśa grīvāṇi yasya saḥ*, he of whom there are ten necks
  - *daśa*, cardinal num, ten
  - +*grīva*, m, neck

tu, conj pcl, but

sarva, pron, all

jyeṣṭha, sup adj, eldest
- *jya*, adj, (substitute for *praśasya*) laudable
- -*iṣṭha* (-*iṣṭhan* 5.3.55)

rākṣasapuṁgava, noun ck 2.1.56, bull-like demon
- *puṁgavaḥ iva rākṣasaḥ*
- *rākṣasa*, m, demon
  - *rakṣas*, m/n, demon
    - √*rakṣ*, vt1a, keep, protect
- +*puṁgava*, m, bull
  - *puṁs*, m, man, male
  - +*go*, m, bull
    - *go*, f, cow

mahotsāha, adj cbv, he whose perseverance is great
- *mahān utsāhaḥ yasya saḥ*
- *mahat*, adj prap, great, increasing
  - √*mah*, vi1m, increase
- +*utsāha*, m, perseverance
  - *ud*√*sah*, vt1m, bear, endure

mahāvīrya, adj cbv, very virile
- *mahat vīryam yasya saḥ*, he whose virility is great
- *mahat*, adj prap, great, increasing
  - √*mah*, vi1m, increase
- *vīrya*, n, virility

mahāsattvaparākrama, adj cbv, of great character and courage
- *mahāntau sattvaparākramau yasya saḥ*, he whose character and courage are great
- *mahat*, adj prap, great, increasing
  - √*mah*, vi1m, increase
- +*sattvaparākrama*, m cdi, being (nature, character) and boldness (courage)
  - *sattvam ca parākramaḥ ca*
  - *sattva*, n, being, nature, character, purity, goodness
  - +*parākrama*, m, boldness

रावणः सर्वेषु विश्रवसः पुत्रेषु ज्येष्ठ आसीत् ।१। स पुंगव इव राक्षस आसीत् ।२। स महोत्साहो महावीर्यो महासत्त्वपराक्रम आसीत् ।३।

The uses of *tu* in 9a and 10a set up a contrast between Rāvaṇa and Vibhīṣaṇa. *sarveṣāṁ jyeṣṭhaḥ:* a superlative adjective is construed with a partitive genitive (nirdhāraṇaṣaṣṭhī Pā. 2.3.41).

But the ten-necked (Rāvaṇa) was the eldest of them all, a bull-like Rākṣasa, of great endurance, virility, character and courage.

कुम्भकर्णो बलेनासीत्सर्वेभ्यो ऽभ्यधिकस्तदा।
मायावी रणशौण्डश्च रौद्रश्च रजनीचरः ॥११॥

kumbhakarṇo balenāsītsarvebhyo 'bhyadhikastadā;
māyāvī raṇaśauṇḍaśca raudraśca rajanīcaraḥ.

kumbhakarṇaḥ	balena	āsīt	sarvebhyaḥ	abhyadhikaḥ	tadā
m1s	n3s	3sa ipf	m5p	m1s	i

māyāvī	raṇaśauṇḍaḥ	ca	raudraḥ	ca	rajanīcaraḥ
m1s	m1s	i	m1s	i	m1s

kumbhakarṇa, pn, Kumbhakarṇa
  kumbhakarṇa, adj cbv, pot-eared
    kumbhau iva karṇau yasya saḥ, he whose ears are like pots
    kumbha, m, pot
    +karṇa, m, ear
bala, noun, strength
√as, vi2a, be
sarva, pron, all
abhyadhika, adj ctp prādi 2.2.18, superior
tadā, dem adv, at that time, then

māyāvin, adj, possessing powers
  māyā, f, magical power
  -vin 5.2.121 (*matvarthe*)

raṇaśauṇḍa, adj ctp7 2.1.40, intoxicated on or skilled in battle
  raṇe śauṇḍaḥ
  raṇa, n, battle (object of delight)
    √*raṇ*, vt1a, rejoice
    -a (*-ap* 3.3.58 [305])
  +śauṇḍa, adj, intoxicated, skilled
ca, conj pcl, and
raudra, adj, violent
  rudra, m pn, Rudra, Śiva
ca, conj pcl, and
rajanīcara, m ctp upapada 2.2.19, night-ranger, a Rākṣasa
  rajanyām carati, he moves at night
  rajanī, f, night
  +√*car*, vt1a, move, do
  -a (*-ṭa* 3.2.16)

कुम्भकर्णो भ्रातृभ्यो बलवत्तर आसीत् ।१। तस्य तेभ्यो ऽधिकं बलमासीत् ।२। कुम्भकर्णो बलेन सर्वेभ्यो ऽभ्यधिक आसीत् ।३। स मयावी रणशौण्डो रौद्रो रजनीचर आसीत् ।४।

sarvebhyo 'bhyadhikaḥ: ablative of comparison showing that to which the nominative is compared (vibhaktapañcamī 2.3.42). *balena:* instrumental of respect showing that in respect of which the comparison is made.

Kumbhakarṇa excelled them all in strength, a night-ranger possessing special powers, skilled in battle, and violent.

खरो धनुषि विक्रान्तो ब्रह्मद्विट्पिशिताशनः।
सिद्धविघ्नकरी चापि रौद्रा शूर्पणखा तथा ॥१२॥

kharo dhanuṣi vikrānto brahmadviṭpiśitāśanaḥ;
siddhavighnakarī cāpi raudrā śūrpaṇakhā tathā.

kharaḥ	dhanuṣi	vikrāntaḥ	brahmadviṭ	piśitāśanaḥ
m1s	n7s	m1s	m1s	m1s

siddhavighnakarī	ca	api	raudrā	śūrpaṇakhā	tathā
f1s	i	i	f1s	f1s	i

khara, pn, Khara
khara, adj, harsh

dhanus, noun, bow

vikrānta, adj ppp, advanced, bold, skilled in
vi√kram, v1a, step wide

brahmadviṣ, adj ctp upapada 2.2.19, hating Brahmans
brahmaṇaḥ dveṣṭi, he hates Brāhmaṇas
brahman, m, a Brāhmaṇa
+*√dviṣ*, vt2am, hate
(-*kvip* 3.2.61)

piśitāśana, adj cbv, flesh-eating
piśitam aśanam yasya saḥ, he whose food is flesh
piśita, n, flesh
+*aśana*, n, food
√aś, vt9a, eat

siddhavighnakara, noun ctp6, obstructor of Siddhas
siddhānām vighnakara
siddha, m, a semidivine being inhabiting the atmosphere
siddha, ppp, accomplished, fulfilled, perfected, endowed with special abilities
√sidh, vi4a, succeed
+*vighnakara*, adj ctp upapada 2.2.19, creating an obstacle
vighnam karoti, he creates an obstacle
vighna, m/n, obstacle
vi√han, vt2a, strike, slay
-*a* (-*ka* 3.3.58 [306])
+*√kṛ*, vt8am, do
-*a* (-*ṭa* 3.2.20)

ca, conj pcl, and

api, pcl, also

raudra, adj, violent

śūrpaṇakhā, pn cbv, Śūrpaṇakhā
śūrpam iva nakhāni yasyāḥ sā, she whose fingernails are like a winnowing basket
śūrpa, n, winnowing basket
nakha, m/n, fingernail, toenail, claw

tathā, dem adv, thus, likewise

खरो धनुषि विक्रान्त आसीत् ।१। स ब्राह्मणान्द्वेष्टि ।२। स पिशितमश्नाति ।३। तस्य स्वसा शूर्पनखा सिद्धानां विघ्नान्करोति ।४।

Khara was advanced in the bow, a Brahman-hating flesh-eater. And Śūrpaṇakhā too was likewise a violent obstructer of Siddhas.

सर्वे वेदविदः शूराः सर्वे सुचरितव्रताः।
ऊषुः पित्रा सह रता गन्धमादनपर्वते ॥१३॥

sarve vedavidaḥ śūrāḥ sarve sucaritavratāḥ;
ūṣuḥ pitrā saha ratā gandhamādanaparvate.

sarve	vedavidaḥ	śūrāḥ	sarve	sucaritavratāḥ
m1p	m1p	m1p	m1p	m1p

ūṣuḥ	pitrā	saha	ratāḥ	gandhamādanaparvate
3sa prf	m3s	i	m1p	m7s

sarva, pron, all
vedavid, adj ctp upapada 2.2.19, knowing the Veda
  vedam vetti, he knows the Veda
  veda, m, knowledge, Vedic texts
  +√*vid*, vt2a, know
  (-*kvip* 3.2.61)
śūra, noun, hero
sarva, pron, all
sucaritavrata, adj cbv, he by whom vows have been well-performed
  sucaritāni vratāni yena saḥ
  sucarita, adj ctp gati 2.2.18, well-done
    suṣṭhu caritaḥ, well-done
    su, preverb, good, well
    +*carita*, ppp, done
      √*car*, vt1a, move, do
  +*vrata*, n, vow

√vas, vi1a, dwell
pitr̥, noun, father
saha, pcl, with (inst.)
rata, adj ppp, pleased, devoted
  √*ram*, vi1m, stop, rejoice
gandhamādanaparvata, noun ck, Mount Gandhamādana
  gandhamādanaḥ parvataḥ, Mount Gandhamādana
  gandhamādana, m pn ctp3 2.1.32, Mount Gandhamādana
    gandhena mādanam, causing delight by its fragrance
    gandha, m, smell, fragrance
    mādana, n, causing delight
  +*parvata*, m, mountain, range

सर्व एते विभीषणो रावणः कुम्भकर्णः खरः शूर्पणखा च वेदान्विदुः ।१।
सर्व एते भ्रातरः स्वसा च व्रतान्सुष्ठ्वचरन् ।२। ते पितरि रता आसन् ।३।
ते पित्रा वश्रवसा सहावसद्गन्धमादने नाम पर्वते ।४।

ratāḥ, translated here as an adverb, is a predicate nominative participial adjective literally translated, 'they lived devoted....'

All were Veda-knowing heroes, all performed their vows well. They lived devotedly with their father (Viśravas) on Mount Gandhamādana.

ततो वैश्रवणं तत्र ददृशुर्नरवाहनम्।
पित्रा सार्धं समासीनमृद्ध्या परमया युतम् ।।१४।।

tato vaiśravaṇaṁ tatra dadṛśurnaravāhanam;
pitrā sārdhaṁ samāsīnamṛddhyā paramayā yutam.

tataḥ	vaiśravaṇam	tatra	dadṛśuḥ	naravāhanam
i	m2s	i	3sa prf	m2s

pitrā	sārdham	samāsīnam	ṛddhyā	paramayā	yutam
m3s	i	m2s	f3s	f3s	m2s

- **tatas**, dem adv, from or after that
- **vaiśravaṇa**, pn patronymic, Vaiśravaṇa, Kubera, son of Viśravas
  - *viśravan*, pn, Viśravas
    - *viśravan*, prap, hearing
      - *vi√śru*, vt1am/5am 3.1.74, hear
    - *-a* (*-aṇ* 4.1.83)
- **tatra**, dem adv, in that, there
- **√dṛś**, vt1a, see
- **naravāhana**, adj cbv, he whose vehicle is a man
  - *naraḥ vāhanam yasya saḥ*
  - *nara*, m, man
  - *+vāhana*, n, vehicle
- **pitṛ**, noun, father
- **sārdham**, pcl, with
  - *sārdha*, adj cbv, with a half
    - *saha ardhena*
    - *sa*, pcl, (replacement for *saha*) with
    - *+ardha*, m/n, half
- **samāsīna**, prmp, sitting
  - *sam√ās*, vi2m, sit
- **ṛddhi**, noun, prosperity
- **parama**, adj, supreme
- **yuta**, adj ppp, united
  - *√yu*, v2a, unite

वैश्रवणो गन्धमादने पर्वते विश्रवसा सहासीदत् ।१। ते तत्र नरवाहनं परमयर्द्ध्या युतं वैश्रवणं पित्रा सह समासीनं ददृशुः ।२।

Each of the participles *samāsīnam* (prap) and *yutam* (ppp) agreeing with m2s Vaiśravaṇa in a, heads its own participial phrase in c and d respectively.

Then they saw Vaiśravaṇa there, borne by a man, united with supreme wealth, sitting with their father.

जातस्पर्धास्ततस्ते तु तपसे धृतनिश्चयाः।
ब्रह्माणं तोषयामासुर्घोरेण तपसा तदा ॥१५॥

jātaspardhāstataste tu tapase dhṛtaniścayāḥ;
brahmāṇaṁ toṣayāmāsurghoreṇa tapasā tadā.

jātaspardhāḥ	tataḥ	te	tu	tapase	dhr̥taniścayāḥ
m1p	i	m1p	i	n4s	m1p

brahmāṇam	toṣayām	āsuḥ	ghoreṇa	tapasā	tadā
m2s	i	3pa prf	n3s	n3s	i

jātaspardha, adj cbv, he in whom envy has been born
  jātā spardhā yasmin saḥ
  jāta, adj ppp, born
    √*jan*, vi4m, be born
  +*spardhā*, f, envy, competition
tatas, dem adv, from or after that
tad, dem pron, that
tu, conj pcl, but
tapas, noun, spiritual practice
dhr̥taniścaya, adj cbv, he whose resolution is firm
  dhṛtaḥ niścayaḥ yasya saḥ
  dhṛta, adj ppp, held, firm
    √*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold
  +*niścaya*, m, resolution
    nis√*ci*, vt5am, decide
    -*a* (-*ap* 3.3.58)
brahman, pn, Brahmā
toṣayām, ppf actn c, satisfying
  √*tuṣ*, vi4a, be satisfied, pleased
√**as**, vi2a, be
ghora, adj, awful
tapas, noun, spiritual practice
tadā, dem adv, at that time, then

तासु स्पर्धाजायत ।१। ततस्तेषां निश्चयस्तपसे धृतो ऽभवत् ।२। तदा ते घोरेण तपसा ब्रह्माणं तोषयामासुः ।३।

But, envious, afterwards they became firmly resolved on spiritual practice. Then they pleased Brahmā with their awful spiritual practice.

अतिष्ठदेकपादेन सहस्रं परिवत्सरान्।
वायुभक्षो दशग्रीवः पञ्चाग्निः सुसमाहितः ॥१६॥

atiṣṭhadekapādena sahasraṁ parivatsarān;
vāyubhakṣo daśagrīvaḥ pañcāgniḥ susamāhitaḥ.

atiṣṭhat	ekapādena	sahasram	parivatsarān
3sa ipf	m3s	n2s	m2p
vāyubhakṣaḥ	daśagrīvaḥ	pañcāgniḥ	susamāhitaḥ
m1s	m1s	m1s	m1s

√**sthā**, vi1a, stand
ekapāda, noun ck 2.1.49, one foot
  ekaḥ eva pādaḥ, only one foot
  eka, cardinal num, one
  +*pāda*, m, foot
sahasra, cardinal num, one thousand
parivatsara, noun, year

vāyubhakṣa, noun ctp upapada 2.2.19, eating air
  vāyum bhakṣayati, he eats air
  vāyu, m, wind, air
  +√*bhakṣ*, vt10a, eat
  -*a* (-*ṇa* 3.2.1 [229])
daśagrīva, pn, Rāvaṇa
  daśagrīva, adj cbv, ten-necked
  daśa grīvāṇi yasya saḥ, he of whom there are ten necks
  daśa, cardinal num, ten
  +*grīva*, m, neck
pañcāgni, adj cbv, he of whom there are five fires
  pañca agnayaḥ yasya saḥ
  pañca, cardinal num, five
  +*agni*, m, fire
susamāhita, adj ctp gati 2.2.18, well-established
  suṣṭhu samāhitaḥ
  su, pcl, good, well
  +*samāhita*, ppp, composed, established
    sam ā√*dhā*, vt3am, place together

रावण एकेनैव पादेन वर्षाणां सहस्रमतिष्ठत् ।१। स वायुमेवाभक्षयत् ।२। स पञ्चस्वग्निषु मध्ये ऽतिष्ठत् ।३। अथवा दक्षिणो गार्हपत्य आहवनीयः सभ्य आवसथ्य इति पञ्चाग्नयो यस्य सन्ति स पञ्चाग्निरित्युच्यते ।४। अथवा यस्य शरीरे पञ्चाग्नयः सन्ति स पञ्चाग्निरित्युच्यते ।५। स समाधिं प्राप्नोत् ।६। वायुभक्षः पञ्चाग्निः सुसमाहितो दशग्रीव एकपादेन सहस्रं परिवत्सरानतिष्ठत् ।७।

sahasraṁ parivatsarān: accusative of extent of time. Although the numerals 1-19 usually agree in number with the enumerated noun as do other adjectives, numerals above 19 generally remain in the singular. The noun enumerated occurs in the plural either in apposition or in the genitive. Nīlakaṇṭha: *pañcadikṣu catvāra ekaḥ sūrya iti pañcānām agnīnāṁ madhyagaḥ pañcāgniḥ.* 'Four (fires) and one sun in the five directions, thus *pañcāgni* means situated amidst five fires.'

For a thousand years, the ten-necked (Rāvaṇa) stood on one foot eating only air, amidst five fires, very collected.

अधःशायी कुम्भकर्णो यताहारो यतव्रतः।
विभीषणः शीर्णपर्णमेकमभ्यवहारयत् ॥१७॥

adhaḥśāyī kumbhakarṇo yatāhāro yatavrataḥ;
vibhīṣaṇaḥ śīrṇaparṇamekamabhyavahārayat.

adhaḥśāyī	kumbhakarṇaḥ	yatāhāraḥ	yatavrataḥ
m1s	m1s	m1s	m1s

vibhīṣaṇaḥ	śīrṇaparṇam	ekam	abhyavahārayat
m1s	n2s	n2s	3sa ipf c

adhaḥśāyin, adj ctp upapada 2.2.19, lying below, sleeping only on the ground
adhaḥ śete, he lies below
adhas, pcl, below
+√*śī*, vi2m, lie
-*in* (-*ṇini* 3.2.80)

kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+*karṇa*, m, ear

yatāhāra, adj cbv, he by whom his food has been restricted
yataḥ āhāraḥ yena saḥ
yata, ppp, held
√*yam*, vt1a, hold
+*āhāra*, m, food

yatavrata, adj cbv, he by whom a vow has been held
yatam vratam yena saḥ
yata, ppp, held
√*yam*, vt1a, hold
+*vrata*, n, vow

vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)

śīrṇaparṇa, noun ck, withered leaf
śīrṇam ca adaḥ parṇam ca, it is crushed and a leaf
śīrṇa, adj ppp, crushed
√*śṝ*, vt9a, crush, rend, break
+*parṇa*, n, leaf

eka, cardinal num, one

abhi ava√hṛ, vt1am, take food, eat, caus.: id.
√*hṛ*, vt1am, take

आहारं यच्छन्व्रतं यच्छन्कुम्भकर्णो भुमावशेत ।१। विभीषण एकमेव शीर्णं पर्णमभ्यवहारयत् ।२।

Nīlakanṭha reads *abhyavahārayan* (m1s, *abhyavahārayat*, prap, eating) and connects cd with the next verse: *vibhīṣaṇas tapa ātiṣṭhad ity anvayaḥ.*

Kumbhakarṇa slept only on the ground, restricting his food, observing a vow. Vibhīṣaṇa ate only one withered leaf.

उपवासरतिर्धीमान्सदा जप्यपरायणः।
तमेव कालमातिष्ठत्तीव्रं तप उदारधीः ॥१८॥

upavāsaratirdhīmānsadā japyaparāyaṇaḥ;
tameva kālamātiṣṭhattīvraṁ tapa udāradhīḥ.

upavāsaratiḥ dhīmān sadā japyaparāyaṇaḥ
m1s m1s i m1s

tam eva kālam ātiṣṭhat tīvram tapaḥ udāradhīḥ
m2s i m2s 3sa ipf n2s n2s m1s

upavāsarati, adj cbv, he whose delight is in fasting
upavāse ratiḥ yasya saḥ
upavāsa, m, fasting, a fast
upa√vas, vi1a, dwell near or in, fast
+*rati*, f, delight
√*ram*, vi1m, stop, rejoice
-ti (*-ktin* 3.3.94)

dhīmat, adj, wise
dhī, f, intelligence, intellect
√*dhyai*, v1a, think
(*-kvip* 3.2.178 [292])
-mat (*-matup* 5.2.94)

sadā, pron adv, always

japyaparāyaṇa, adj cbv, he whose final aim is a text to be muttered, intent upon muttered recitation
japyam parāyaṇam yasya saḥ
japya, gerundive, to be muttered
√*jap*, vt1a, mutter, recite aloud or mentally
+*parāyaṇa*, n, final aim

tad, dem adj, that

eva, pcl, only, indeed, very, same

kāla, noun, time

ā√sthā, vt1a, stand by, undertake

tīvra, adj, intense

tapas, noun, spiritual practice

udāradhī, adj cbv, he whose intellect is noble
udārā dhīḥ yasya saḥ
udāra, adj, noble
+*dhī*, f, intelligence, intellect
√*dhyai*, v1a, think
(*-kvip* 3.2.178 [292])

विभीषण उपवासे ऽरमत ।१। स सर्वदाजपत् ।२। विभीषणस्तप आतिष्ठत् ।३। सो ऽपि सहस्रं परिवत्सरांस्तीव्रं तप आतिष्ठत् ।४। उपवासरतिर्धीमान्सदा जप्यपरायण उदारधीर्विभीषणस्तमेव कालं तीव्रं तप आतिष्ठत् ।५।

tam eva kālam: accusative of extent of time. The same length of time as mentioned in 16b.

Delighted in fasting, wise, noble-minded, always intent upon muttered recitation, he undertook intense spiritual practice for the same length of time.

खरः शूर्पणखा चैव तेषां वै तप्यतां तपः।
परिचर्यां च रक्षां च चक्रतुर्हृष्टमानसौ ॥१९॥

kharaḥ śūrpaṇakhā caiva teṣāṁ vai tapyatāṁ tapaḥ;
paricaryāṁ ca rakṣāṁ ca cakraturhṛṣṭamānasau.

kharaḥ	śūrpaṇakhā	ca	eva	teṣām	vai	tapyatām	tapaḥ
m1s	f1s	i	i	m6p	i	m6p	n2s

paricaryām	ca	rakṣām	ca	cakratuḥ	hṛṣṭamānasau
f2s	i	f2s	i	3da prf	m1d

khara, pn, Khara
khara, adj, harsh

śūrpaṇakhā, pn cbv, Śūrpaṇakhā
śūrpam iva nakhāni yasyāḥ sā, she whose fingernails are like a winnowing basket
śūrpa, n, winnowing basket
nakha, m/n, fingernail, toenail, claw

ca, conj pcl, and

eva, pcl, indeed

tad, dem pron, that

vai, pcl, verily

tapyat, prap, practicing
√*tap*, v4m(a W), heat, do spiritual practice

tapas, noun, spiritual practice

paricaryā, noun, attendance, service
pari√*car*, vt1a, move about, attend upon, serve

ca, conj pcl, and

rakṣā, noun, protection
√*rakṣ*, vt1a, keep, protect

ca, conj pcl, and

√kṛ, vt8am, do, make

hṛṣṭamānasa, adj cbv, he whose mind is excited
hṛṣṭam mānasam yasya saḥ
hṛṣṭa, ppp, excited
√*hṛṣ*, vi4a, be excited, rejoice
+*mānasa*, n, mind
mānasa, adj, belonging to the mind
manas, n, mind
√*man*, vt4/8m, think, consider

खरः शूर्पणखा च हृष्टमानसौ रावणं कुम्भकर्णं विभीषणं चासेवेते ऽरक्षेते च ।१। एको भ्रातैका च स्वसान्यान्भ्रातृनसेवेतामरक्षतां च ।२। रावणः कुम्भकर्णो विभीषणश्च तपो ऽतप्यन् ।३। तान्भ्रातृंस्तपस्तप्यतः खरः शूर्पणखा चासेवेताम् ।४। हृष्टमानसौ खरः शूर्पणखा च तेषां तपस्तप्यतां परिचर्यां च रक्षां च चक्रतुः ।५।

tapaḥ is the direct object of the prap *tapyat*. *teṣāṁ tapyatām* is objective genitive of the action nouns *paricaryā* and *rakṣā*, which in turn are direct objects of *cakratuḥ*.

Khara and Śūrpaṇakhā, cheerful-minded, served and protected them performing spiritual practice.

पूर्णे वर्षसहस्रे तु शिरश्छित्त्वा दशाननः।
जुहोत्यग्नौ दुराधर्षस्तेनातुष्यज्जगत्प्रभुः ॥२०॥

pūrṇe varṣasahasre tu śiraśchittvā daśānanaḥ;
juhotyagnau durādharṣastenātuṣyajjagatprabhuḥ.

pūrṇe	varṣasahasre	tu	śiraḥ	chittvā	daśānanaḥ
n7s	n7s	i	n2s	i	m1s

juhoti	agnau	durādharṣaḥ	tena	atuṣyat	jagatprabhuḥ
3sa pre	m7s	m1s	m3s	3sa ipf	m1s

pūrṇa, ppp, filled
√pṝ, vt9a, fill

varṣasahasra, noun ctp6, a thousand years
varṣāṇām sahasram
varṣa, m, year
varṣa, m/n, rain, shower
√vṛṣ, vt1a, rain
-a (*-ap* 3.3.56 [303])
+sahasra, n cardinal num, a thousand

tu, conj pcl, but

śiras, noun, head

chittvā, abs, having cut
√chid, vt7am, split, cut

daśānana, pn, Rāvaṇa
daśānana, adj cbv, ten-headed
daśa ānanāni yasya saḥ, he whose heads are ten
daśa, cardinal num, ten
+ānana, n, nose, mouth, face
√an, vi2a, breathe

√hu, vt3a, offer

agni, noun, fire

durādharṣa, adj ctp upapada 2.2.19, difficult to attack
dus, preverb, ill
+ā√dhṛṣ, vt5a, assail, attack
-a (*-khal* 3.3.126)

tad, dem pron, that

√tuṣ, vi4a, be satisfied, pleased (with inst.)

jagatprabhu, noun ctp6, lord of the world
jagataḥ prabhuḥ
jagat, n, moving world, world
√gam, v1a, go
(*-kvip* 3.2.178 [289])
+prabhu, m, lord

वर्षाणां सहस्रे पूर्णे दुराधर्षो दशाननः शिरश्छित्त्वाग्नौ जुहोति ।१। तेन ब्रह्मातुष्यत् ।२। ब्रह्मा रावणेन शिरसश्छेदनादग्नौ हवनेनातुष्यत् ।३।

pūrṇe varṣasahasre: locative absolute. *juhoti:* historical present.

But when a thousand years had passed, the difficult to attack, ten-necked one (Rāvaṇa) cut off his head and offered it in the fire. The lord of the world was pleased with this.

ततो ब्रह्मा स्वयं गत्वा तपसस्तान्न्यवारयत्।
प्रलोभ्य वरदानेन सर्वानेव पृथक्पृथक् ॥२१॥

tato brahmā svayaṁ gatvā tapasastānnyavārayat;
pralobhya varadānena sarvāneva pṛthakpṛthak.

tataḥ	brahmā	svayam	gatvā	tapasaḥ	tān	nyavārayat
i	m1s	i	i	n5s	m2p	3sa ipf c

pralobhya	varadānena	sarvān	eva	pṛthak	pṛthak
i	n3s	m2p	i	i	i

tatas, dem adv, from or after that
brahman, pn, Brahmā
svayam, reflexive adv, one's self
gatvā, abs, having gone
  √*gam*, v1a, go
tapas, noun, spiritual practice
tad, dem pron, that
ni√vṛ, vt10am, to hold back from, prevent

pralobhya, abs c, enticing
  pra√lubh, vi6/4a, lust after (loc.)

varadāna, noun ctp6, giving of boons
  varāṇām dānam
  vara, m, choice, boon
    √*vṛ*, vt5/9am, choose
  -a (*-ap* 3.3.58)
  +*dāna*, n, giving, donation
sarva, pron, all
eva, pcl, only, indeed, very, same
pṛthak, adv, separately
  pṛtha, adj, wide
    √*prath*, vi1m, extend, spread
  +√*añc*, v1am, bend
pṛthak, adv, separately

ततो ब्रह्मा स्वयमगच्छत् ।१। स रावणं कुम्भकर्णं विभीषणं च तपोभ्यो न्यवारयत् ।२। तपो मा कार्षीरिति ब्रह्मा रावणमुवाच ।३। ते वरानलुभ्यन् ।४। ब्रह्मा वराणां दानेन तानलोभयत् ।५। ततो ब्रह्मा स्वयं गत्वा वरदानेन पृथक्पृथक्सर्वान्प्रलोभ्य तपसस्तान्न्यवारयत् ।६।

pṛthak pṛthak: doubling signifies pervasive distribution according to Pā. 8.1.4.

After that Brahmā went there himself and caused them to desist from spiritual practice by enticing them all individually with the offering of boons.

ब्रह्मोवाच।
प्रीतो ऽस्मि वो निवर्तध्वं वरान्वृणुत पुत्रकाः।
यद्यदिष्टमृते त्वेकममरत्वं तथास्तु तत् ॥२२॥

brahmovāca.
prīto 'smi vo nivartadhvaṁ varānvr̥ṇuta putrakāḥ;
yadyadiṣṭamr̥te tvekamamaratvaṁ tathāstu tat.

brahmā	uvāca
m1s	3sa prf

prītaḥ	asmi	vaḥ	nivartadhvam	varān	vr̥ṇuta	putrakāḥ
m1s	1sa pre	m/f/n6p	2pm ipv	m2p	2pa ipv	m1p

yat	yat	iṣṭam	r̥te	tu	ekam	amaratvam	tathā	astu	tat
n1s	n1s	n1s	i	i	n2s	n2s	i	3sa ipv	n1s

brahman, pn, Brahmā
√**vac**, vt2a, say

prīta, ppp, pleased
√prī, vi9am, please (dat.)
√prī, vi4m(tp BR), be pleased (with/by inst. or gen.)
√**as**, vi2a, be
yuṣmad, pron, you
ni√vr̥t, vi1m, turn back, desist
vara, noun, choice, boon
√vṛ, vt5/9am, choose
-a (*-ap* 3.3.58)
√**vr̥**, vt5am, choose
putraka, noun, little son
putra, m, son
-ka 5.3.85

yad, rel pron, which, who
yad, rel pron, which, who
iṣṭa, ppp, desired
√iṣ, vt6a, wish, desire
r̥te, pcl, excepting (abl. or acc.)
ṛta, adj ppp, gone
√ṛ, v1a, go, reach
tu, conj pcl, but
eka, cardinal num, one
amaratva, noun, immortality
amara, adj ctp na 2.2.6, undying, immortal
na mara, not dying
na, neg pcl, not
+*√mṛ*, vi6m, die
-tva 5.1.119
tathā, dem adv, thus
√**as**, vi2a, be
tad, dem pron, that

यूयं मह्यं प्रीणीथ ।१। यूयं मां प्रीणीथ ।२। अहं युष्माभिः प्रीये ।३। अहं युष्माकं प्रीये ।४। प्रीतो ऽस्मि वः ।५। निवर्तध्वम् ।६। हे पुत्रका वरान्वृणुत ।७। यद्यथा यूयमिच्छथ तत्तथास्तु ।८। यद्युष्माभिरिष्टं तदस्तु ।९। यूयं त्वमरा न भवितुमर्हथ ।१०। अत एकममरत्वं यद्यदिष्टं तत्तथास्तु ।११।

√prī, listed in the Dhātupāṭha as 9am 'please, love' takes the dative (Pā. 1.4.33, 2.3.13) or genitive of the one pleased so is intransitive. The Dhātupāṭha also lists *√prī* 4m 'be pleased.' However, *√prī* is also used transitively (BR). So *√prī* 4m

is identical with and can be interpreted as passive. Examples show that it takes the instrumental or genitive.

Brahmā said:
"I am pleased with you. Desist! Choose boons, little children. Let whatever you want except one thing, immortality, be so.

यद्यदग्नौ हुतं सर्वं शिरस्ते महदीप्सया।
तथैव तानि ते देहे भविष्यन्ति यथेप्सितम् ॥२३॥

yadyadagnau hutaṁ sarvaṁ śiraste mahadīpsayā;
tathaiva tāni te dehe bhaviṣyanti yathepsitam.

yat	yat	agnau	hutam	sarvam	śiraḥ	te	mahadīpsayā
n1s	n1s	m7s	n1s	n1s	n1s	m/f/n6s	f3s

tathā	eva	tāni	te	dehe	bhaviṣyanti	yathepsitam
i	i	n1p	m/f/n6s	m/n7s	3pa fut	i

- **yad**, rel pron, which, who
- **yad**, rel pron, which, who
- **agni**, m, fire
- **huta**, ppp, offered
  - √*hu*, vt3a, offer
- **sarva**, pron adj, whole, entire
- **śiras**, noun, head
- **tvad**, 2nd pron, you, your
- **mahadīpsā**, noun ctp7, the desire to attain something great
  - *mahati īpsā*
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - +*īpsā*, f action noun desid, desire to attain
    - √*āp*, vt5a, attain
      - -*sa* (-*san* 3.1.7)
      - -*a* 3.3.102
- **tathā**, dem adv, thus
- **eva**, pcl, only, indeed, very, same
- **tad**, dem pron, that
- **tvad**, 2nd pron, you, your
- **deha**, noun, body
- **√bhū**, vi1a, be, become, exist
- **yathepsitam**, adv cab 2.1.6, as desired
  - *yathā īpsitam*, as desired to be attained
  - *yathā*, rel adv, in which manner, as
  - +*īpsita*, n, desire, wish
    - *īpsita*, adj ppp desid, desired
      - √*āp*, vt5a, attain

यच्छिरस्त्वमग्नावजुहोस्तत्तव देहे भविष्यति ।१। यद्यत्ते शिरस्त्वयाग्नावहूयत तत्तत्ते देहे भविष्यति ।२। यानि ते शिरांसि त्वयाग्नौ हुतानि तानि ते देहे भविष्यन्ति ।३। यद्यत्सर्वं ते शिरो महदीप्सयाग्नौ हुतं तत्तत्तथैव ते देहे यथेप्सितं भविष्यति ।४। यानि ते शिरांसि महदीप्सया पूर्वं हुतानि तानि तथैव ते देहे यथेप्सितं भविष्यन्ति ।५। यद्यत्सर्वं ते शिरो महदीप्सयाग्नौ हुतं तानि तथैव ते देहे यथेप्सितं भविष्यन्ति ।६।

In the saptamī-tatpuruṣa compound *mahad-īpsā* the first member is a viṣaya-saptamī designating the object of the desire contained in the desiderative action noun *īpsā*. The verse as given in the critical edition contains mismatched relative and correlative clauses. The relative clause is singular, the main clause plural. Mss. K, D1, D5 are syntactically balanced with the plural in the relative clause as well the main: *śirāṁsi yāni pūrvaṁ te hutāni*. The *tathā* in c is not coordinated with the *yathā* in *yathepsitam* in d. The latter is compounded and in compound does not occur in the meaning of similarity (*sādṛśya* 2.1.7). According to Kā. on 2.1.6 *yathā* meaning *yogyatā* 'suitability' (*yathārūpam* 'suitable to form'), *vīpsā* 'pervasion' (*yathārtha* 'per object') or *padārthānativṛtti* 'not exceeding the object' (*yathāśakti* 'as far as able') does form an *avyayībhāva* compound.

Each head of yours which has been offered in the fire with the desire to attain something great--they will be just as they were on your body, as desired.

वैरूप्यं च न ते देहे कामरूपधरस्तथा।
भविष्यसि रणे ऽरीणां विजेता च न संशयः ॥२४॥

vairūpyaṁ ca na te dehe kāmarūpadharastathā;
bhaviṣyasi raṇe 'rīṇāṁ vijetā ca na saṁśayaḥ.

vairūpyam	ca	na	te	dehe	kāmarūpadharaḥ	tathā
n1s	i	i	m/f/n6s	m/n7s	m1s	i

bhaviṣyasi	raṇe	arīṇām	vijetā	ca	na	saṁśayaḥ
2sa fut	n7s	m6p	m1s	i	i	m1s

vairūpya, noun, deformity
  virūpa, adj, deformed
  -ya (*-ṣyañ* 5.1.124)
ca, conj pcl, and
na, neg pcl, not
tvad, 2nd pron, you, your
deha, noun, body
kāmarūpadhara, adj ctp upapada 2.2.19, bearing a form according to one's wish
  kāmena rūpam dharati, he bears a form according to his wish
  kāma, m/n, wish, desire
  +rūpa, n, form
  +√dhṛ (*√dhṛñ dhāraṇe*), vt1am, hold
  -a (*-ac* 3.2.9 [235-236])
tathā, dem adv, thus

√bhū, vi1a, be, become, exist
raṇa, noun, battle (object of delight)
  √raṇ, vt1a, rejoice
  -a (*-ap* 3.3.58 [305])
ari, noun, enemy
vijetṛ, agent noun, conqueror, victor
  vi√ji, vt1a, conquer
  -tṛ (*-tṛc* 3.1.133)
ca, conj pcl, and
na, neg pcl, not
saṁśaya, noun, doubt
  sam√śī, vi2m, lie together, be doubtful, hesitate, disagree
  -a (*-ac* 3.3.56)

वैरूप्यं च तव देहे न भविष्यति ।१। त्वं च कामरूपधरो भविष्यसि ।२। त्वं रणे ऽरीञ्जेष्यसि ।३। त्वं रणे ऽरीन्विजेतासि ।४। त्वं च रणे ऽरीणां विजेता भविष्यसि ।५। अरीणां विजयने संशयो नास्ति ।६। अत्र न संशयः ।७।

Carry down an appropriate form of the future of the verb used in 23d, namely, *bhaviṣyati* into 24a. Draw *bhaviṣyasi* in 24c back to read with 24b. The text *arīṇāṁ vijetāsi* of the critical edition in the second line is awkward. If periphrastic future, *vijetāsi* would take an accusative. If the agent noun with the 2sa pre √*as* (*vijetā asi*), the present would be out of place with the nearby futures. K3-4, B4, Dn1, D1,5 have *vijetā ca na*, B1,3, Dc, Dn2,n3, D2-4,6, G3 have *vijetā na ca*. Both of these popular readings are likely and syntactically correct; I have adopted the former because of its superior syntax: the placement of the *ca* balances the *ca* and *tathā* in the first line and doesn't interrupt the common phrase *na saṁśayaḥ*.

And there will not be any deformity in your body and you will be able to bear any form you wish. And you will be the conqueror of your enemies in battle, there is no doubt."

रावण उवाच।
गन्धर्वदेवासुरतो यक्षराक्षसतस्तथा।
सर्पकिंनरभूतेभ्यो न मे भूयात्पराभवः ॥२५॥

rāvaṇa uvāca.
gandharvadevāsurato yakṣarākṣasatastathā;
sarpakiṁnarabhūtebhyo na me bhūyātparābhavaḥ.

rāvaṇaḥ	uvāca
m1s	3sa prf

gandharvadevāsurataḥ	yakṣarākṣasataḥ	tathā
i	i	i

sarpakiṁnarabhūtebhyaḥ	na	me	bhūyāt	parābhavaḥ
m5p	i	m/f/n6s	3sa aop	m1s

- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa*, adj c, causing to scream
    - *√ru*, v2a, roar, sound, cry
    - *-ana* (*-lyu* 3.1.134)
- **√vac**, vt2a, say

- **gandharvadevāsuratas**, adv, from Gandharvas, gods and demons
  - *gandharvadevāsura*, m cdi, Gandharvas, gods and demons
    - *gandharvāḥ ca devāḥ ca asurāḥ ca*
    - *gandharva*, m, Gandharva, a class of divine beings
    - *+deva*, m, god
    - *+asura*, m, demon
  - *-tas* (*-tasil* 5.3.7)
- **yakṣarākṣasatas**, adv, from Yakṣas and Rākṣasas
  - *yakṣarākṣasa*, m cdi, Yakṣas and demons
    - *yakṣāḥ ca rākṣasāḥ ca*
    - *yakṣa*, m, Yakṣa, a class of semi-divine beings
    - *+rākṣasa*, m, demon
      - *rakṣas*, m/n, demon
        - *√rakṣ*, vt1a, keep, protect
  - *-tas* (*-tasil* 5.3.7)
- **tathā**, dem adv, thus

- **sarpakiṁnarabhūta**, noun cdi, snakes, Kiṁnaras and ghosts
  - *sarpāḥ ca kiṁnarāḥ ca bhūtāḥ ca*
  - *sarpa*, m, snake
  - *+kiṁnara*, m ck 2.1.64, Kiṁnara, a class of semi-human beings
    - *kaḥ naraḥ*, a man of a questionable sort
    - *kim*, int pron, what, of what sort
    - *+nara*, m, man
  - *+bhuta*, m, ghost
- **na**, neg pcl, not
- **mad**, 1st pron, I, me, my
- **√bhū**, vi1a, be, become, exist
- **parābhava**, noun, defeat
  - *parā√bhū*, vi1a, be, become, exist defeated

गन्धर्वा देवा असुरा यक्षा राक्षसाः सर्पाः किंनरा भूताश्च मां न जीयासुः ।१। ते मां न जीयासुः ।२। अहं गन्धर्वैर्देवैरसुरैर्यक्षै राक्षसैः सर्पैः किंनरैर्भूतैश्च न पराभूयासम् ।३। तैरहं न पराभूयासम् ।४। तेभ्यो मम पराजयो न भूयात् ।५। गन्धर्वेभ्यो देवेभ्यो ऽसुरेभ्यो यक्षेभ्यो राक्षसेभ्यः सर्पेभ्यः किंनरेभ्यो भूतेभ्यश्च पराजयो मे न भूयात् ।६।

me: subjective genitive with the action noun *parājayaḥ*. The source of defeat is given in the ablative, '...my defeat from....'

Rāvaṇa said:
"May I not be defeated by Gandharvas, gods, demons, Yakṣas, Rākṣasas, serpents, Kiṁnaras or ghosts."

ब्रह्मोवाच।
य एते कीर्तिताः सर्वे न तेभ्यो ऽस्ति भयं तव।
ऋते मनुष्याद्भद्रं ते तथा तद्विहितं मया ।।२६।।

brahmovāca.
ya ete kīrtitāḥ sarve na tebhyo 'sti bhayaṁ tava;
ṛte manuṣyādbhadraṁ te tathā tadvihitaṁ mayā.

brahmā	uvāca
m1s	3sa prf

ye	ete	kīrtitāḥ	sarve	na	tebhyaḥ	asti	bhayam	tava
m1p	m1p	m1p	m1p	i	m5p	3sa pre	n1s	m/f/n6s

ṛte	manuṣyāt	bhadram	te	tathā	tat	vihitam	mayā
i	m5s	n1s	m/f/n4s	i	n1s	n1s	m/f/n3s

brahman, pn, Brahmā
√vac, vt2a, say

yad, rel adj, which
etad, dem pron, this
kīrtita, ppp, mentioned
  √kīrt (*√kṝt*), vt10am, mention, tell
sarva, pron adj, all, whole
na, neg pcl, not
tad, dem pron, that
√as, vi2a, be
bhaya, noun, fear
  √bhī, vi3a, fear
  -a (*-ac* 3.3.56 [303])
tvad, 2nd pron, you, your

ṛte, pcl, excepting (abl. or acc.)
  ṛta, adj ppp, gone
    √ṛ, v1a, go, reach
manuṣya, noun, a man, a human
  manuṣya, adj, human
bhadra, noun, welfare, blessing
  bhadra, adj, blessed
tvad, 2nd pron, you
tathā, dem adv, thus
tad, dem pron, that
vihita, ppp, bestowed, ordained
  vi√dhā, vt3am, distribute, bestow, ordain
mad, 1st pron, I, me

गन्धर्वेभ्यो देवेभ्यो ऽसुरेभ्यो यक्षेभ्यो राक्षसेभ्यः सर्पेभ्यः किंनरेभ्यो भूतेभ्यस्त्वं न बिभीयाः ।१। यानेतान्सर्वान्गन्धर्वान्देवानसुरान्यक्षान्राक्षसान्सर्पान्किंनरान्भूतांस्त्वमकीर्तयत्तेभ्यस्त्वं न बिभीयाः ।२। मनुष्यांस्तु त्वं नाकीर्तयत् ।३। भद्रं ते ऽस्तु ।४। तत्तथाहं व्यदधाम् ।५। य एते सर्वे कीर्तितास्तेभ्य ऋते मनुष्यात्तव भयं नास्ति। भद्रं ते। तत्तथा विहितं मया ।६।

ye...tebhyaḥ...: relative-correlative construction. Sanskrit puts the 'antecedent' in the relative clause, which comes first, while in English the relative clause must immediately follow the antecedent, which must be in the main clause. The source of fear is in the ablative (1.4.25, 2.3.28). *na tebhyah* is an exception not a canceling negation. It does not negate having fear altogether; just its source in those mentioned. The phrase *ṛte manuṣyāt* in 26c makes explicit what Rāvaṇa failed to mention in 25. Literally, 'All these which have been mentioned, your fear is not from them, but from a man.' Rāvaṇa neglected to mention human beings because he, as a man-eater (*puruṣāda*), despised them as mere food. The explicit exception of man in 26c foreshadows Viṣṇu's incarnation in the form of the human Rāma and subsequent defeat of Rāvaṇa.

Brahmā said:
"You have fear of none of those whom you have mentioned, but of a man. A blessing to you. Thus it has been ordained by me."

मार्कण्डेय उवाच।
एवमुक्तो दशग्रीवस्तुष्टः समभवत्तदा।
अवमेने हि दुर्बुद्धिर्मनुष्यान्पुरुषादकः ॥२७॥

mārkaṇḍeya uvāca.
evamukto daśagrīvastuṣṭaḥ samabhavattadā;
avamene hi durbuddhirmanuṣyānpuruṣādakaḥ.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

evam	uktaḥ	daśagrīvaḥ	tuṣṭaḥ	samabhavat	tadā
i	m1s	m1s	m1s	3sa ipf	i

avamene	hi	durbuddhiḥ	manuṣyān	puruṣādakaḥ
3sm prf	i	m1s	m2p	m1s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
  mṛkaṇḍu, m pn, Mṛkaṇḍu
  -eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

evam, adv, in this manner, thus
ukta, ppp, spoken to, addressed
  √vac, vt2a, say
daśagrīva, pn, Rāvaṇa
  daśagrīva, adj cbv, ten-necked
    daśa grīvāṇi yasya saḥ, he of whom there are ten necks
    daśa, cardinal num, ten
    +grīva, m, neck
tuṣṭa, ppp, satisfied
  √tuṣ, vi4a, be satisfied, pleased
sam√bhū, vi1a, be, become
tadā, dem adv, at that time, then
ava√man, vt4/8m, think low, despise
hi, sub pcl, for, because
durbuddhi, adj cbv, foolish, evil-minded
  duṣṭā buddhiḥ yasya saḥ, he whose intellect is bad
  dus, preverb, ill
  +buddhi, f, intelligence, intellect
    √budh, vt1am/4m, be aware, know
manuṣya, noun, a man, a human
  manuṣya, adj, human
puruṣādaka, noun ctp6, eater of men
  puruṣāṇām adakaḥ
  puruṣa, m, man
  +adaka, m agent noun, eater
    √ad, vt2a, eat
    -aka (*-ṇvul* 3.1.133)

यदा ब्रह्मा रावणमेवमुवाच तदा रावणो ऽतुष्यत् ।१। एवं ब्रह्मणोक्तस्तदा रावणस्तुष्टः समभवत् ।२। एवमुक्तस्तदा दशग्रीवस्तुष्टः समभवत् ।३। दुर्बुद्धिर्हि पुरुषादको मनुष्यानवमेने ।४।

The very common participial clause *evam uktaḥ* may be interpreted temporally here because of the temporal locative *tadā* ‘at that time’ (5.3.15) in the main clause.

Mārkaṇḍeya said:
When he had been addressed thus, the ten-necked one (Rāvaṇa) became satisfied. For the ill-minded man-eater despised humans.

कुम्भकर्णमथोवाच तथैव प्रपितामहः।
स वव्रे महतीं निद्रां तमसा ग्रस्तचेतनः ॥२८॥

kumbhakarṇamathovāca tathaiva prapitāmahaḥ;
sa vavre mahatīṁ nidrāṁ tamasā grastacetanaḥ.

kumbhakarṇam	atha	uvāca	tathā	eva	prapitāmahaḥ
m2s	i	3sa prf	i	i	m1s

saḥ	vavre	mahatīm	nidrām	tamasā	grastacetanaḥ
m1s	3sm prf	f2s	f2s	n3s	m1s

kumbhakarṇa, pn, Kumbhakarṇa

kumbhakarṇa, adj cbv, pot-eared

kumbhau iva karṇau yasya saḥ, he whose ears are like pots

kumbha, m, pot

+*karṇa*, m, ear

atha, pcl, now, then, if

√vac, vt2a, say

tathā, dem adv, thus

eva, pcl, only, indeed, very, same

prapitāmaha, noun ctp prādi 2.2.18 [90], great grandfather

pragataḥ pitāmahaḥ, preceding grandfather

pra, preverb, before

pitāmaha, m ck, grandfather

mahān pitā, grand father

pitṛ, m, father

+*mahat*, adj prap, great, increasing

√*mah*, vi1m, increase

tad, dem pron, that

√vṛ, vt5/9am, choose

mahat, adj prap, great, increasing

√*mah*, vi1m, increase

nidrā, noun, sleep

tamas, noun, darkness, dullness

grastacetana, adj cbv, he whose consciousness has been swallowed

grastam cetanam yasya saḥ

grasta, ppp, swallowed

√*gras*, vt1m, swallow

cetana, n, consciousness

√*cit*, v1a/10m, be conscious, perceive, notice

-*ana* (-*lyuṭ* 3.3.115)

यथा ब्रह्मा रावणमुवाच वरं वृण्विति तथा स कुम्भकर्णमुवाच वरं वृण्विति ।१। अथ प्रपितामहस्तथैव कुम्भकर्णमुवाच ।२। तमः कुम्भकर्णस्य चेतनमग्रसत ।३। तस्य चेतनं तमसा ग्रस्तम् ।४। यतस्तस्य चेतनं तमसा ग्रस्तं ततः कुम्भकर्णो निद्रामवृणोत् ।५। तमसा ग्रस्तचेतनः स महतीं निद्रां वव्रे ।६।

tamasā is instrumental of agent syntactically connected to the ppp *grasta* which is the prior member of the compound *grastacetana*. The adjectival phrase, literally, 'he whose consciousness is swallowed by dullness,' therefore becomes a participial clause which is interpreted causally, 'Because his consciousness was swallowed by dullness, ...' Nīlakaṇṭha: *tamaseti aniṣṭām api nidrāṁ mohād vṛtavān ity arthaḥ*, 'He chose sleep, even though it is unwanted, because he was dull.'

Then the great-grandfather (Brahmā) spoke to Kumbhakarṇa in just the same way. He chose long sleep because his consciousness was swallowed by dullness.

तथा भविष्यतीत्युक्त्वा विभीषणमुवाच ह।
वरं वृणीष्व पुत्र त्वं प्रीतो ऽस्मीति पुनः पुनः ।।२९।।

tathā bhaviṣyatītyuktvā vibhīṣaṇamuvāca ha;
varaṁ vṛṇīṣva putra tvaṁ prīto 'smīti punaḥ punaḥ.

tathā	bhaviṣyati	iti	uktvā	vibhīṣaṇam	uvāca	ha
i	3sa fut	i	i	m2s	3sa prf	i

varam	vṛṇīṣva	putra	tvam	prītaḥ	asmi	iti	punaḥ	punaḥ
m2s	2sa ipv	mvs	m/f/n1s	m1s	1sa pre	i	i	i

tathā, dem adv, thus
√**bhū**, vi1a, be, become, exist
iti, pcl, thus, close quote
uktvā, abs, having said
  √*vac*, vt2a, say
vibhīṣaṇa, pn, Vibhīṣaṇa
  vibhīṣaṇa, adj, terrifying
    √*bhī*, vi3a, fear, caus.: terrify
    -*ana* (-*lyu* 3.1.134 Kā.)
√**vac**, vt2a, say
ha, pcl, indeed

vara, noun, choice, boon
  √*vṛ*, vt5/9am, choose
  -*a* (-*ap* 3.3.58)
√**vṝ**, vt9am, choose
putra, noun, son
tvad, 2nd pron, you
prīta, ppp, pleased
  √*prī*, vi9am, please (dat.)
  √*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)
√**as**, vi2a, be
iti, pcl, thus, close quote
punar, adv, again
punar, adv, again

ब्रह्मा कुम्भकर्णमुवाच तथा भविष्यतीति ।१। ततः स विभीषणमुवाच त्वं मह्यं प्रीणासीति ।२। त्वं मां प्रीणासीति ।३। अहं त्वया प्रीय इति ।४। अहं तव प्रीये त्वं वरं वृणीष्वेति ।५। तथा भविष्यतीत्युक्त्वा पुनः पुनर्विभीषणमुवाच पुत्र त्वं वरं वृणीष्व। प्रीतो ऽस्मीति ।६।

For the syntax of √*prī* see 3.259.22 note.

After saying, "It will be so," he said to Vibhīṣaṇa again and again, "Choose a boon, son; I am pleased."

विभीषण उवाच।
परमापद्गतस्यापि नाधर्मे मे मतिर्भवेत्।
अशिक्षितं च भगवन्ब्रह्मास्त्रं प्रतिभातु मे ॥३०॥

vibhīṣaṇa uvāca.
paramāpadgatasyāpi nādharme me matirbhavet;
aśikṣitaṁ ca bhagavanbrahmāstraṁ pratibhātu me.

vibhīṣaṇaḥ	uvāca
m1s	3sa prf

paramāpadgatasya	api	na	adharme	me	matiḥ	bhavet
m6s	i	i	m7s	m/f/n6s	f1s	3sa pop

aśikṣitam	ca	bhagavan	brahmāstram	pratibhātu	me
n1s	i	mvs	n1s	3sa ipv	m/f/n6s

vibhīṣaṇa, pn, Vibhīṣaṇa
- *vibhīṣaṇa*, adj, terrifying
  - √*bhī*, vi3a, fear, caus.: terrify
  - *-ana* (*-lyu* 3.1.134 Kā.)

√**vac**, vt2a, say

paramāpadgata, adj ctp2 2.1.24, having gone to or come upon supreme misfortune
- *paramāpadam gataḥ*
- *paramāpad*, f ck 2.1.61, supreme misfortune
  - *paramā āpat*, disaster which is supreme
  - *parama*, adj, supreme
  - +*āpad*, f, disaster
- +*gata*, ppp, gone
  - √*gam*, v1a, go

api, pcl, even

na, neg pcl, not

adharma, noun ctp na 2.2.6, injustice, unrighteousness
- *na dharmaḥ*, not just
- *na*, neg pcl, not
- *dharma*, m, truth, justice

mad, 1st pron, I, me, my

mati, noun, thought

√**bhū**, vi1a, be, become, exist

aśikṣita, adj ctp na 2.2.6, unlearned, untaught
- *na śikṣitam*, not taught
- *na*, neg pcl, not
- *śikṣita*, ppp, learned, caus.: taught
  - √*śikṣ*, vt1m, learn, caus.: teach

ca, conj pcl, and

bhagavat, adj, fortunate
- *bhaga*, m, fortune

brahmāstra, noun ctp6, Brahmā's weapon
- *brahmaṇaḥ astram*, missile of Brahmā
- *brahman*, m pn, Brahmā
- +*astra*, n, missile
  - √*as*, vt4a, throw
  - *-tra* (*-ṣṭran* Am. 2.8.82)

prati√bhā, vi2a, appear (to acc./gen.)

mad, 1st pron, I, me, my

यद्यप्यहं परमामापदं गच्छेयं तथाप्यहमधर्मं न मन्वीय ।१। परमामापदं गतो ऽप्यहमधर्मं न मन्वीय ।२। परमापद्गतो ऽप्यहमधर्मं न मन्वीय ।३। परमापद्गतस्यापि मम मतिरधर्मे न भूयात् ।४। परमापद्गतस्यापि मे मतिर्नाधर्मे भवेत् ।५। हे भगवन्नशिक्षितं ब्रह्मास्त्रं मह्यं प्रतिभातु ।६। भगवन्नशिक्षितं च ब्रह्मास्त्रं प्रतिभातु मे ।७।

The compound *paramāpadgatasya*, which agrees with *me*, ends in the ppp *gata*. Construe it as a concessive (*api*) participial clause. The locative *adharme* indicates the aim of thought, *matiḥ*.

Vibhīṣaṇa said:
"Even if I have come upon the utmost disaster, may I not think of injustice; and, O fortunate one (Brahmā), let Brahmā's weapon, untaught, appear to me."

ब्रह्मोवाच।
यस्माद्राक्षसयोनौ ते जातस्यामित्रकर्शन।
नाधर्मे रमते बुद्धिरमरत्वं ददामि ते ॥३१॥

brahmovāca.
yasmādrākṣasayonau te jātasyāmitrakarśana;
nādharme ramate buddhiramaratvaṁ dadāmi te.

brahmā	uvāca
m1s	3sa prf

yasmāt	rākṣasayonau	te	jātasya	amitrakarśana
n5s	m/f7s	m/f/n6s	m6s	mvs

na	adharme	ramate	buddhiḥ	amaratvam	dadāmi	te
i	m7s	3sm pre	f1s	n2s	1sa pre	m/f/n4s

brahman, pn, Brahmā
√vac, vt2a, say

yad, rel pron, which, who
rākṣasayoni, noun ctp6, the womb of a demon
- *rākṣasasya yoniḥ*
- *rākṣasa*, m, demon
  - *rakṣas*, m/n, demon
  - √*rakṣ*, vt1a, keep, protect
- +*yoni*, m/f, womb

tvad, 2nd pron, you, your
jāta, adj ppp, born
- √*jan*, vi4m, be born

amitrakarśana, noun ctp6 2.2.8 [86], emaciator of enemies
- *amitrasya karśana*
- *amitra*, n/m ctp na 2.2.6, enemy
  - *na mitram*, not a friend
  - *na*, neg pcl, not
  - +*mitra*, n/m, friend
- +*karśana*, m/f/n, causing to become lean, emaciator
  - √*kṛś*, vi4a, become thin
  - -*ana* (-*lyu* 3.1.134)

na, neg pcl, not
adharma, noun ctp na 2.2.6, injustice, unrighteousness
- *na dharmaḥ*, not just
- *na*, neg pcl, not
- *dharma*, m, truth, justice

√ram, vi1m, stop, rejoice
buddhi, noun, intellect
- √*budh*, vt1am/4m, be aware, know

amaratva, noun, immortality
- *amara*, adj ctp na 2.2.6, undying, immortal
  - *na mara*, not dying
  - *na*, neg pcl, not
  - +√*mṛ*, vi6m, die
- -*tva* 5.1.119

√dā, vt3am, give
tvad, 2nd pron, you

सो ऽमित्रान्कृशान्करोति ।१। सो ऽमित्रान्कर्शयतीत्यमित्रकर्शनो विभीषणः ।२। राक्षसा अधर्मे रमन्ते ।३। यद्यपि त्वं राक्षस्या योनावजायत तथापि त्वमधर्मे न रमसे ।४। राक्षसयोनौ जातो ऽपि त्वमधर्मे न रमसे ।५। राक्षसयोनौ जातस्यापि तव बुद्धिरधर्मे न रमते ।६। तस्मादहं तुभ्यममरत्वं ददामि ।७। यस्माद्राक्षसयोनौ जातस्य ते बुध्धिरधर्मे न रमते ऽमरत्वं ददामि ते ।८।

The Sanskrit paraphrases 1-2 give an alternate interpretation of the compound *amitrakarśana* as an upapada-tatpuruṣa formed in accordance with Pā. 2.2.19. The ppp *jāta*, genitive in agreement with *te*, heads a participial clause which content demands be interpreted concessively, despite the absence of *api*. *te* in d may also be genitive, cf. 258.15 *pitāmahaḥ... dadau vaiśravaṇasya... amaratvam*. Brahmā grants immortality unasked to Vibhīṣaṇa in spite of the fact that in 259.22 he specifically excepted it from requestable boons. Nīlakaṇṭha interprets the specific mention of womb in the verse as significant: *yonau kṣetre na tu reto 'tra rākṣasam asti. tasmān mātṛdoṣād eva krauryaṁ rāvaṇādīnām ity arthaḥ. narāṇāṁ mātulakrama iti prasiddham.* 'womb: field (of a demoness), but the semen here is not that of a demon. Therefore the implication is that the cruelty of Rāvaṇa, etc. is due to the fault of the mother. It is well known that the line of men runs through the maternal uncle.' Pulastya, the father of Vibhīṣaṇa and his siblings, was not a Rākṣasa. He was the son of Brahmā (3.258.11-12).

Brahmā said:
"O emaciator of enemies (Vibhīṣaṇa), because your intellect does not rejoice in injustice, even though you have been born in the womb of a demoness, I grant you immortality."

मार्कण्डेय उवाच।
राक्षसस्तु वरं लब्ध्वा दशग्रीवो विशां पते।
लङ्कायाच्यावयामास युधि जित्वा धनेश्वरम् ।।३२।।

mārkaṇḍeya uvāca.
rākṣasastu varaṁ labdhvā daśagrīvo viśāṁ pate;
laṅkāyāścyāvayāmāsa yudhi jitvā dhaneśvaram.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

rākṣasaḥ	tu	varam	labdhvā	daśagrīvaḥ	viśām	pate
m1s	i	m2s	i	m1s	m6p	mvs

laṅkāyāḥ	cyāvayām	āsa	yudhi	jitvā	dhaneśvaram
f6s	i	3sa prf	f7s	i	m2s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
tu, conj pcl, but
vara, noun, choice, boon
√*vṛ*, vt5/9am, choose
-a (*-ap* 3.3.58)
labdhvā, abs, having obtained
√*labh*, vt1m, obtain
daśagrīva, pn, Rāvaṇa
daśagrīva, adj cbv, ten-necked
daśa grīvāṇi yasya saḥ, he of whom there are ten necks
daśa, cardinal num, ten
+*grīva*, m, neck
viś, noun, settler
pati, noun, lord

laṅkā, pn, the city Laṅkā
cyāvayām, ppf actn c, felling
√*cyu*, v1m, fall
√as, vi2a, be
yudh, noun, war, battle
√*yudh*, vt4m, fight
jitvā, abs, having conquered
√*ji*, vt1a, conquer
dhaneśvara, noun ctp6, lord of wealth
dhanasya īśvaraḥ
dhana, n, wealth
+*īśvara*, m, lord
√*īś*, vt2m, rule
-vara (*-varac* 3.2.175)

रावणो वरमलभत ।१। ततः स युधि वैश्रवणमजयत् ।२। ततो वैश्रवणो लङ्काया अच्यवत ।३। रावणस्तं लङ्काया अच्यावयत् ।४। हे युधिष्ठिर रावणो वरं लब्ध्वा वैश्रवणं युधि जित्वा तं लङ्काया अच्यावयत् ।५। विशां पते दशग्रीवस्तु राक्षसो वरं लब्ध्वा धनेश्वरं युधि जित्वा लङ्कायाच्यावयामास ।६।

Interpret the absolutives *labdhvā* and *jitvā* temporally. Sanskrit generally uses an absolutive to designate the action taking place prior to the action of the main verb in a sequence of actions performed by the same agent (Pā. 3.4.21).

Mārkaṇḍeya said:
But after he obtained his boon, O lord of the people (Yudhiṣṭhira), the ten-necked demon (Rāvaṇa) conquered the lord of wealth (Vaiśravaṇa) in battle and drove him from Laṅkā.

हित्वा स भगवाँल्लङ्कामाविशद्गन्धमादनम्।
गन्धर्वयक्षानुगतो रक्षःकिंपुरुषैः सह ॥३३॥

hitvā sa bhagavāl̐laṅkāmāviśadgandhamādanam;
gandharvayakṣānugato rakṣaḥkiṁpuruṣaiḥ saha.

hitvā	saḥ	bhagavān	laṅkām	āviśat	gandhamādanam
i	m1s	m1s	f2s	3sa ipf	m2s

gandharvayakṣānugataḥ	rakṣaḥkiṁpuruṣaiḥ	saha
m1s	m3p	i

hitvā, abs, having abandoned
  √*hā*, vt3am, leave
tad, dem adj, that
bhagavat, adj, fortunate
  bhaga, m, fortune
laṅkā, pn, the city Laṅkā
ā√viś, v6a, enter
gandhamādana, pn ctp3 2.1.32, Mount Gandhamādana
  gandhena mādanam, causing delight by fragrance
  gandha, m, smell
  +*mādana*, n, causing delight

gandharvayakṣānugata, adj ctp3 2.1.32, followed by Gandharvas and Yakṣas
  gandharvayakṣaiḥ anugataḥ
  gandharvayakṣa, m cdi, Gandharvas and Yakṣas
    gandharvāḥ ca yakṣāḥ ca
    gandharva, m, Gandharva, a class of divine beings
    +*yakṣa*, m, Yakṣa, a class of semi-divine beings
  anugata, ppp, followed
    anu√gam, v1a, go after, follow
rakṣaḥkiṁpuruṣa, noun cdi, demons and Kiṁnaras
  rakṣasaḥ ca kiṁpuruṣāḥ ca
  rakṣas, m/n, demon
    √*rakṣ*, vt1a, keep, protect
  kiṁpuruṣa, m ck 2.1.64, Kiṁnara, a class of semi-human beings
    kim, int pron, what, of what sort
    +*puruṣa*, m, man
saha, pcl, with (inst.)

वैश्रवणो लङ्कामजहात् ।१। ततः स गन्धमादनं नाम पर्वतमगच्छत् ।२। गन्धर्वा यक्षाश्च तमन्वगच्छन् ।३। स तैरन्वगम्यत ।४। स तैरनुगतः ।५। स राक्षसैः किंपुरुषैश्च सह लङ्कामजहात्पर्वतं चागच्छत् ।६। स भगवान्गन्धर्वयक्षानुगतो राक्षसकिंपुरुषैः सह लङ्कां हित्वा गन्धमादनमाविशत् ।७।

The blessed (Vaiśravaṇa) left Laṅkā and went to Mount Gandhamādana followed by the Gandharvas and Yakṣas, accompanied by the Rākṣasas and the Kiṁpuruṣas.

विमानं पुष्पकं तस्य जहाराक्रम्य रावणः।
शशाप तं वैश्रवणो न त्वामेतद्वहिष्यति ॥३४॥

vimānaṁ puṣpakaṁ tasya jahārākramya rāvaṇaḥ;
śaśāpa taṁ vaiśravaṇo na tvāmetadvahiṣyati.

vimānam	puṣpakam	tasya	jahāra	ākramya	rāvaṇaḥ
m/n2s	n/m2s	m6s	3sa prf	i	m1s

śaśāpa	tam	vaiśravaṇaḥ	na	tvām	etat	vahiṣyati
3sa prf	m2s	m1s	i	m/f/n2s	n1s	3sa fut

vimāna, noun, chariot, self-moving aerial car
  vimāna, adj, traversing
    vi√mā, vt2a/3m, measure
puṣpaka, pn, the airship Puṣpaka
tad, dem pron, that
√hṛ, vt1am, take
ākramya, abs, attacking
  ā√kram, v1a, step near
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
√śap, vt1/4am, swear an oath, curse
tad, dem pron, that
vaiśravaṇa, pn patronymic, Vaiśravaṇa, Kubera, son of Viśravas
  viśravan, pn, Viśravas
    viśravan, prap, hearing
      vi√śru, vt1am/5am 3.1.74, hear
      -a (*-aṇ* 4.1.83)
na, neg pcl, not
tvad, 2nd pron, you
etad, dem pron, this
√vah, v1am, carry, flow

रावणो वैश्रवणस्य विमानमाक्रामत् ।१। स तस्य पुष्पकं नाम वाहनमहरत् ।२। वैश्रवणो रावणमशपदेतद्विमानं त्वां न वहिष्यतीति ।३। रावण आक्रम्य तस्य विमानं पुष्पकं जहार ।४। वैश्रवणस्तं शशाप न त्वामेतद्वहिष्यतीति ।५।

Vaiśravaṇa states his curse of Rāvaṇa in 34d-35.

Rāvaṇa attacked and took his airship Puṣpaka. Vaiśravaṇa cursed him, "This will not carry you....

यस्तु त्वां समरे हन्ता तमेवैतद्वहिष्यति।
अवमन्य गुरुं मां च क्षिप्रं त्वं न भविष्यसि ॥३५॥

yastu tvāṁ samare hantā tamevaitadvahiṣyati;
avamanya guruṁ māṁ ca kṣipraṁ tvaṁ na bhaviṣyasi.

yaḥ	tu	tvām	samare	hantā	tam	eva	etat	vahiṣyati
m1s	i	m/f/n2s	m7s	3sa pft	m2s	i	n1s	3sa fut

avamanya	gurum	mām	ca	kṣipram	tvam	na	bhaviṣyasi
i	m2s	m/f/n2s	i	i	m/f/n1s	i	2sa fut

yad, rel pron, which, who
tu, conj pcl, but
tvad, 2nd pron, you
samara, noun, encounter, battle
√han, vt2a, strike, slay
tad, dem pron, that
eva, pcl, only
etad, dem pron, this
√vah, v1am, carry, flow

avamanya, abs, despising
ava√man, vt4/8m, think low, despise
guru, noun, elder, Brahmā
mad, 1st pron, I, me
ca, conj pcl, and
kṣipram, adv, quickly
kṣipra, adj, quick
tvad, 2nd pron, you
na, neg pcl, not
√bhū, vi1a, be, become, exist

रामो रावणं समरे हनिष्यति ।१। एतद्विमानं राममेव वहिष्यति ।२। यस्त्वां समरे हनिष्यति तमेतद्विमानं वहिष्यति ।३। एतद्विमानं न त्वां वहिष्यति राममेव तु वहिष्यति ।४। यस्तु समरे त्वां हन्ता तमेवैतद्वहिष्यति ।५। यतस्त्वं ब्रह्माणं मां चावमनुषे ततस्त्वं क्षिप्रं मरिष्यसि ।६। गुरुं मां चावमन्य त्वं क्षिप्रं न भविष्यसि ।७।

yas tu in 35a with *tam eva* in 35b occurs in sharp contrast to *na tvām* in 34d. The negative particle immediately preceding a nominal constitutes an exception or limiting negation rather than a canceling negation. The action of carrying is not cancelled; rather its direct object is delimited. Vaiśravaṇa may use the term *guru* in 35c adjectivally referring to himself as Rāvaṇa's elder and not necessarily to Brahmā for whom the term is a standard epithet. The placement of *ca* last in the pāda as opposed to after *avamanya* may be due solely to metrical considerations (⏑ – – ⏑). Under this interpretation, read 35c, 'And because you despise me, your elder, ...' Cf. vB. Nīlakaṇṭha interprets *na bhaviṣyasi* 'will not be' as *mariṣyasi* 'will die.'

"But it will carry only him who will slay you in battle. Because you despise Brahmā and me, soon you will cease to exist."

विभीषणस्तु धर्मात्मा सतां धर्ममनुस्मरन्।
अन्वगच्छन्महाराज श्रिया परमया युतः ॥३६॥

vibhīṣaṇastu dharmātmā satāṁ dharmamanusmaran;
anvagacchanmahārāja śriyā paramayā yutaḥ.

vibhīṣaṇaḥ	tu	dharmātmā	satām	dharmam	anusmaran
m1s	i	m1s	m6p	m2s	m1s

anvagacchat	mahārāja	śriyā	paramayā	yutaḥ
3sa ipf	mvs	f3s	f3s	m1s

vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)
tu, conj pcl, but
dharmātman, adj cbv, virtuous
dharmaḥ ātmā yasya saḥ, he whose nature is dharma
dharma, m, truth, justice
+*ātman*, m, self
sat, prap, being, good
√*as*, vi2a, be
dharma, noun, right action
anusmarat, prap, remembering
anu√*smṛ*, vt1a, remember
anu√gam, v1a, go after, follow
mahārāja, noun ck 2.1.61, great king
mahān rājā, a great king
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*rājan*, m, king
śrī, noun, radiance
parama, adj, supreme
yuta, adj ppp, united
√*yu*, v2a, unite

रावणो वैश्रवणमाक्रामद्विभीषणस्तु वैश्रवणमन्वगच्छत् ।१। विभीषणो धर्ममनुस्मरति ।२। स परमया श्रिया युज्यते ।३। महाराज विभीषणस्तु धर्मात्मा सतां धर्ममनुस्मरन्परमया श्रिया युतो वैश्रवणमन्वगच्छत् ।४।

supply *vaiśravaṇa* as the direct object of *anu√gam* as he is also the direct object of the ppp *anugata* in 33c. So says Nīlakaṇṭha: *anvagacchat kuberam iti śeṣaḥ.*

But, O great king (Yudhiṣṭhira), the virtuous Vibhīṣaṇa, endowed with supreme radiance, remembering the dharma of the good, followed (Vaiśravaṇa).

तस्मै स भगवांस्तुष्टो भ्राता भ्रात्रे धनेश्वरः।
सेनापत्यं ददौ धीमान्यक्षराक्षससेनयोः ॥३७॥

tasmai sa bhagavāṁstuṣṭo bhrātā bhrātre dhaneśvaraḥ;
senāpatyaṁ dadau dhīmānyakṣarākṣasasenayoḥ.

tasmai	saḥ	bhagavān	tuṣṭaḥ	bhrātā	bhrātre	dhaneśvaraḥ
m4s	m1s	m1s	m1s	m1s	m4s	m1s

senāpatyam	dadau	dhīmān	yakṣarākṣasasenayoḥ
n2s	3sa prf	m1s	f6d

- **tad**, dem pron, that
- **tad**, dem adj, that
- **bhagavat**, adj, fortunate
  - *bhaga*, m, fortune
- **tuṣṭa**, ppp, pleased
  - √*tuṣ*, vi4a, be satisfied, pleased
- **bhrātr̥**, noun, brother
- **bhrātr̥**, noun, brother
- **dhaneśvara**, noun ctp6, lord of wealth
  - *dhanasya īśvaraḥ*
  - *dhana*, n, wealth
  - +*īśvara*, m, lord
    - √*īś*, vt2m, rule
    - -*vara* (-*varac* 3.2.175)
- **senāpatya**, noun, generalship
  - *senāpati*, m ctp6, general
    - *senāyāḥ patiḥ*, lord of the army
    - *senā*, f, army
    - +*pati*, m, lord
  - -*ya* (-*yak* 5.1.128)
- **√dā**, vt3am, give
- **dhīmat**, adj, wise
  - *dhī*, f, intelligence, thought
    - √*dhyai*, v1a, think
    - (-*kvip* 3.2.178 [292])
  - -*mat* (-*matup* 5.2.94)
- **yakṣarākṣasasenā**, noun ctp6, army of Yakṣas and demons
  - *yakṣāṇām ca senā rākṣasānām ca senā*
  - *yakṣarākṣasa*, m cdi, Yakṣas and demons
    - *yakṣāḥ ca rākṣasāḥ ca*
    - *yakṣa*, m, Yakṣa, a class of semi-divine beings
    - +*rākṣasa*, m, demon
      - *rakṣas*, m/n, demon
        - √*rakṣ*, vt1a, keep, protect
  - +*senā*, f, army

यतो वैश्रवणोऽतुष्यत्ततः स विभीषणाय यक्षाणां सेनाया रक्षसाणां च सेनायाः सेनापत्यमददात् ।१। तुष्टः स धीमान्भ्राता भगवान्धनेश्वरस्तस्मै भ्रात्रे यक्षराक्षससेनयोः सेनापत्यं ददौ ।२।

tasmai bhrātre: dative with √*dā* (1.4.32, 2.3.13) or possibly with √*tuṣ*. Interpret the ppp *tuṣṭa* causally, 'because he was pleased.' *yakṣarākṣasasenayoḥ:* The dual is often used when there are two classes of entities involved, even if the entities are many. Because there are two types of beings, Yakṣas and Rākṣasas, their armies, whether one for all of them, one for each group, or many for each, are also spoken of in the dual. Although the stem of the word is shown in the singular and the compound elements are shown as in the stem, I have glossed the compound by preserving the dual number of armies as is the general custom of commentators.

Pleased, his wise brother, the fortunate lord of wealth (Vaiśravaṇa), granted his brother (Vibhīṣaṇa) command over the Yakṣa and Rākṣasa armies.

राक्षसाः पुरुषादाश्च पिशाचाश्च महाबलाः।
सर्वे समेत्य राजानमभ्यषिञ्चद्दशाननम् ॥३८॥

rākṣasāḥ puruṣādāśca piśācāśca mahābalāḥ;
sarve sametya rājānamabhyaṣiñcaddaśānanam.

rākṣasāḥ	puruṣādāḥ	ca	piśācāḥ	ca	mahābalāḥ
m1p	m1p	i	m1p	i	m1p

sarve	sametya	rājānam	abhyaṣiñcat	daśānanam
m1p	i	m2s	3sa ipf	m2s

rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect

puruṣāda, noun ctp upapada 2.2.19, man-eater
puruṣān atti, he eats men
puruṣa, m, man
√*ad*, vt2a, eat
-*a* (-*aṇ* 3.2.1)

ca, conj pcl, and

piśāca, noun, a class of demons, fiend

ca, conj pcl, and

mahābala, adj cbv, mighty
mahat balam yasya saḥ, he whose strength is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*bala*, n, strength

sarva, pron, all

sametya, abs, convening
sam ā√*i*, v2a, come together, convene

rājan, noun, king

abhi√sic, vt6am, sprinkle, consecrate

daśānana, pn, Rāvaṇa
daśānana, adj cbv, ten-headed
daśa ānanāni yasya saḥ, he whose heads are ten
daśa, cardinal num, ten
+*ānana*, n, nose, mouth, face
√*an*, vi2a, breathe

राक्षसाः पुरुषानदन्ति ।१। पिशाचा महाबलाः सन्ति ।२। सर्व एते समात्रगच्छन् ।३। ते रावणं राजानमभ्यषिञ्चन् ।४। पुरुषादश्च राक्षसा महाबलाश्च पिशाचाः सर्वे समेत्य दशाननं राजानमभ्यषिञ्चन् ।५।

sametya...abhyaṣiñcat: The absolutive *sametya* designates the action of coming together which precedes the action of consecrating performed by the same agent. Retroflexion of the *s* of √*sic* occurs according to Pā. 8.3.65.

The man-eating demons and the mighty fiends all convened and consecrated the ten-necked (Rāvaṇa) king.

दशग्रीवस्तु दैत्यानां देवानां च बलोत्कटः।
आक्रम्य रत्नान्यहरत्कामरूपी विहंगमः ॥३९॥

daśagrīvastu daityānāṁ devānāṁ ca balotkaṭaḥ;
ākramya ratnānyaharatkāmarūpī vihaṁgamaḥ.

daśagrīvaḥ	tu	daityānām	devānām	ca	balotkaṭaḥ
m1s	i	m6p	m6p	i	m1s

ākramya	ratnāni	aharat	kāmarūpī	vihaṁgamaḥ
i	n2p	3sa ipf	m1s	m1s

daśagrīva, pn, Rāvaṇa
daśagrīva, adj cbv, ten-necked
daśa grīvāṇi yasya saḥ, he of whom there are ten necks
daśa, cardinal num, ten
+grīva, m, neck
tu, conj pcl, but
daitya, noun, demon, son of Diti
diti, f pn, Diti
diti, f, cutting, dividing
√do, vt4a, cut
-ya (*-ṇya* 4.1.85)
deva, m, god
ca, conj pcl, and
balotkaṭa, adj ctp7 2.1.40, abounding in strength
bale utkaṭa
bala, n, strength
+utkaṭa, adj, abounding
ud, preverb, up
-kaṭa 5.2.29

ākramya, abs, attacking
ā√kram, v1a, step near
ratna, noun, gift, wealth, gem
√hr̥, vt1am, take
kāmarūpin, adj, having a form according to one's wish
kāmena asya rūpam asti, there is a form of him according to his wish
kāma, m/n, wish, desire
+rūpa, n, form
-in (*-ini* 5.2.115)
vihaṁgama, adj ctp upapada 2.2.19, sky-going
vihāyasam gacchati
viha, noun, sky, air
vi√hā (*ohāṅ gatau*), v3m, leave, go apart, open
+√gam, v1a, go
-a (*-khac* 3.2.47)

रावण आक्रम्य रत्नान्यहरत्।१। बलोत्कटः कामरूपी विहंगमो दशग्रीव आक्रम्य दैत्यानां देवानां च रत्नान्यहरत्।२।

ākramya...aharat: The absolutive *ākramya* designates the action of attacking which precedes the action of taking performed by the same agent. Nīlakaṇṭha cites a line of verse stating, 'The most excellent of every kind of thing is called a gem (*ratna*):' *ratnāni. jātau jātau yad utkr̥ṣṭaṁ tad ratnam abhidhīyate.* He glosses *vihaṅgama* with *khecara*, ctp7, 'moving in the sky:' *vihaṅgamaḥ khecaraḥ.*

But the ten-necked (Rāvaṇa), abounding in strength, assuming any form at will, traversing the sky, attacked and took the riches of the Daityas and of the gods.

रावयामास लोकान्यत्तस्माद्रावण उच्यते।
दशग्रीवः कामबलो देवानां भयमादधत् ॥४०॥

rāvayāmāsa lokānyattasmādrāvaṇa ucyate;
daśagrīvaḥ kāmabalo devānāṁ bhayamādadhat.

rāvayām	āsa	lokān	yat	tasmāt	rāvaṇaḥ	ucyate
i	3sa prf	m2p	n1s	n5s	m1s	3sp pre

daśagrīvaḥ	kāmabalaḥ	devānām	bhayam	ādadhat
m1s	m1s	m6p	n2s	m1s

rāvayām, ppf actn c, causing to yell
√ru, v2a, roar, sound, cry
√as, vi2a, be
loka, noun, region
yad, rel pron, which, who
tad, dem pron, that
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
√vac, vt2a, say

daśagrīva, pn, Rāvaṇa
daśagrīva, adj cbv, ten-necked
daśa grīvāṇi yasya saḥ, he of whom there are ten necks
daśa, cardinal num, ten
+grīva, m, neck
kāmabala, adj cbv, having whatever power he wishes
kāmena balam yasya saḥ, he whose power is according to his wish
kāma, m/n, wish, desire
+bala, n, strength
deva, noun, god
bhaya, noun, fear
√bhī, vi3a, fear
-a (*-ac* 3.3.56 [303])
ādadhat, prap, depositing, supplying
ā√dhā, vt3am, put to

लोका रुवन्ति ।१। लोकान्रावयतीति रावणः ।२। यतः स लोकान्रावयत्ततः स रावण इत्युच्यते ।३। यल्लोकान्रावयामास तस्माद्रावण उच्यते ।४। रावणाद्देवा बिभ्यन्ति ।५। रावणो देवेषु भयमादधात् ।६। स देवानां भयमादधत् ।७। कामबलो दशग्रीवो देवानां भयमादधत् ।८।

40ab contains an etymology of the name Rāvaṇa derived from √*ru*. According to Nīlakaṇṭha it is derived from √*ruṅ* meaning 'to injure:' *rāvayāmāsa hiṁsārthasya ruṅo rūpam idam.* The Dhātupāṭha lists √*ru*, v2a, 'to make sound' and √*ruṅ*, v1m, 'to go and to be hurt.' Following Nīlakaṇṭha, we would translate, '...because he injured the worlds.'

He is called Rāvaṇa because he made the regions cry (√*ru*). The ten-necked (Rāvaṇa), having whatever power he wished, spread terror among the gods.

मार्कण्डेय उवाच।
ततो ब्रह्मर्षयः सिद्धा देवराजर्षयस्तथा।
हव्यवाहं पुरस्कृत्य ब्रह्माणं शरणं गताः ॥१॥

mārkaṇḍeya uvāca.
tato brahmarṣayaḥ siddhā devarājarṣayastathā;
havyavāhaṁ puraskṛtya brahmāṇaṁ śaraṇaṁ gatāḥ.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tataḥ	brahmarṣayaḥ	siddhāḥ	devarājarṣayaḥ	tathā
i	m1p	m1p	m1p	i

havyavāham	puraskṛtya	brahmāṇam	śaraṇam	gatāḥ
m2s	i	m2s	n2s	m1p

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

tatas, dem adv, from or after that
brahmarṣi, noun ck, a Brahman sage
brahmā ca asau ṛṣiḥ ca, he is both a Brahman and a sage
brahman, m, a Brāhmaṇa
+ṛṣi, m, seer, sage
siddha, noun, a semidivine being inhabiting the atmosphere
siddha, ppp, accomplished, fulfilled, perfected, endowed with special abilities
√sidh, vi4a, succeed
devarājarṣi, noun cdi, gods and royal sages
devāḥ ca rājarṣayaḥ ca
deva, m, god
+rājarṣi, m ck, a royal sage
rājā ca asau ṛṣiḥ ca, he who is both a king and a sage
rājan, m, king
+ṛṣiḥ, m, sage
tathā, dem adv, thus

havyavāh, noun ctp upapada 2.2.19, oblation-bearer, fire, Agni
havyam vahati, he carries the oblation
havya, n, oblation
havya, gerundive, to be offered
√hu, vt3a, offer
+*√vah*, v1am, carry, flow
(*-ṇvi* 3.2.64)
puraskṛtya, abs ctp gati 2.2.18, having placed before
puras, adv gati 1.4.67, before
+kṛtvā, abs, having made
√kṛ, vt8am, do, make
-tvā (*-ktvā* 3.4.21)
-ya (*-lyap* 7.1.37)
brahman, pn, Brahmā
śaraṇa, noun, refuge
gata, ppp, gone, went
√gam, v1a, go

ततो ब्रह्मर्षयः सिद्धा देवराजर्षयश्चाग्निं पुरो ऽकुर्वन् ।१। ते तं पुरस्कृत्य ब्रह्माणमगच्छन् ।२। ब्रह्मैव शरणं भवति ।३। ततो ब्रह्मर्षयः सिद्धा देवराजर्षयस्तथा हव्यवाहं पुरस्कृत्य ब्रह्माणं शरणं गताः ।४।

puraskṛtya...gatāḥ: The absolutive *puraskṛtya* designates the action of placing before which precedes the action of going performed by the same agents. The ppp *gata* is active here. The ppp of a verb of going may be active as well as passive or stative in accordance with Pā. 3.4.72.

Mārkaṇḍeya said:
Then the Brahman sages, the Siddhas, the gods, and the royal sages placed the oblation-bearer (Agni) before them and went to Brahmā as their refuge.

अग्निरुवाच।
यः स विश्रवसः पुत्रो दशग्रीवो महाबलः।
अवध्यो वरदानेन कृतो भगवता पुरा ॥२॥

agniruvāca.
yaḥ sa viśravasaḥ putro daśagrīvo mahābalaḥ;
avadhyo varadānena kṛto bhagavatā purā.

agniḥ	uvāca
m1s	3sa prf

yaḥ	saḥ	viśravasaḥ	putraḥ	daśagrīvaḥ	mahābalaḥ
m1s	m1s	m6s	m1s	m1s	m1s

avadhyaḥ	varadānena	kṛtaḥ	bhagavatā	purā
m1s	n3s	m1s	m3s	i

agni, pn, Agni
agni, m, fire
√vac, vt2a, say

yad, rel adj, which
tad, dem adj, that
viśravas, pn, Viśravas
vi√śru, vt1am/5am 3.1.74, hear
putra, noun, son
daśagrīva, pn, Rāvaṇa
daśagrīva, adj cbv, ten-necked
daśa grīvāṇi yasya saḥ, he of whom there are ten necks
daśa, cardinal num, ten
+*grīva*, m, neck
mahābala, adj cbv, mighty
mahad balam yasya saḥ, he whose strength is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*bala*, n, strength

avadhya, adj ctp na 2.2.6, unslayable
na vadhyaḥ, not slayable
na, neg pcl, not
+*vadhya*, gerundive, to be slain, slayable
√*vadh*, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)
√*han*, vt2a, strike, slay
varadāna, noun ctp6, giving of a boon
varānām dānam
vara, m, choice, boon
√*vṛ*, vt5/9am, choose
-*a* (-*ap* 3.3.58)
+*dāna*, n, giving, donation
kṛta, adj ppp, made
√*kṛ*, vt8am, do, make
bhagavat, adj, fortunate
bhaga, m, fortune
purā, adv, before, formerly

रावणो विश्रवसः पुत्रो भवति ।१। पुरा ब्रह्मा वरदानेन तमवध्यमकरोत् ।२। पुरा ब्रह्मणा स वरदानेनावध्योऽक्रियत ।३। यो विश्रवसः पुत्रो महाबलो दशग्रीवः पुरा भगवता वरदानेनावध्यः कृतः सः० पश्य ३।

Read with verse 3. *varadāna* 'granting of boons.' See 259.25-26. *yaḥ saḥ:* The use of a demonstrative pronoun in the relative clause is independent of its function of correlating a relative clause with a main clause. Different is the repetition of the demonstrative pronoun before the relative clause in addition to its expected use in the main clause when the main clause follows the relative clause.

Agni said:
"The mighty ten-headed son of Viśravas (Rāvaṇa), whom your holiness (Brahmā) previously made unslayable by granting him a boon, ...

स बाधते प्रजाः सर्वा विप्रकारैर्महाबलः।
ततो नस्त्रातु भगवन्नान्यस्त्राता हि विद्यते ॥३॥

sa bādhate prajāḥ sarvā viprakārairmahābalaḥ;
tato nastrātu bhagavannānyastrātā hi vidyate.

saḥ	bādhate	prajāḥ	sarvāḥ	viprakāraiḥ	mahābalaḥ
m1s	3sm pre	f2p	f2p	m3p	m1s

tataḥ	naḥ	trātu	bhagavan	na	anyaḥ	trātā	hi	vidyate
i	m/f/n2p	3sa ipv	mvs	i	m1s	m1s	i	3sm pre

tad, dem adj, that
√bādh, vt1m, oppress, obstruct
prajā, noun, creatures
sarva, pron adj, all, whole
viprakāra, noun, misdeed, offense
mahābala, adj cbv, mighty
  mahad balam yasya saḥ, he whose strength is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*bala*, n, strength

tatas, dem adv, from or after that

asmad, 1st pron, we, us, our
√trā (√traiṅ), vt1m/(2am W), protect, save
bhagavat, adj, fortunate
  bhaga, m, fortune
na, neg pcl, not
anya, pron, other
trātṛ, agent noun, protector, rescuer
  √*trā* (√*traiṅ*), vt1m/(2am W), protect, save
hi, sub pcl, for, because
√vid, vi4m, be
  passive √*vid*, vt6am, find

स महाबलो विप्रकारैः सर्वाः प्रजा बाधते ।१। यो विश्रवसः पुत्रो महाबलो दशग्रीवः पुरा भगवता वरदानेनावध्यः कृतः स महाबलो विप्रकारैः सर्वाः प्रजा बाधते ।२। ततो ब्रह्मंस्त्वमस्मांस्त्राहि ।३। भगवान्नस्त्रातु ।४। ततो भगवंस्त्रातु नः ।५। न ह्यन्यस्त्राता विद्यते ।६।

bādhate: Notice the use of the present tense for continual past action in narrative. Nīlakaṇṭha interprets *viprakāraiḥ* as *vividhaiḥ prakāraiḥ* 'by various means.'

...that mighty one is harassing all creatures with offenses. Therefore, save us, O fortunate one (Brahmā), for there is no other savior."

ब्रह्मोवाच।

न स देवासुरैः शक्यो युद्धे जेतुं विभावसो।
विहितं तत्र यत्कार्यमभितस्तस्य निग्रहे ॥४॥

brahmovāca.
na sa devāsuraiḥ śakyo yuddhe jetuṁ vibhāvaso;
vihitaṁ tatra yatkāryamabhitastasya nigrahe.

brahmā	uvāca
m1s	3sa prf

na	saḥ	devāsuraiḥ	śakyaḥ	yuddhe	jetum	vibhāvaso
i	m1s	m3p	m1s	n7s	i	mvs

vihitam	tatra	yat	kāryam	abhitaḥ	tasya	nigrahe
n1s	i	n1s	n1s	i	m6s	m7s

brahman, pn, Brahmā
√vac, vt2a, say

na, neg pcl, not
tad, dem pron, that
devāsura, noun cdi, gods and demons
  devāḥ ca asurāḥ ca
  deva, m, god
  +*asura*, m, demon
śakya, gerundive, able
  √*śak*, vi5a, be able
yuddha, noun, war, battle
  yuddha, ppp, fought
    √*yudh*, vt4m, fight
jetum, inf, to be conquered
  √*ji*, vt1a, conquer

vibhāvasu, noun ck, shining Vasu, the sun
  vibhā vasuḥ, the Vasu who is shining
  vibhā, adj, shining
  +*vasu*, m, a class of gods
    vasu, adj, excellent, good

vihita, ppp, provided, ordained
  vi√dhā, vt3am, distribute, bestow, ordain
tatra, dem adv, in that, there
yad, rel adj, which
kārya, gerundive, to be done necessarily
  √*kṛ*, vt8am, do, make
abhitas, adv, near to, towards
tad, dem adj, that
nigraha, noun, restraint, suppression

हे ऽग्ने देवा असुराश्च न शक्नुयुर्युद्धे रावणं जेतुम् ।१। हे ऽग्ने रावणो देवैरसुरैश्च न शक्येत युद्धे जेतुम् ।२। विभावसो स देवासुरैर्न शक्यो युद्धे जेतुम् ।३। यतो देवा असुराश्च न शक्नुयुर्युद्धे रावणं जेतुं ततो यत्कर्तव्यं रावणं निगृहीतुं तदहं व्यदधाम् ।४। रावणस्य देवासुरैर्युद्धे जेतुमशक्यत्वे सति यत्कर्तव्यं रावणं निगृहीतुं तदहं व्यदधाम् ।५। तस्मिन्सति यत्कार्यमभितस्तस्य निग्रहे तन्मया विहितम् ।६। विभावसो स देवासुरैर्युद्धे न जेतुं शक्यः। तत्र यत्कार्यमभितस्तस्य निग्रहे तद्विहितम् ।७।

sa devāsuraiḥ śakyaḥ...jetum: √*śak* as an intransitive verb forms a gerundive which agrees with its agent Rāvaṇa denoted by the third person pronoun in the nominative. It is used with an infinitive according to Pā. 3.4.65-66. See PMBh. 1.8.11 and 2.175.5-22 with commentaries for a discussion which concludes that the infinitive denotes neither agent nor direct object but the action (*bhāva*). The agent of the action of conquering denoted by the infinitive *jetum* is the gods and demons denoted by *devāsura* in the instrumental. *tatra* may be used here as shorthand for the locative absolute summarizing the difficult situation mentioned in the first line as a condition upon which the recourse mentioned in the second line is taken. It may also simply refer to the situation: *yat tatra kāryam*, 'what is necessary to be done there, i.e. in that situation.'

Brahmā said:
"O shining Vasu (Agni), he is not able to be conquered in battle by gods and demons. Therefore, I have ordained what is necessary to be done for his removal.

तदर्थमवतीर्णो ऽसौ मन्नियोगाच्चतुर्भुजः।
विष्णुः प्रहरतां श्रेष्ठः स कर्मैतत्करिष्यति ॥५॥

tadarthamavatīrṇo 'sau manniyogāccaturbhujaḥ;
viṣṇuḥ praharatāṁ śreṣṭhaḥ sa karmaitatkariṣyati.

tadartham	avatīrṇaḥ	asau	manniyogāt	caturbhujaḥ
m2s	m1s	m1s	m5s	m1s

viṣṇuḥ	praharatām	śreṣṭhaḥ	saḥ	karma	etat	kariṣyati
m1s	m6p	m1s	m1s	n2s	n2s	3sa fut

tadartha, m ctp4, the aim for that, the purpose of that
  tasmai arthaḥ
  tad, dem pron, that
  +*artha*, m, aim, object, purpose
avatīrṇa, ppp, descended
  ava√tṝ, v1a, cross down, incarnate
adas, dem pron, that
manniyoga, noun ctp6, my command
  mama niyogaḥ
  mad, 1st pron, I, me, my
  +*niyoga*, m, employment, injunction, command
    ni√yuj, v7am, yoke, join, direct, entrust, employ
caturbhuja, adj cbv, four-armed
  catvāraḥ bhujāḥ yasya saḥ, he whose arms are four
  catur, cardinal num, four
  +*bhuja*, m, arm

viṣṇu, pn, Viṣṇu
  √viṣ, v3a, be active, pervade
praharat, prap, throwing, striking, attacking
  pra√hṛ, vt1am, take forth
śreṣṭha, sup adj, best
  śra, adj, (substitute for *praśasya*) laudable
  -iṣṭha (*-iṣṭhan* 5.3.55)
tad, dem pron, that
karman, noun, action, act, deed
etad, dem adj, this
√kṛ, vt8am, do, make

ब्रह्मा विष्णुं न्ययुनगवतर। मनुष्यः संभव। रावणं निगृहाणेति ।१। मया नियुक्तो विष्णुरवातरद्रावणं निगृहीतुम् ।२। मम नियोगाद्रावणस्य निग्रहाय विष्णुरवातरत् ।३। असौ चतुर्भुजो विष्णुः प्रहरतां श्रेष्ठो मन्नियोगात्तदर्थमवतीर्णः। स एतत्कर्म करिष्यति ।४।

tadartham: explicable as an accusative of respect, 'with respect to or for the aim for that,' *artham* on the end of a compound is commonly means 'for the purpose of x.'

For that purpose by my command the four-armed Viṣṇu, best of warriors, has descended into human form. He will accomplish this deed."

मार्कण्डेय उवाच।
पितामहस्ततस्तेषां संनिधौ वाक्यमब्रवीत्।
सर्वैर्देवगणैः सार्धं संभवध्वं महीतले ॥६॥

mārkaṇḍeya uvāca.
pitāmahastatasteṣāṁ saṁnidhau vākyamabravīt;
sarvairdevagaṇaiḥ sārdhaṁ saṁbhavadhvaṁ mahītale.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

pitāmahaḥ	tataḥ	teṣām	saṁnidhau	vākyam	abravīt
m1s	i	m6p	m7s	n2s	3sa ipf

sarvaiḥ	devagaṇaiḥ	sārdham	saṁbhavadhvam	mahītale
m3p	m3p	i	2pm ipv	n7s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
  mṛkaṇḍu, m pn, Mṛkaṇḍu
  -eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

pitāmaha, noun ck, grandfather
  mahān pitā, grand father
  pitṛ, m, father
  +*mahat*, adj prap, great, increasing
    √*mah*, vi1m, increase
tatas, dem adv, from or after that
tad, dem pron, that
saṁnidhi, noun, depositing together, juxtaposition, vicinity
vākya, noun, sentence, speech
√brū, vt2am, say, speak

sarva, pron adj, all, whole
devagaṇa, noun ctp6, host of gods
  devānām gaṇaḥ
  deva, m, god
  +*gaṇa*, m, multitude, group, host
sārdham, pcl, with
  sārdha, adj cbv, with a half
    saha ardhena
    sa, pcl, (replacement for *saha*) with
    +*ardha*, m/n, half
sam√bhū, vi1a, be, become, take birth
mahītala, noun ctp6, surface of the earth
  mahyāḥ talam
  mahī, f, the earth
  +*tala*, n, surface

ततो ब्रह्मा तान्देवानिदं वाक्यमब्रवीत्पृथिव्यां संभवध्वमिति ।१। ततः पितामहस्तेषां देवानां संनिधाविदं वाक्यमब्रवीत्सर्वैर्देवैः सह महीतले संभवध्वमिति ।२। ततः पितामहस्तेषां संनिधौ वाक्यमब्रवीत्सर्वैर्देवगणैः सार्धं महीतले संभवध्वम् ।३।

Mārkaṇḍeya said:
Then the grandfather (Brahmā) said this speech in their presence, "Take birth on the surface of the earth together with all the hosts of gods.

विष्णोः सहायानृक्षीषु वानरीषु च सर्वशः।
जनयध्वं सुतान्वीरान्कामरूपबलान्वितान् ॥७॥

viṣṇoḥ sahāyānṛkṣīṣu vānarīṣu ca sarvaśaḥ;
janayadhvaṁ sutānvīrānkāmarūpabalānvitān.

viṣṇoḥ	sahāyān	ṛkṣīṣu	vānarīṣu	ca	sarvaśaḥ
m6s	m2p	f7p	f7p	i	i

janayadhvam	sutān	vīrān	kāmarūpabalānvitān
2pm ipv c	m2p	m2p	m2p

- **viṣṇu**, pn, Viṣṇu
- **sahāya**, noun ctp upapada 2.2.19, companion
  - *saha eti*, he goes with
  - *saha*, pcl, with
  - +√*i*, v2a, go
  - *-a* (*-ac* 3.1.134, Am. 2.8.71)
- **ṛkṣī**, noun, female bear
  - *ṛkṣa*, m, bear
- **vānarī**, noun, female monkey
  - *vānara*, m, monkey
- **ca**, conj pcl, and
- **sarvaśas**, adv, in every
  - *sarveṣu*
  - *sarva*, pron adj, all, whole
  - *-śas* 5.4.42
- **√jan**, vi4m, be born, caus.: generate
- **suta**, noun, son
  - *suta*, adj ppp, begotten
    - √*su*, vt2a, beget
- **vīra**, adj, heroic
  - *vīra*, m, hero
- **kāmarūpabalānvita**, adj ctp3 2.1.32, endowed with forms and powers according to one's wish
  - *kāmena rūpabalābhyām anvitaḥ*
  - *kāma*, m/n, wish, desire
  - +*rūpabala*, n cdi, form and power
    - *rūpam ca balam ca*
    - *rūpa*, n, form
    - *bala*, n, strength
  - +*anvita*, ppp, followed by, endowed with
    - *anu*√*i*, v2a, go after

सर्वास्वृक्षीषु वानरीषु च विष्णोः सहायान्वीरान्कामरूपबलान्वितान्सुताञ्जनयध्वम् ।१। सर्वश ऋक्षीषु वानरीषु च विष्णोः सहायान्वीरान्कामरूपबलान्वितान्सुताञ्जनयध्वम् ।२।

Progenerate heroic sons possessing whatever forms and powers they desire in all the female bears and monkeys to be Viṣṇu's comrades."

ततो भागानुभागेन देवगन्धर्वदानवाः।
अवतर्तुं महीं सर्वे रञ्जयामासुरञ्जसा ॥८॥

tato bhāgānubhāgena devagandharvadānavāḥ;
avatartuṁ mahīṁ sarve rañjayāmāsurañjasā.

tataḥ	bhāgānubhāgena	devagandharvadānavāḥ	
i	m3s	m1p	

avatartum	mahīm	sarve	rañjayām	āsuḥ	añjasā
i	f2s	m1p	i	3pa prf	i

tatas, dem adv, from or after that
bhāgānubhāga, adj, with a greater or smaller share, at a different rate
bhāga, m, part, portion
devagandharvadānava, noun cdi, gods, Gandharvas and Dānavas
devāḥ ca gandharvāḥ ca dānavāḥ ca
deva, m, god
+*gandharva*, m, Gandharva, a class of divine beings
+*dānava*, m, Dānava, a class of demons 40 or 100 in number said to be children of Danu
danu, f pn, Danu
-*a* (-*aṇ* 4.1.83)

avatartum, inf, descend
ava√tṝ, v1a, cross down, incarnate
mahī, noun, the earth
sarva, pron adj, all, whole
rañjayām, ppf actn c, rejoicing
√*rañj*, vi1/4am, be dyed or affected, appear
√as, vi2a, be
añjasā, adv, quickly
añjas, n, ointment, motion
√*añj* (√*anjū*), vt7am, anoint, manifest, smear, decorate, go

ततः सर्वे देवा गन्धर्वा दानवाश्च रञ्जयामासुरञ्जसा भागानुभागेन महीमवतर्तुम् ।१। ततः सर्वे देवगन्धर्वदानवा रञ्जयामासुरञ्जसा भागानुभागेन महीमवतर्तुम् ।२।

avatartum: In 260.5 Brahmā says that Viṣṇu has already descended into human form. In 260.7 Brahmā asks the gods to generate sons in the wombs of earthly females. In the present verse, they themselves are eager to descend with various portions of themselves. In 260.10 Dundubhī herself incarnates. Then in 260.11 again the gods generate sons who take after their fathers. Two concepts are here mingled: that of divine beings giving birth to sons on earth and that of gods becoming incarnate themselves to be born on earth. Pulastya's rebirth as Viśravas with half of himself in 258.14 and the fact that children in general are considered to be born of one's self (*ātmaja*) tie the concepts more tightly together.

Then all the gods, Gandharvas, and Dānavas became eager to descend to the earth quickly with a greater or lesser portion of themselves.

तेषां समक्षं गन्धर्वीं दुन्दुभीं नाम नामतः।
शशास वरदो देवो देवकार्यार्थसिद्धये ॥९॥

teṣāṁ samakṣaṁ gandharvīṁ dundubhīṁ nāma nāmataḥ;
śaśāsa varado devo devakāryārthasiddhaye.

teṣām	samakṣam	gandharvīm	dundubhīm	nāma	nāmataḥ
m6p	i	f2s	f2s	i	i

śaśāsa	varadaḥ	devaḥ	devakāryārthasiddhaye
3sa prf	m1s	m2s	f4s

tad, dem pron, that
samakṣam, adv cab 2.1.6, in the presence of (gen.)
akṣṇaḥ samīpam, before the eyes, present
sam, preverb, with
+*akṣi*, n, eye
-*a* (-*ṭac* 5.4.107)
gandharvī, noun, a female Gandharva
dundubhī, pn, Dundubhī
nāma, adv, by name, indeed
nāman, n, name
nāmatas, adv, by name
nāman, n, name
-*tas* (-*tasil* 5.3.7)

√śās, vt2a, instruct, teach
varada, adj ctp upapada 2.2.19, boon-giving
varān dadāti, he gives boons
vara, m, choice, boon
√*vṛ*, vt5/9am, choose
-*a* (-*ap* 3.3.58)
+√*dā*, vt3am, give
-*a* (-*ka* 3.2.3)
deva, noun, god
devakāryārthasiddhi, noun ctp6, success of the object having to be achieved by the gods, accomplishment of the goal of the gods
devakāryārthasya siddhiḥ
devakāryārtha, m ck, object having to be achieved by the gods, goal of the gods
devakāryaḥ arthaḥ, the object to be achieved by the gods
devakārya, adj ctp3 2.1.32, having to be done by the gods
devaiḥ kāryam
deva, m, god
+*kārya*, gerundive, to be done necessarily
√*kṛ*, vt8am, do, make
+*artha*, m, aim, object, purpose
+*siddhi*, f, accomplishment, success
√*sidh*, vi4a, succeed

एका नाम गन्धर्व्यासीत् ।१। आसीन्नामैका गन्धर्वी दुन्दुभी नामतः ।२। ब्रह्मा दुन्दुभीं शशास ।३। यथा देवैः कार्यो ऽर्थः सिध्येत्तथा स तां शशास ।४। देवानां समक्षं वरदो देवो दुन्दुभीं गन्धर्वीं शशास देवैः कार्यमर्थं साधयितुम् ।५। तेषां समक्षं गन्धर्वीं दुन्दुभीं नाम नामतो वरदो देवः शशास देवकार्यार्थसिद्धये ।६।

devakāryārthasiddhaye: dative of purpose. In 9b *nāma* serves merely as a particle emphasizing Dundubhī while *nāmataḥ* points the word out as her name.

In their presence, the boon-granting god (Brahmā) instructed the female Gandharva named Dundubhī so that the object to be accomplished by the gods would succeed.

पितामहवचः श्रुत्वा गन्धर्वी दुन्दुभी ततः।
मन्थरा मानुषे लोके कुब्जा समभवत्तदा ॥१०॥

pitāmahavacaḥ śrutvā gandharvī dundubhī tataḥ;
mantharā mānuṣe loke kubjā samabhavattadā.

pitāmahavacaḥ	śrutvā	gandharvī	dundubhī	tataḥ
n2s	i	f1s	f1s	i

mantharā	mānuṣe	loke	kubjā	samabhavat	tadā
f1s	m7s	m7s	f1s	3sa ipf	i

pitāmahavacas, noun ctp6, grandfathers speech
  pitāmahasya vacaḥ
  pitāmaha, m ck, grandfather
    mahān pitā, grand father
    pitṛ, m, father
    +*mahat*, adj prap, great, increasing
      √*mah*, vi1m, increase
  vacas, n, speech
śrutvā, abs, having heard
  √*śru*, vt1am/5am 3.1.74, hear, listen
gandharvī, noun, a female Gandharva
dundubhī, pn, Dundubhī
tatas, dem adv, from or after that

mantharā, pn, Mantharā
mānuṣa, adj, belonging to men, human
loka, noun, region, world
kubja, adj, hump-backed
sam√bhū, vi1a, be, become, take birth
tadā, dem adv, at that time, then

ततः पितामहवचः श्रुत्वा तदा गन्धर्वी दुन्दुभी मानुषे लोके मन्थरा कुब्जा समभवत्।

śrutvā...samabhavat: The absolutive *śrutvā* designates the action of hearing which precedes the action of becoming performed by the same agent.

Then after hearing the grandfather's speech, the female Gandharva Dundubhī became the hump-backed Mantharā in the human world.

शक्रप्रभृतयश्चैव सर्वे ते सुरसत्तमाः।
वानरर्क्षवरस्त्रीषु जनयामासुरात्मजान्।
ते ऽन्ववर्तन्पितॄन्सर्वे यशसा च बलेन च ॥११॥

śakraprabhṛtayaścaiva sarve te surasattamāḥ;
vānararkṣavarastrīṣu janayāmāsurātmajān;
te 'nvavartanpitṝnsarve yaśasā ca balena ca.

śakraprabhṛtayaḥ	ca	eva	sarve	te	surasattamāḥ
m1p	i	i	m1p	m1p	m1p

vānararkṣavarastrīṣu	janayām	āsuḥ	ātmajān	
f7p	i	3pa prf	m2p	

te	anvavartan	pitṝn	sarve	yaśasā	ca	balena	ca
m1p	3pa ipf	m2p	m1p	n3s	i	n3s	i

śakraprabhṛti, adj cbv, they whose beginning is Indra
śakraḥ prabhṛtiḥ yeṣām te
śakra, m pn, Indra
śakra, adj, powerful
√*śak*, vi5a, be able
+*prabhṛti*, f, beginning
pra√*bhṛ*, vt3am, bear forth

ca, conj pcl, and

eva, pcl, indeed

sarva, pron adj, all, whole

tad, dem adj, that

surasattama, noun ctp7, best of gods
sureṣu sattamaḥ, most excellent among the gods
sura, m, god
+*sattama*, sup adj, most excellent
sat, prap, being, good
√*as*, vi2a, be

vānararkṣavarastrī, noun ctp6, best women monkeys and bears
vānararkṣāḥ varastriyaḥ
vānararkṣa, m cdi, monkeys and bears
vānarāḥ ca ṛkṣāḥ ca
vānara, m, monkey
+*ṛkṣa*, m, bear
varastrī, f ck, best woman
varā strī
vara, adj, choice, best
√*vṛ*, vt5/9am, choose
-*a* (-*ap* 3.3.58), f, female
+*strī*, f, woman

janayām, ppf actn c, generating
√*jan*, vi4m, be born, caus.: generate

√as, vi2a, be

ātmaja, noun ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√*jan*, vi4m, be born
-*a* (-*ḍa* 3.2.98)

tad, dem pron, that

anu√vṛt, vt1am, go after, follow, resemble

pitṛ, noun, father

sarva, pron, all

yaśas, noun, glory

ca, conj pcl, and

bala, noun, strength

ca, conj pcl, and

ते च सर्वे शक्रप्रभृतयः सुरसत्तमा वानरर्क्षवरस्त्रीष्वात्मजाञ्जनयामासुः ।१।
ते सर्वे यशसा च बलेन च पितॄनन्ववर्तन् ।२।

yaśasā balena ca: instrumental of manner.

And all the most excellent gods, Indra and so on, progenerated sons in the best female monkeys and bears. They all took after their fathers in glory and strength.

भेत्तारो गिरिशृङ्गाणां शालतालशिलायुधाः।
वज्रसंहननाः सर्वे सर्वे चौघबलास्तथा ॥१२॥

bhettāro giriśṛṅgāṇāṁ śālatālaśilāyudhāḥ;
vajrasaṁhananāḥ sarve sarve caughabalāstathā.

bhettāraḥ	giriśṛṅgāṇām	śālatālaśilāyudhāḥ
m1p	m6p	m1p

vajrasaṁhananāḥ	sarve	sarve	ca	oghabalāḥ	tathā
m1p	m1p	m1p	i	m1p	i

bhettṛ, agent noun, splitter, breaker
√bhid, vt7am, split

giriśṛṅga, noun ctp6, mountain-peak
gireḥ śṛṅgam, peak of the mountain
giri, m, mountain
+*śṛṅga*, n, horn, summit, peak

śālatālaśilāyudha, adj cbv, armed with Śāla trees, Palm trees, and stones
śālatālaśilāḥ āyudhāni yasya saḥ, he whose weapons are Śāla trees, Palm trees, and stones
śālatālaśilā, f cdi, Śālas, Palms, and stones
śālāḥ ca tālāḥ ca śilāḥ ca
śāla, m, the Śāla tree, wall
+*tāla*, m, the Palmyra tree, Fan-palm
+*śilā*, f, stone
+*āyudha*, n, weapon
ā√yudh, vt4m, fight against, attack
-*a* (-*ka* 3.3.58 [306])

vajrasaṁhanana, adj ck 2.1.55, firm as a thunderbolt
vajraḥ iva saṁhananaḥ
vajra, m/n, thunderbolt
+*saṁhanana*, adj, compact, solid, firm
sam√han, vt2a, strike together

sarva, pron, all

sarva, pron, all

ca, conj pcl, and

oghabala, adj cbv, whose strength is like that of a flood
oghasya balam iva balam yasya saḥ
ogha, m, flood
√vah, v1am, carry, flow
+*bala*, n, strength

tathā, dem adv, thus

ते सर्वे गिरिशृङ्गाणां भेत्तारः शालतालशिलायुधा वज्रसंहनना ओघबलाश्चाभवन् ।१। गिरिशृङ्गाणां भेत्तारः शालतालशिलायुधाः सर्वे वज्रसंहननास्तथा च सर्व ओघबलाः ।२।

Nīlakaṇṭha explains *vajrasaṁhananāḥ* as *vajradṛḍhāṅgāḥ* 'they whose limbs or bodies are as firm as the thunderbolt.'

Breakers of mountain-peaks, using Śāla trees, Palms, and stones for weapons, all were as solid as the thunderbolt; all likewise as powerful as floods.

कामवीर्यधराश्चैव सर्वे युद्धविशारदाः।
नागायुतसमप्राणा वायुवेगसमा जवे।
यत्रेच्छकनिवासाश्च के चिदत्र वनौकसः ॥१३॥

kāmavīryadharāścaiva sarve yuddhaviśāradāḥ;
nāgāyutasamaprāṇā vāyuvegasamā jave;
yatrecchakanivāsāśca ke cidatra vanaukasaḥ.

kāmavīryadharāḥ	ca	eva	sarve	yuddhaviśāradāḥ
mlp	i	i	mlp	mlp

nāgāyutasamaprāṇāḥ	vāyuvegasamāḥ	jave
mlp	mlp	m7s

yatrecchakanivāsāḥ	ca	ke	cit	atra	vanaukasaḥ
mlp	i	mlp	i	i	mlp

kāmavīryadhara, adj ctp upapada 2.2.19, having whatever power one wishes
- *kāmena vīryam dharati*, he bears power according to his wish
- *kāma*, m/n, wish, desire
- +*vīrya*, n, virility
- +√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold, have
- -*a* (-*ac* 3.2.9 [235-236])

ca, conj pcl, and

eva, pcl, indeed

sarva, pron, all

yuddhaviśārada, adj ctp7 2.1.40, skilled in battle
- *yuddhe viśāradaḥ*
- *yuddha*, n, war, battle
  - *yuddha*, ppp, fought
    - √*yudh*, vt4m, fight
- +*viśārada*, adj, skilled

nāgāyutasamaprāṇa, adj cbv, whose life-breaths are equal to those of ten thousand elephants
- *nāgāyutsamāḥ prāṇāḥ yasya saḥ*
- *nāgāyutasama*, adj ctp3 2.1.31, equal to ten thousand elephants
  - *nāgāyutena samaḥ*
  - *nāgāyuta*, n ctp6, ten thousand elephants
    - *nāgānām ayutam*
    - *nāga*, m, elephant
    - +*ayuta*, n, unbounded, ten thousand
  - +*sama*, adj, same, equal
- +*prāṇa*, m, breath, pl.: life-breaths

vāyuvegasama, adj ctp3 2.1.31, equal to the speed of the wind
- *vāyuvegena samaḥ*
- *vāyuvega*, m ctp6, speed of the wind
  - *vāyoḥ vegam*
  - *vāyu*, m, wind, air
  - +*vega*, m, impetuosity, speed
    - √*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
- *sama*, adj, same, equal

java, noun, speed
- √*jū*, v9a, hurry
- -*a* (-*ap* 3.3.56 [303])

yatrecchakanivāsa, adj cbv, dwelling wherever one likes
- *yatrecchakam nivāsaḥ yasya saḥ*
- *yatrecchaka*, adv cab, wherever one likes
  - *yatra icchā*
  - *yatra*, rel adv, in which, where
  - +*icchā*, f, wish, desire
  - -*ka*
- +*nivāsa*, m, dwelling, abode

ca, conj pcl, and

kim, int pron, what

cit, pcl, (making prec int indef) some, any

atra, adv, in this place, here

vanaukas, adj cbv, forest-dwelling
- *vane okaḥ yasya saḥ*
- *vana*, n, forest
- +*okas*, n, house

ते सर्वे देवानां पुत्राः कामवीर्यधराश्चासन्युद्धविशारदाश्च नागायुतसमप्राणाश्च जवे च वायुवेगसमा यत्रेच्छकनिवासाश्च ।१। के चिदस्यां पृथिव्यां वनौकस आसन् ।२।

Nīlakaṇṭha glosses the compound *yatrecchakanivāsa: yatrecchā tatraiva nivāso yeṣāṁ te yatrecchakanivāsāḥ.*

They all bore whatever virility they wished, were skilled in battle, had the life-breaths of ten thousand elephants, were equal to the speed of the wind in swiftness, and dwelt wherever they wished. Some were forest-dwellers here.

एवं विधाय तत्सर्वं भगवाँल्लोकभावनः।
मन्थरां बोधयामास यद्यत्कार्यं यथा यथा ॥१४॥

evaṁ vidhāya tatsarvaṁ bhagavāँllokabhāvanaḥ;
mantharāṁ bodhayāmāsa yadyatkāryaṁ yathā yathā.

evam	vidhāya	tat	sarvam	bhagavān	lokabhāvanaḥ
i	i	n2s	n2s	m1s	m1s

mantharām	bodhayām	āsa	yat	yat	kāryam	yathā	yathā
f2s	i	3sa prf	n2s	n2s	n2s	i	i

evam, adv, thus
vidhāya, abs, having ordained
vi√dhā, vt3am, distribute, bestow, ordain
tad, dem adj, that
sarva, pron, all
bhagavat, adj, fortunate
bhaga, m, fortune
lokabhāvana, noun ctp6, promoter of the worlds, world-creator
lokānām bhāvanaḥ, creator of the worlds
loka, m, region, world
bhāvana, m, creator
+√*bhū*, vi1a, be, become, exist
-ana (*-lyu* 3.1.134)

mantharā, pn, Mantharā
bodhayām, ppf actn c, making known
√*budh*, vt1am/4m, be aware, know
√as, vi2a, be
yad, rel pron, which, who
yad, rel pron, which, who
kārya, gerundive, to be done necessarily
√*kṛ*, vt8am, do, make
yathā, rel adv, in which manner, as
yathā, rel adv, in which manner, as

ब्रह्मैवं तत्सर्वं व्यदधात् ।१। ततो यत्कार्यं तद्ब्रह्मा मन्थरामबोधयत् ।२। यथा च कार्यं तद्ब्रह्मा मन्थरामबोधयत् ।३। एवं तत्सर्वं विधाय भगवाँल्लोकभावनस्तन्मन्थरां बोधयामास यद्यत्कार्यं यथा यथा ।४।

vidhāya...bodhayām āsa: The absolutive *vidhāya* designates the action of ordaining which precedes the action of informing performed by the same agent. *yat yat...yathā yathā:* whatever...however. Repetition of a word signifies the distributive property (Pā. 8.1.4), implying that Brahmā informed her of each and every job. In addition, Sanskrit allows two different relative pronouns in different syntactic functions within the same relative clause, like a multivariable equation in mathematics. If x is what the job is and y is the manner in which to do it, he told her every x, and every y for each x. Nīlakaṇṭha specifies what Mantharā's jobs are: *yat kāryaṁ kaikeyī pralobhanaṁ rāmapravrājanādi ca.*

When he had thus ordained all that, the fortunate fosterer of the world (Brahmā) informed Mantharā of everything she had to do and how to do it.

सा तद्वचनमाज्ञाय तथा चक्रे मनोजवा।
इतश्चेतश्च गच्छन्ती वैरसंधुक्षणे रता ॥१५॥

sā tadvacanamājñāya tathā cakre manojavā;
itaścetaśca gacchantī vairasaṁdhukṣaṇe ratā.

sā	tat	vacanam	ājñāya	tathā	cakre	manojavā
f1s	n2s	n2s	i	i	3sm prf	f1s

itaḥ	ca	itaḥ	ca	gacchantī	vairasaṁdhukṣaṇe	ratā
i	i	i	i	f1s	n7s	f1s

tad, dem pron, that
tad, dem adj, that
vacana, noun, speech
  √*vac*, vt2a, say
  -ana (*-lyuṭ* 3.3.115)
ājñāya, abs, having understood
  ā√jñā, vt9am, understand, acknowledge
tathā, dem adv, thus
√kṛ, vt8am, do, make
manojava, adj cbv, whose speed is the speed of the mind
  manasaḥ javaḥ iva javaḥ yasya saḥ
  manas, n, mind
  +*java*, m, speed
    √*jū*, v9a, hurry
    -a (*-ap* 3.3.56 [303])
itas, adv, from here, hence
ca, conj pcl, and
itas, adv, from here, hence
ca, conj pcl, and
gacchat, prap, going
  √*gam*, v1a, go
vairasaṁdhukṣaṇa, noun ctp6, inflammation of hostility
  vairasya saṁdhukṣaṇam
  vaira, n, enmity, hostility
  +*saṁdhukṣaṇa*, n, kindling, inflammation
    sam√dhukṣ, v1m, inflame
rata, adj ppp, pleased, devoted
  √*ram*, vi1m, stop, rejoice

सा तद्वचनमाज्ञाय मनोजवेतश्चेतश्च गच्छन्ती वैरसंधुक्षणे रता तथा चक्रे ।१।

Nīlakaṇṭha glosses *saṁdhukṣaṇa* with *dīpana* 'kindling, inflaming.' *ājñāya...cakre:* The absolutive *ājñāya* designates the action of acknowledging which precedes the action of doing performed by the same agent. Sanskrit poetry favors predicate adjectives where English prose would prefer an adverb, 'She did accordingly as swiftly as the mind' or an attributive adjective 'She, swift as the mind, did accordingly.' The adjectival phrase in the predicate, 'swift...,' characterizes the subject circumstantially in the action just as the participial phrases 'going...,' and 'intent...' do.

She acknowledged the order and did accordingly swift as the mind, going hither and thither, intent upon the inflammation of hostilities.

युधिष्ठिर उवाच।
उक्तं भगवता जन्म रामादीनां पृथक्पृथक्।
प्रस्थानकारणं ब्रह्मञ्श्रोतुमिच्छामि कथ्यताम् ।।१।।

yudhiṣṭhira uvāca.
uktaṁ bhagavatā janma rāmādīnāṁ pṛthakpṛthak;
prasthānakāraṇaṁ brahmañśrotumicchāmi kathyatām.

yudhiṣṭhiraḥ	uvāca
m1s	3sa prf

uktam	bhagavatā	janma	rāmādīnām	pṛthak	pṛthak
n1s	m3s	n1s	m6p	i	i

prasthānakāraṇam	brahman	śrotum	icchāmi	kathyatām
n2s	mvs	i	1sa pre	3sp ipv

- **yudhiṣṭhira**, pn ctp7, Yudhiṣṭhira
  - *yudhi sthiraḥ*, steady in battle
  - *yudh*, noun, battle
    - √*yudh*, vt4m, fight
    - (*aluk* 6.3.14)
  - *sthira*, adj, steady, firm
- **√vac**, vt2a, say

- **ukta**, ppp, spoken
  - √*vac*, vt2a, say
- **bhagavat**, adj, fortunate
  - *bhaga*, m, fortune
- **janman**, noun, birth
- **rāmādi**, adj cbv, those whose first is Rāma
  - *rāmaḥ ādiḥ yeṣām te*
  - *rāma*, m pn, Rāma
  - +*ādi*, m, beginning
- **pṛthak**, adv, separately
- **pṛthak**, adv, separately

- **prasthānakāraṇa**, noun ctp6, cause of departure
  - *prasthānasya kāraṇam*
  - *prasthāna*, n, setting out
    - *pra*√*sthā*, vi1a, rise up, set out, depart
  - +*kāraṇa*, n, cause
- **brahman**, noun, a Brāhmaṇa
- **śrotum**, inf, to hear
  - √*śru*, vt1am/5am 3.1.74, hear, listen
- **√iṣ**, vt6a, wish, desire
- **√kath (√katha)**, vt10am, tell, narrate

त्वं रामस्य जन्मावोचः ।१। अन्येषां च जन्मावोचः ।२। कस्माद्रामो लक्ष्मणः सीता च प्रतस्थुः ।३। कथय ।४। रामादीनां जन्म भगवता पृथक्पृथगुक्तम् ।५। ब्रह्मन्प्रस्थानकारणं श्रोतुमिच्छामि ।६। प्रस्थानकारणं त्वया कथ्यताम् ।७।

uktaṁ bhagavatā: literally, 'has been told by your holiness.' English prefers the active voice over the passive used ubiquitously in Sanskrit. The birth of Rāma, Lakṣmaṇa, Bharata, and Śatrughna is narrated in 3.258.7, of Sītā in 258.9, of Rāvaṇa and Kumbhakarṇa in 259.7, and of Vibhīṣaṇa, Khara, and Śūrpaṇakhā in 259.8.

Yudhiṣṭhira said:

Your holiness has told the birth of Rāma and the others individually. I want to hear, O Brahman (Mārkaṇḍeya), the reason for their departure. Let it be narrated.

कथं दाशरथी वीरौ भ्रातरौ रामलक्ष्मणौ।
प्रस्थापितौ वनं ब्रह्मन्मैथिली च यशस्विनी ।।२।।

kathaṁ dāśarathī vīrau bhrātarau rāmalakṣmaṇau;
prasthāpitau vanaṁ brahmanmaithilī ca yaśasvinī.

katham	dāśarathī	vīrau	bhrātarau	rāmalakṣmaṇau
i	m1d	m1d	m1d	m1d

prasthāpitau	vanam	brahman	maithilī	ca	yaśasvinī
m1d	n2s	mvs	f1s	i	f1s

katham, int adv, how

dāśarathi, patronymic, son of Daśaratha
- *daśaratha,* m pn cbv, Daśaratha
  - *daśa rathāḥ yasya saḥ,* he of whom there are ten chariots
  - *daśa,* cardinal num, ten
  - *+ratha,* m, chariot, car
- *-i* (*-iñ* 4.1.95)

vīra, adj, heroic
- *vīra,* m, hero

bhrātr̥, noun, brother

rāmalakṣmaṇa, noun cdi, Rāma and Lakṣmaṇa
- *rāmaḥ ca lakṣmaṇaḥ ca*
- *rāma,* m pn, Rāma
- *+lakṣmaṇa,* m pn, Lakṣmaṇa

prasthāpita, ppp c, sent, dispatched
- *pra√sthā,* vi1a, rise up, set out, depart

vana, noun, forest

brahman, noun, a Brāhmaṇa

maithilī, noun, princess of Mithilā (Sītā)
- *maithila,* tadrāja, ruler of Mithilā
  - *mithilā,* f pn, Mithilā

ca, conj pcl, and

yaśasvin, adj, glorious
- *yaśas,* n, glory
- *-vin* 5.2.121 (*matvarthe*)

कथं रामो लक्ष्मणः सीता च प्रास्थाप्यन्त ।१। ब्रह्मन्कथं दाशरथी वीरौ भ्रातरौ रामलक्ष्मणौ वनं प्रस्थापितौ ।२। यशस्विनी च मैथिली कथं प्रस्थापिता ।३।

The ppp in the dual serves as the principal verb for the dual subject Rāma and Lakṣmaṇa. Supply a singular of the same verb in d for Sītā.

How were the two heroic sons of Daśaratha, the brothers Rāma and Lakṣmaṇa, banished to the forest, O Brahman (Mārkaṇḍeya), and the glorious princess of Mithilā (Sītā)?

मार्कण्डेय उवाच।
जातपुत्रो दशरथः प्रीतिमानभवन्नृपः।
क्रियारतिर्धर्मपरः सततं वृद्धसेविता ॥३॥

mārkaṇḍeya uvāca.
jātaputro daśarathaḥ prītimānabhavannṛpaḥ;
kriyāratirdharmaparaḥ satataṁ vṛddhasevitā.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

jātaputraḥ	daśarathaḥ	prītimān	abhavat	nṛpaḥ
m1s	m1s	m1s	3sa ipf	m1s

kriyāratiḥ	dharmaparaḥ	satatam	vṛddhasevitā
m1s	m1s	i	m1s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

jātaputra, adj cbv, he of whom a son has been born
jātaḥ putraḥ yasya saḥ
jāta, adj ppp, born
√jan, vi4m, be born
+putra, m, son

daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+ratha, m, chariot, car

prītimat, adj, pleased
prīti, f, pleasure
-mat (*-matup* 5.2.94)

√bhū, vi1a, be, become, exist

nṛpa, noun, king
pra√āp, vt5a, attain

kriyārati, adj cbv 2.2.24 [99], he whose delight is in action (Vedic ceremonies)
kriyāyām ratiḥ yasya saḥ
kriyā, f, action
+rati, f, delight
√ram, vi1m, stop, rejoice
-ti (*-ktin* 3.3.94)

dharmapara, adj cbv, intent upon dharma
dharmaḥ param yasya saḥ, he whose chief object is dharma
dharma, m, truth, justice, right action
para, m/f/n, supreme
+para, pron adj, other

satatam, adv, constantly
satata, adj, constant
santata, adj ppp, continuous
sam√tan, v8am, stretch along

vṛddhasevitṛ, noun ctp6, servant of the aged
vṛddhasya sevitā
vṛddha, adj ppp, grown, aged
√vṛdh, vi1m, grow
+sevitṛ, agent noun, servant
√sev, vt1m, serve

यदा तस्य पुत्रा अजायन्त तदा दशरथो ऽप्रीयत ।१। जातपुत्रः सन्दशरथः प्रीतिमानभवत् ।२। जातपुत्रः सन्क्रियारतिर्धर्मपरः सततं वृद्धसेविता दशरथो नृपः प्रीतिमानभवत् ।३।

Besides the fact that *prītimān* occurs immediately prior to thc verb and *jātaputra* occurs first, context and expectation confirm that among all the nominatives *prītiman* is the predicate, *jātaputra* the circumstantial adjective, and the rest attributive adjectives.

Mārkaṇḍeya said:
King Daśaratha, delighting in Vedic performances, devoted to dharma, ever mindful of his elders, was pleased when sons were born to him.

क्रमेण चास्य ते पुत्रा व्यवर्धन्त महौजसः।
वेदेषु सरहस्येषु धनुर्वेदे च पारगाः ।।४।।

kramena cāsya te putrā vyavardhanta mahaujasaḥ;
vedeṣu sarahasyeṣu dhanurvede ca pāragāḥ.

kramena	ca	asya	te	putrāḥ	vyavardhanta	mahaujasaḥ
i	i	m6s	m1p	m1p	3pm ipf	m1p

vedeṣu	sarahasyeṣu	dhanurvede	ca	pāragāḥ
m7p	m7p	m7s	i	m1p

kramena, adv, gradually
  krama, m, step, succession
ca, conj pcl, and
idam, dem pron, this
tad, dem pron, that
putra, noun, son
vi√vr̥dh, vi1m, grow
mahaujas, adj cbv, very vigorous
  mahat ojaḥ yasya saḥ, he whose vigor is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*ojas*, n, vigor, energy

veda, noun, knowledge, Vedic texts
sarahasya, adj cbv 2.2.28, with the Upaniṣads
  saha rahasyaiḥ
  sa, pcl, (replacement for *saha*) with
  +*rahasya*, noun, Upaniṣad
    rahasya, adj, secret
dhanurveda, noun ctp6, the science of archery, military science, a treatise on it regarded as the Upaveda of the Yajurveda
  dhanuṣaḥ vedaḥ
  dhanus, n, bow
  +*veda*, m, knowledge, science
ca, conj pcl, and
pāraga, adj ctp upapada 2.2.19, going to the end, fully conversant (loc.)
  pāram gacchati
  pāra, n, the further shore
  +√*gam*, v1a, go
  -*a* (-*ḍa* 3.2.48)

दशरथस्य पुत्राः क्रमेण महौजसो व्यवर्धन्त ।१। ते क्रमेण सरहस्येषु वेदेषु धनुर्वेदे च पारगा व्यवर्धन्त ।२। ते चास्य पुत्राः क्रमेण महौजसो व्यवर्धन्त सरहस्येषु च वेदेषु धनुर्वेदे च पारगा व्यवर्धन्त ।३।

mahaujas and *pāraga* are predicate adjectives.

And gradually those sons of his grew very vigorous, fully conversant in the Vedas together with the Upaniṣads and in the science of archery.

चरितब्रह्मचर्यास्ते कृतदाराश्च पार्थिव।
यदा तदा दशरथः प्रीतिमानभवत्सुखी ॥५॥

caritabrahmacaryāste kṛtadārāśca pārthiva;
yadā tadā daśarathaḥ prītimānabhavatsukhī.

caritabrahmacaryāḥ	te	kṛtadārāḥ	ca	pārthiva
m1p	m1p	m1p	i	mvs

yadā	tadā	daśarathaḥ	prītimān	abhavat	sukhī
i	i	m1s	m1s	3sa ipf	m1s

caritabrahmacarya, adj cbv, graduated, finished with one's studies
caritam brahmacaryam yena saḥ, he by whom Vedic study has been completed
carita, ppp, done
√*car*, vt1a, move, do
+*brahmacarya*, n, Vedic study, continence
brahman, n, sacred text, Veda
+*carya*, gerundive, to be moved
√*car*, vt1a, move, do

tad, dem pron, that

kṛtadāra, adj cbv, married
kṛtāḥ dārāḥ yena saḥ, he by whom a wife has been taken
kṛta, adj ppp, done
√*kṛ*, vt8am, do, make
+*dāra*, m, furrow, pl.: wife

ca, conj pcl, and

pārthiva, adj, ruler of the earth, king, prince
pṛthivī, f, earth
pṛthu, adj, broad
√*prath*, vi1m, extend, spread

yadā, rel adv, at which time, when

tadā, dem adv, at that time, then

daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+*ratha*, m, chariot, car

prītimat, adj, pleased
prīti, f, pleasure
-*mat* (-*matup* 5.2.94)

√**bhū**, vi1a, be, become, exist

sukhin, adj, happy
sukha, n, happiness
-*in* (-*ini* 5.2.115)

यदा ते चरितब्रह्मचर्याः कृतदाराश्चाभवंस्तदा दशरथः प्रीतिमान्सुखी चाभवत् ।१।

When they completed their study and took wives, O king (Yudhiṣṭhira), then Daśaratha was pleased and happy.

ज्येष्ठो रामो ऽभवत्तेषां रमयामास हि प्रजाः।
मनोहरतया धीमान्पितुर्हृदयतोषणः ।।६।।

jyeṣṭho rāmo 'bhavatteṣāṁ ramayāmāsa hi prajāḥ;
manoharatayā dhīmānpiturhṛdayatoṣaṇaḥ.

jyeṣṭhaḥ	rāmaḥ	abhavat	teṣām	ramayām	āsa	hi	prajāḥ
m1s	m1s	3sa ipf	m6p	i	3sa prf	i	f2p

manoharatayā	dhīmān	pituḥ	hṛdayatoṣaṇaḥ
f3s	m1s	m6s	m1s

jyeṣṭha, sup adj, eldest
  jya, adj, (substitute for *praśasya*) laudable
  -iṣṭha (*-iṣṭhan* 5.3.55)
rāma, pn, Rāma
√bhū, vi1a, be, become, exist
tad, dem pron, that
ramayām, ppf actn c, delighting
  √ram, vi1m, stop, rejoice
√as, vi2a, be
hi, sub pcl, for, because
prajā, noun, creatures

manoharatā, noun, charm
  manohara, adj ctp upapada 2.2.19, capturing the mind, charming
    manas, n, mind
    +*√hṛ*, vt1am, take
    -a (*-ac* 3.2.9)
  -tā (*-tal* 5.1.119, *-ṭāp* 4.1.4)
dhīmat, adj, wise
  dhī, f, intelligence, intellect
    √dhyai, v1a, think
    (*-kvip* 3.2.178 [292])
  -mat (*-matup* 5.2.94)
pitṛ, noun, father
hṛdayatoṣaṇa, noun ctp6, heart-pleaser
  hṛdayasya toṣaṇaḥ, pleaser of the heart
  hṛdaya, n, heart
  toṣaṇa, m, pleaser
    +*√tuṣ*, vi4a, be satisfied, caus.: satisfy, please
    -ana (*-lyu* 3.1.134)

रामस्तेषां ज्येष्ठो ऽभवत् ।१। स हि प्रजा रमयामास ।२। रामः पितरमतोषयत् ।३। स धीमान्मनोहरतया पितुर्हृदयतोषणो ऽभवत् ।४।

Alternatively, *manoharatayā* in 6c could be construed with b, 'he delighted the people with his charm.' *ramayām āsa hi prajāḥ* is an etymological explanation of the name *rāma*, as Nīlakaṇṭha explains, *rāmapadaṁ nirvakti jyeṣṭha iti.*

The eldest of them was Rāma, so called because he delighted the people; intelligent, he satisfied his father's heart with his charm.

ततः स राजा मतिमान्मत्वात्मानं वयोधिकम्।
मन्त्रयामास सचिवैर्धर्मज्ञैश्च पुरोहितैः ॥७॥

tataḥ sa rājā matimānmatvātmānaṁ vayodhikam;
mantrayāmāsa sacivairdharmajñaiśca purohitaiḥ.

tataḥ	saḥ	rājā	matimān	matvā	ātmānam	vayodhikam
i	m1s	m1s	m1s	i	m2s	m2s

mantrayām	āsa	sacivaiḥ	dharmajñaiḥ	ca	purohitaiḥ
i	3sa prf	m3p	m3p	i	m3p

tatas, dem adv, from or after that
tad, dem adj, that
rājan, noun, king
matimat, adj, thoughtful
mati, f, thought
-mat (*-matup* 5.2.94)
matvā, abs, considering
√*man*, vt4/8m, think, consider
ātman, reflexive pron, one's self
ātman, m, self
vayodhika, adj ctp7 2.1.40, advanced in age
vayasi adhikaḥ
vayas, n, vigor, youth, age
+*adhika*, adj, additional, superior

mantrayām, ppf actn, taking counsel, consulting (inst.)
√*mantr* (√*matri*), v10m, consult
√as, vi2a, be
saciva, noun, associate, counselor, minister
√*sac*, vi1am, be associated with
dharmajña, adj ctp upapada 2.2.19, dharma-knowing
dharmam jānāti, he knows dharma
dharma, m, dharma
+√*jñā*, vt9am, know
-a (*-ka* 3.2.3)
ca, conj pcl, and
purohita, noun, Vedic officiant
purohita, adj ppp, placed before, appointed
puras√*dhā*, v ctp gati 2.2.18, place before
puras, adv gati 1.4.67, before
+√*dhā*, vt3am, put, place

ततः स मतिमान्राजात्मानं वयोधिकं मत्वा सचिवैर्धर्मज्ञैश्च पुरोहितैर्मन्त्रयामास ।१।

In *ātmānaṁ vayodhikaṁ matvā*, *ātmānam* is subject accusative and *vayodhikam* is predicate accusative.

Then the thoughtful king, considering himself advanced in age, consulted with his counselors and his dharma-knowing Vedic officiants.

अभिषेकाय रामस्य यौवराज्येन भारत।
प्राप्तकालं च ते सर्वे मेनिरे मन्त्रिसत्तमाः ॥८॥

abhiṣekāya rāmasya yauvarājyena bhārata;
prāptakālaṁ ca te sarve menire mantrisattamāḥ.

abhiṣekāya	rāmasya	yauvarājyena	bhārata
m4s	m6s	n3s	mvs

prāptakālam	ca	te	sarve	menire	mantrisattamāḥ
m2s	i	m1p	m1p	3sm prf	m1p

abhiṣeka, noun, consecration
  abhi√sic, vt6am, sprinkle, consecrate
rāma, pn, Rāma
yauvarājya, noun, crown-princehood
  yuvarāja, m, crown-prince
    yuvan, m, youth
    +rājan, m, king
bhārata, patronymic, descendant of Bharata
  bharata, m pn, Bharata[2]
  -a (*-aṅ* 4.1.86)

prāptakāla, noun ck, the arrived time, high time
  prāptaḥ kālaḥ, the time which has arrived
  prāpta, ppp, attained, arrived
    pra√āp, vt5a, attain
  +kāla, m, time
ca, conj pcl, and
tad, dem adj, that
sarva, pron adj, all, whole
√man, vt4/8m, think, consider
mantrisattama, noun ctp7, most excellent among counselors
  mantriṣu sattamaḥ
  mantrin, m, counselor, minister
    mantra, m, instrument of thought, sacred text, formula, counsel
      √man, vt4/8m, think, consider
      -tra (Uṇ. 8.89)
    -in (*-ini* 5.2.115)
  +sattama, sup adj, most excellent
    sat, prap, being, good
      √as, vi2a, be

मन्त्रिणो मेनिरे राजास्मिन्काले रामं युवराजमभिषिञ्चेदिति ।१। भारत ते च सर्वे मन्त्रिसत्तमाः प्राप्तकालं मेनिरे रामस्य यौवराज्येनाभिषेकाय ।२।

The *ca* in the second line conjoins this verse with the preceding. Alternatively, the first line may be construed with the preceding verse and the second line stand alone. Interpreting *prāptakāla* as a *bahuvrīhi*, it may be read with suppletion of the sentence by *tam* (*abhiṣekam*): 'and they considered that (consecration) to be whose time had come.' *abhiṣekāya rāmasya yauvarājyena:* literally, 'for the consecration of Rāma with crown-princehood.' Unpack the abstract noun to avoid nominal style in English.

All those excellent ministers, O descendant of Bharata (Yudhiṣṭhira), considered it high time for the consecration of Rāma as crown prince.

लोहिताक्षं महाबाहुं मत्तमातङ्गगामिनम्।
दीर्घबाहुं महोरस्कं नीलकुञ्चितमूर्धजम् ।।९।।

lohitākṣaṁ mahābāhuṁ mattamātaṅgagāminam;
dīrghabāhuṁ mahoraskaṁ nīlakuñcitamūrdhajam.

lohitākṣam	mahābāhum	mattamātaṅgagāminam
m2s	m2s	m2s
dīrghabāhum	mahoraskam	nīlakuñcitamūrdhajam
m2s	m2s	m2s

lohitākṣa, adj cbv, red-eyed
lohite akṣiṇī yasya saḥ, he whose eyes are red
lohita, adj, red
+*akṣi*, n, eye
-*a* (-*ṣac* 5.4.113)

mahābāhu, adj cbv, great-armed
mahatī bāhū yasya saḥ, he whose arms are great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
bāhu, m, arm

mattamātaṅgagāmin, adj ctp upapada 2.2.19, going like an elephant in rut
mattamātaṅgaḥ iva gacchati
mattamātaṅga, m ck 2.1.57, elephant in rut
mattaḥ mātaṅgaḥ, a mad elephant
matta, ppp, excited, in rut, mad
√*mad*, vi4a, rejoice
+*mātaṅga*, m, elephant
mataṁga, m ctp upapada 2.2.19, elephant
matena gacchati, he roams at will
mata, ppp, thought
√*man*, vt4/8m, think, consider
+√*gam*, v1a, go
-*a* (-*khac* 3.2.47, *ṭit* 3.2.38 vt. 3)
+√*gam*, v1a, go
-*in* (-*ṇini* 3.2.79)

dīrghabāhu, adj cbv, long-armed
dīrghau bāhū yasya saḥ, he whose arms are long
dīrgha, adj, long
+*bāhu*, m, arm

mahoraska, adj cbv, broad-chested
mahat uraḥ yasya saḥ, he whose chest is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*uras*, n, chest
-*ka* (-*kap* 5.4.151)

nīlakuñcitamūrdhaja, adj cbv, dark-curly-haired
nīlāḥ ca kuñcitāḥ ca mūrdhajāḥ yasya saḥ, he whose hair is dark and curly
nīla, adj, blue, dark
+*kuñcita*, adj ppp, bent, crooked
√*kuñc*, v1a, bend
+*mūrdhaja*, m ctp upapada 2.2.19, born on the head, hair
mūrdhni jāyante
mūrdhan, m, head
+√*jan*, vi4m, be born
-*a* (-*ḍa* 3.2.97)

पश्य १३।

The accusatives in verses 9-12 are all in apposition with *putra* in verse 13, the direct object of the absolutive of *sam*√*dṛś*. Nīlakaṇṭha explains the difference between *mahābāhu* 'great-armed' and *dīrghabāhu* 'long-armed.' The first he glosses *mahāntau śatrujayakṣamau bāhū yasya tam* 'him whose arms are great, i.e. capable of conquering enemies;' the second, *dīrghau ājānuparyantau bāhū yasya tam* 'him whose arms are long, i.e. reaching to his knees.'

See verse 13.

दीप्यमानं श्रिया वीरं शक्रादनवमं बले।
पारगं सर्वधर्माणां बृहस्पतिसमं मतौ ॥१०॥

dīpyamānaṁ śriyā vīraṁ śakrādanavamaṁ bale;
pāragaṁ sarvadharmāṇāṁ bṛhaspatisamaṁ matau.

dīpyamānam	śriyā	vīram	śakrāt	anavamam	bale
m2s	f3s	m2s	m5s	m2s	n7s

pāragam	sarvadharmāṇām	bṛhaspatisamam	matau
m2s	m6p	m2s	f7s

dīpyamāna, prmp, shining
- *√dīp*, vi4m, shine

śrī, noun, radiance

vīra, noun, hero
- *vīra*, adj, heroic

śakra, pn, Indra
- *śakra*, adj, powerful
  - *√śak*, vi5a, be able

anavama, adj ctp na 2.2.6, not inferior
- *na avamaḥ*
- *na*, neg pcl, not
- *+avama*, adj, inferior, lowest

bala, noun, strength

pāraga, adj ctp upapada 2.2.19, going to the end, fully conversant (loc.)
- *pāram gacchati*
- *pāra*, n, the further shore
- *+√gam*, v1a, go
- *-a* (*-ḍa* 3.2.48)

sarvadharma, noun ck 2.1.49, all dharmas
- *sarve dharmāḥ*
- *sarva*, pron adj, all, whole
- *+dharma*, m, that which upholds, cosmic order, proper function, right action, duty, law

bṛhaspatisama, adj ctp3 2.1.31, equal to Bṛhaspati
- *bṛhaspatinā samaḥ*
- *bṛhaspati*, m pn, Bṛhaspati
  - *bṛhaspati*, m ctp6, lord of speech
- *+sama*, adj, same, equal

mati, noun, thought

पश्य १३।

bale, matau: locatives of respect telling the properties in respect to which the comparisons are made.

See verse 13.

सर्वानुरक्तप्रकृतिं सर्वविद्याविशारदम्।
जितेन्द्रियममित्राणामपि दृष्टिमनोहरम् ॥११॥

sarvānuraktaprakṛtiṁ sarvavidyāviśāradam;
jitendriyamamitrāṇāmapi dṛṣṭimanoharam.

sarvānuraktaprakṛtim	sarvavidyāviśāradam
m2s	m2s

jitendriyam	amitrāṇām	api	dṛṣṭimanoharam
m2s	n6p	i	m2s

sarvānuraktaprakṛti, adj cbv, he to whom the subjects are completely devoted
sarvam ānuraktāḥ prakṛtayaḥ yasmin saḥ
sarva, adv, completely
sarva, pron, all
+*anurakta*, ppp, affected, devoted
anu√rañj, vt1am/4am, be dyed or affected, appear
+*prakṛti*, f, nature, subject

sarvavidyāviśārada, adj ctp7 2.1.40, proficient in all the sciences
sarvavidyāyām viśāradaḥ
sarvavidyā, f ck 2.1.49, all knowledge, pl. all sciences
sarvā vidyā
sarva, pron adj, all, whole
+*vidyā*, f, knowledge
+*viśārada*, adj, skilled

jitendriya, adj cbv, master of the senses
jitāni indriyāṇi yena saḥ, he by whom the senses have been conquered
jita, ppp, conquered
√*ji*, vt1a, conquer
+*indriya*, n, organ of knowledge or action, sense

amitra, noun ctp na 2.2.6, enemy
na mitram
na, neg pcl, not
+*mitra*, n/m, friend

api, pcl, even

dṛṣṭimanohara, adj ctp4, pleasing to the sight
dṛṣṭaye manoharaḥ
dṛṣṭi, f, seeing, sight
+*manohara*, adj ctp upapada 2.2.19, capturing the mind, charming
manas, n, mind
+√*hṛ*, vt1am, take
-*a* (-*ac* 3.2.9)

पश्य १३।

Nīlakaṇṭha interprets *sarvānuraktaprakṛti* as 'one to whom his subjects are completely devoted:' *sarvaśa anuraktāḥ prakṛtayaḥ prajā yasmiṁs taṁ sarvānuraktaprakṛtim.*

See verse 13.

नियन्तारमसाधूनां गोप्तारं धर्मचारिणाम्।
धृतिमन्तमनाधृष्यं जेतारमपराजितम् ॥१२॥

niyantāramasādhūnāṁ goptāraṁ dharmacāriṇām;
dhr̥timantamanādhr̥ṣyaṁ jetāramaparājitam.

niyantāram	asādhūnām	goptāram	dharmacāriṇām
m2s	m6p	m2s	m6p

dhr̥timantam	anādhr̥ṣyam	jetāram	aparājitam
m2s	m2s	m2s	m2s

niyantr̥, agent noun, restrainer
ni√yam, vt1a, hold in
asādhu, adj ctp na 2.2.6, evil, wicked
na sādhuḥ, not good
na, neg pcl, not
sādhu, adj, good
goptr̥, agent noun, protector
√gup, vt1am, protect
dharmacārin, adj ctp upapada 2.2.19, dharma-practicing
dharmam carati, he does dharma
dharma, m, dharma
+*√car*, vt1a, move, do
-in (*-ṇini* 3.2.78)

dhr̥timat, adj, steadfast, resolute
dhṛti, f, holding, firmness, resolution
√dhṛ (*√dhṛñ dhāraṇe*), vt1am, hold
-ti (*-ktin* 3.3.94)
-mat (*-matup* 5.2.94)
anādhr̥ṣya, adj ctp na 2.2.6, unassailable
na ādhṛṣyaḥ
na, neg pcl, not
+*ādhṛṣya*, gerundive, to be assailed, assailable
ā√dhṛṣ, vt5a, assail
√dhṛṣ, v1a/5a/10am, be bold
jetr̥, agent noun, conqueror
√ji, vt1a, conquer
-tṛ (*-tṛn* 3.2.135)
aparājita, adj ctp na 2.2.6, undefeated
na parājitaḥ, not defeated
na, neg pcl, not
+*parājita*, ppp, defeated
parā√ji, v1m 1.3.19, be defeated (by abl.), defeat (acc.)
-a (*-ac* 3.3.56)

पश्य १३।

See verse 13.

पुत्रं राजा दशरथः कौसल्यानन्दवर्धनम्।
संदृश्य परमां प्रीतिमगच्छत्कुरुनन्दन ।।१३।।

putraṁ rājā daśarathaḥ kausalyānandavardhanam;
saṁdṛśya paramāṁ prītimagacchatkurunandana.

putram	rājā	daśarathaḥ	kausalyānandavardhanam
m2s	m1s	m1s	m2s

saṁdṛśya	paramām	prītim	agacchat	kurunandana
i	f2s	f2s	3sa ipf	mvs

putra, noun, son

rājan, noun, king

daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+*ratha*, m, chariot, car

kausalyānandavardhana, adj ctp6 2.2.8 [86], increasing Kausalyā's joy
kausalyānandasya vardhanaḥ, increaser of Kausalyā's joy
kausalyānanda, m/n ctp6, Kausalyā's joy
kausalyāyāḥ ānandaḥ
kausalyā, f pn, Kausalyā
kosala, pn, Kosala
-*ya* (-*ñyaṅ* 4.1.171)
+*ānanda*, m/n, happiness, bliss
+*vardhana*, adj, increasing
√*vṛdh*, vi1m, grow
-*ana* (-*lyu* 3.1.134)

saṁdṛśya, abs, beholding
sam√*dṛś*, vt1a, see together

parama, adj, supreme

prīti, noun, pleasure

√gam, v1a, go

kurunandana, noun ctp6 2.2.8 [86], delighter of the Kurus
kurūnām nandanaḥ
kuru, m pl, descendants of Kuru, a people in northern India
kuru, m pn, Kuru
+*nandana*, m, delighter
√*nand* (*tu*√*nadi*), v1a, rejoice, caus.: delight
-*ana* (-*lyu* 3.1.134)

हे युधिष्ठिर दशरथो रामं दृष्ट्वाप्रीयत ।१। कुरुनन्दन दशरथो राजा कौसल्यानन्दवर्धनं पुत्रं संदृश्य परमां प्रीतिमगच्छत् ।२। कुरुनन्दन दशरथो राजा लोहिताक्षं महाबाहुं मत्तमातङ्गगामिनं दीर्घबाहुं महोरस्कं नीलकुञ्चितमूर्धजं श्रिया दीप्यमानं वीरं बले शक्रादनवमं सर्वधर्माणां पारगं मतौ बृहस्पतिसमं सर्वानुरक्तप्रकृतिं सर्वविद्याविशारदं जितेन्द्रियममित्राणामपि दृष्टिमनोहरमसाधूनां नियन्तारं धर्मचारिणां गोप्तारं धृतिमन्तमनाधृष्यं जेतारमपराजितं कौसल्यानन्दवर्धनं पुत्रं संदृश्य परमां प्रीतिमगच्छत् ।३।

saṁdṛśya...agacchat: The absolutive *saṁdṛśya* which usually designates an action which precedes the action of the main verb, 'after he beheld,' here designates an action nearly contemporaneous with the action of the main verb performed by the same agent, 'when he beheld,' or it may be interpreted causally, 'because he beheld.' *paramāṁ pritim agacchat:* Sanskrit often describes what

English articulates as becoming characterized by an emotion, 'became supremely pleased,' as going to a state, 'went to supreme pleasure.'

When he beheld his son, red-eyed, great-armed, going like an elephant in rut, long-armed, broad-chested, dark-curly-haired, shining with radiance, a hero, not inferior to Indra in strength, fully conversant in all dharmas, equal to Bṛhaspati in thought, thoroughly loved by the subjects, proficient in all the sciences, master of his senses, pleasing to the sight even of his enemies, restrainer of the wicked, protector of the virtuous, steadfast, unassailable, an undefeated conqueror, increasing the bliss of Kausalyā, king Daśaratha became supremely pleased, O delighter of the Kurus (Yudhiṣṭhira).

चिन्तयंश्च महातेजा गुणान्रामस्य वीर्यवान्।
अभ्यभाषत भद्रं ते प्रीयमाणः पुरोहितम् ॥१४॥

cintayaṁśca mahātejā guṇānrāmasya vīryavān;
abhyabhāṣata bhadraṁ te prīyamāṇaḥ purohitam.

cintayan	ca	mahātejāḥ	guṇān	rāmasya	vīryavān
m1s	i	m1s	m2p	m6s	m1s

abhyabhāṣata	bhadram	te	prīyamāṇaḥ	purohitam
3sm ipf	n1s	m/f/n4s	m1s	m2s

cintayat, prap, reflecting upon
  √*cint* (√*citi*), vt10am, think, consider
ca, conj pcl, and
mahātejas, adj cbv, brilliant
  mahat tejaḥ yasya saḥ, he whose brilliance is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*tejas*, n, brilliance
    √*tij*, vi1m, be sharp
guṇa, noun, quality
rāma, pn, Rāma
vīryavat, adj, heroic
  vīrya, n, virility
  -vat (*-matup* 5.2.94, *v* 8.2.9)

abhi√bhāṣ, vt1m, speak to, address
bhadra, noun, welfare, blessing
  bhadra, adj, blessed
tvad, 2nd pron, you
prīyamāṇa, prmp, being pleased
  √*prī*, vi9am, please (dat.)
  √*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)
purohita, noun, Vedic officiant
  purohita, adj ppp, placed before, appointed
    puras√*dhā*, v ctp gati 2.2.18, place before
      puras, adv gati 1.4.67, before
      +√*dhā*, vt3am, put, place

दशरथो रामस्य गुणानचिन्तयत् ।१। ततः सो ऽप्रीयत ।२। ततः स वसिष्ठमभाषत भद्रं त इति ।३। महातेजाश्च वीर्यवान्रामस्य गुणांश्चिन्तयन्प्रीयमाणः पुरोहितमभ्यभाषत भद्रं त इति ।४।

The translation interprets the present participle *priyamāna* temporally and the present participle *cintayan* causally. Nīlakaṇṭha identifies Daśaratha's Vedic officiant as Vasiṣṭha: *purohitaṁ vasiṣṭham*. But both he and Vāmadeva accompany Bharata in his unsuccessful attempt to bring Rāma back to Ayodhyā from Citrakūṭa (3.261.36) and consecrate Rāma king upon his return to Ayodhyā after the slaying of Rāvaṇa (3.275.65). The translation does not accept his opinion that the phrase, 'A blessing to you,' is addressed to Yudhiṣṭhira, *bhadraṁ te iti yudhiṣṭhiraṁ prati āśīrvacanam*. The blessing is used six times in the Rāmopākhyāna, in five instances (3.259.26, 261.14, 263.17, 265.20, 275.35) it is interpretable as a benediction addressed to a listener within the context of the story of Rāma. Once, with the mention of the name Sītā (3.261.28), it lacks any such context, including any immediate context for interpreting it as addressed to Yudhiṣṭhira, the listener to Mārkaṇḍeya's narration.

Being pleased by reflecting upon the qualities of Rāma, the brilliant heroic one (Daśaratha) addressed his Vedic officiant (Vasiṣṭha), "A blessing to you."

अद्य पुष्यो निशि ब्रह्मन्पुण्यं योगमुपैष्यति।
संभाराः संभ्रियन्तां मे रामश्चोपनिमन्त्र्यताम् ॥१५॥

adya puṣyo niśi brahmanpuṇyaṁ yogamupaiṣyati;
saṁbhārāḥ saṁbhriyantāṁ me rāmaścopanimantryatām.

adya	puṣyaḥ	niśi	brahman	puṇyam	yogam	upaiṣyati
i	m1s	f7s	mvs	m2s	m2s	3sa fut

saṁbhārāḥ	saṁbhriyantām	me	rāmaḥ	ca	upanimantryatām
m1p	3sp ipv	m/f/n6s	m1s	i	3sp ipv

adya, adv, today
puṣya, noun, blossom, flower, uppermost, the 6th lunar asterism
niś, noun, night
brahman, noun, a Brāhmaṇa
puṇya, adj, auspicious
yoga, noun, union, conjunction
upa√i, v2a, approach
saṁbhāra, noun, equipment, provisions, requisites
sam√bhṛ, vt3am, bring together, collect, procure, prepare
mad, 1st pron, I, me, my
rāma, pn, Rāma
ca, conj pcl, and
upa ni√mantr (**√matri**), v10m, invite

ब्रह्मन्नद्य निशि पुष्यः पुण्यं योगमुपैष्यति ।१। संभारा मे संभ्रियन्तां रामश्चोपनिमन्त्र्यताम् ।२।

Auspicious astronomical events, as determined by an expert in the science of Jyotiṣa, regularly serve as the occasions for Vedic ceremonies such as consecrations, inaugurations, weddings, etc.

O Brahman (Vasiṣṭha), tonight the lunar asterism Puṣya will approach an auspicious conjunction. Let the materials be collected and let Rāma be summoned.

इति तद्राजवचनं प्रतिश्रुत्याथ मन्थरा।
कैकेयीमभिगम्येदं काले वचनमब्रवीत् ॥१६॥

iti tadrājavacanaṁ pratiśrutyātha mantharā;
kaikeyīmabhigamyedaṁ kāle vacanamabravīt.

iti	tat	rājavacanam	pratiśrutya	atha	mantharā
i	n2s	n2s	i	i	f1s

kaikeyīm	abhigamya	idam	kāle	vacanam	abravīt
f2s	i	n2s	m7s	n2s	3sa ipf

iti, pcl, thus, close quote
tad, dem adj, that
rājavacana, noun ctp6, king's command
  rājñaḥ vacanam
  rājan, m, king
  +*vacana*, n, speech
    √*vac*, vt2a, say
    -*ana* (-*lyuṭ* 3.3.115)
pratiśrutya, abs, hearing
  prati√śru, vt1am/5am 3.1.74, hear
atha, pcl, now, then, if

mantharā, pn, Mantharā

kaikeyī, pn, Kaikeyī
abhigamya, abs, going to
  abhi√gam, v1a, go to
idam, dem pron, this
kāla, noun, time
vacana, noun, speech
  √*vac*, vt2a, say
  -*ana* (-*lyuṭ* 3.3.115)
√**brū**, vt2am, say, speak

इति तद्राजवचनं प्रतिश्रुत्याथ मन्थरा कैकेयीमभिगम्य काले इदं वचनमब्रवीत् ।१।

pratiśrutya...abhigamya...abravīt: Each absolutive designates an action which precedes the action of the next absolutive and the action of the main verb performed by the same agent.

When she heard about the king's command, Mantharā went to Kaikeyī and said this speech in time.

अद्य कैकेयि दौर्भाग्यं राज्ञा ते ख्यापितं महत्।
आशीविषस्त्वां संक्रुद्धश्चण्डो दशति दुर्भगे ॥१७॥

adya kaikeyi daurbhāgyaṁ rājñā te khyāpitaṁ mahat;
āśīviṣastvāṁ saṁkruddhaścaṇḍo daśati durbhage.

adya	kaikeyi	daurbhāgyam	rājñā	te	khyāpitam	mahat
i	fvs	n1s	m3s	m/f/n6s	n1s	n1s

āśīviṣaḥ	tvām	saṁkruddhaḥ	caṇḍaḥ	daśati	durbhage
m1s	m/f/n2s	m1s	m1s	3sa pre	fvs

- **adya**, adv, today
- **kaikeyī**, pn, Kaikeyī
- **daurbhāgya**, noun, misfortune
  - *durbhāga*, adj cbv, unfortunate
    - *duṣṭaḥ bhāgaḥ yasya saḥ*, he whose fortune is ill
    - *dus*, preverb, ill
    - *+bhāga*, m, part, share, fortune
  - *-ya* (*-ṣyañ* 5.1.124)
- **rājan**, m, king
- **tvad**, 2nd pron, you
- **khyāpita**, ppp, made known, told
  - √*khyā*, vt2a, tell, caus.: tell, make known (to dat.)
- **mahat**, adj prap, great, increasing
  - √*mah*, vi1m, increase
- **āśīviṣa**, noun cbv, venomous snake
  - *āśī viṣam yasya saḥ*, he whose fang is poison
  - *āśī*, f, serpent's fang
  - *+viṣa*, n, poison
- **tvad**, 2nd pron, you
- **saṁkruddha**, adj ppp, angered, angry
  - *sam*√*krudh*, vi4a, be angry
- **caṇḍa**, adj, cruel
- **√daṁś (danś)**, vt1a, bite
- **durbhaga**, adj cbv, unfortunate
  - *duṣṭaḥ bhagaḥ yasya saḥ*, he whose fortune is ill
  - *dus*, preverb, ill
  - *+bhaga*, m, fortune

दशरथस्तव दौर्भाग्यमख्यापयत् ।१। कैकेय्यद्य राज्ञा महद्दौर्भाग्यं ते ख्यापितम् ।२। दुर्भगे संक्रुद्धश्चण्ड आशीविषस्त्वां दशति ।३।

O Kaikeyī, today the king has declared your great misfortune. O unfortunate lady, an angry, cruel, venomous snake is biting you.

सुभगा खलु कौसल्या यस्याः पुत्रो ऽभिषेक्ष्यते।
कुतो हि तव सौभाग्यं यस्याः पुत्रो न राज्यभाक् ॥१८॥

subhagā khalu kausalyā yasyāḥ putro 'bhiṣekṣyate;
kuto hi tava saubhāgyaṁ yasyāḥ putro na rājyabhāk.

subhagā	khalu	kausalyā	yasyāḥ	putraḥ	abhiṣekṣyate
f1s	i	f1s	f6s	m1s	3sp fut

kutaḥ	hi	tava	saubhāgyam	yasyāḥ	putraḥ	na	rājyabhāk
i	i	m/f/n6s	n1s	f6s	m1s	i	m1s

subhaga, adj cbv 2.2.24 [101], fortunate
śobhanaḥ bhagaḥ yasya saḥ, he whose fortune is good
su, preverb, good
+bhaga, m, fortune
khalu, pcl, indeed
kausalyā, pn, Kausalyā
kosala, pn, Kosala
-ya (*-ñyaṅ* 4.1.171)
yad, rel pron, which, who
putra, noun, son
abhi√sic, vt6am, sprinkle, consecrate

kutas, int adv, from what, whence, why
hi, sub pcl, for, because
tvad, 2nd pron, you, your

saubhāgya, noun, good fortune
subhāga, adj cbv 2.2.24 [101], fortunate
śobhanaḥ bhāgaḥ yasya saḥ, he whose fortune is good
su, preverb, good
+bhāga, m, part, share, fortune
-ya (*-ṣyañ* 5.1.124)
yad, rel pron, which, who
putra, noun, son
na, neg pcl, not
rājyabhaj, noun ctp upapada 2.2.19, partaking of the kingdom
rājyam bhajate
rājya, n, kingdom
√rāj (*√rājṛ*), v1am, shine, rule
+√bhaj, vt1am, divide, share, partake of
-vi (*-ṇvi* 3.2.62)

यतो दशरथो राममभिषेक्ष्यति ततः कौसल्या सुभगास्ति ।१। यतो भरतो राज्यं न भक्ष्यति ततः कैकेयी दुर्भगास्ति ।२। यस्याः कौसल्यायाः पुत्रो ऽभिषेक्ष्यते सा सुभगा ।३। यस्या हि तव कैकेय्याः पुत्रो न राज्यभाक्कुतस्तव सौभाग्यम् ।४।

The nominal style in 18c predicates an abstract property to a subject in the genitive, literally, 'whence (will come) the fortunateness of you?' The parallel without nominal style in 18a uses both the subject and predicate in the nominative with a verb 'to be' understood.

Fortunate indeed is Kausalyā, whose son will be consecrated. For whence will good fortune come to you, whose son does not share in the kingdom?

सा तद्वचनमाज्ञाय सर्वाभरणभूषिता।
वेदीविलग्नमध्येव बिभ्रती रूपमुत्तमम् ॥१९॥

sā tadvacanamājñāya sarvābharaṇabhūṣitā;
vedīvilagnamadhyeva bibhratī rūpamuttamam.

sā tat vacanam ājñāya sarvābharaṇabhūṣitā
f1s n2s n2s i f1s

vedīvilagnamadhyā iva bibhratī rūpam uttamam
f1s i f1s n2s n2s

tad, dem pron, that
tad, dem adj, that
vacana, noun, speech
√*vac*, vt2a, say
-*ana* (-*lyuṭ* 3.3.115)
ājñāya, abs, having understood
ā√jñā, vt9am, understand, acknowledge
sarvābharaṇabhūṣita, adj ctp3 2.1.32, adorned with all ornaments
sarvābharaṇaiḥ bhūṣitaḥ
sarvābharaṇa, n ck 2.1.49, pl.: all ornaments
sarvāṇi ābharaṇāni
sarva, pron adj, all, whole
+*ābharaṇa*, n, ornament
+*bhūṣita*, ppp, adorned
√*bhūṣ*, v1a/10am, adorn
vedīvilagnamadhya, adj cbv, thin-waisted
vedyāḥ madhyaḥ iva vilagnaḥ madhyaḥ yasyāḥ sā, she whose waist is as thin as the middle of an altar
vedīvilagna, adj ck 2.1.55, thin as (that of) an altar
vedyāḥ madhyaḥ iva vilagnaḥ, thin as the middle of an altar
vedī, f, altar
+*vilagna*, adj, thin, slender
vi√lag, vt1a, cling to, clung to, connected with (loc.)
+*madhya*, m/n, middle
iva, pcl, like, as
bibhrat, prap, bearing
√*bhṛ*, vt3am, bear
rūpa, noun, form, beauty
uttama, sup adj, highest, supreme
ud, preverb, up
-*tama* (-*tamap* 5.3.55)

कैकेयी तन्मन्थराया वचनमाजज्ञे ।१। तत आभरणैरभूषयत सौन्दर्यं चादर्शयत् ।२। पश्य २०।

Verse 19 forms a single sentence with verse 20. The absolutive *ājñāya* designates the action of understanding preceding the action of speaking, denoted by the main verb in 20d, performed by the same agent. The absolutives and main verb each occurs at the end of its own clause. The present participle *bibhratī* refers to the action of bearing occurring simultaneously with the action of approaching denoted by the absolutive *āsādya* in 20a. Nīlakaṇṭha glosses *vedīvilagnamadhyā: vedīvad vilagnaḥ kṛśo madhyo yasyāḥ* 'whose waist is thin like an altar.'

When she had understood that speech, she approached her husband in private adorned in all her ornaments, bearing an excellent figure, seeming to have a waist as thin as an altar's, ...

विविक्ते पतिमासाद्य हसन्तीव शुचिस्मिता।
प्रणयं व्यञ्जयन्तीव मधुरं वाक्यमब्रवीत् ॥२०॥

vivikte patimāsādya hasantīva śucismitā;
praṇayaṁ vyañjayantīva madhuraṁ vākyamabravīt.

vivikte	patim	āsādya	hasantī	iva	śucismitā
n7s	m2s	i	f1s	i	f1s

praṇayam	vyañjayantī	iva	madhuram	vākyam	abravīt
m2s	f1s	i	n2s	n2s	3sa ipf

vivikta, noun, solitude
vivikta, ppp, separated
vi√vic, vt7a, separate
pati, noun, lord, husband
āsādya, abs c, approaching, reaching, attacking
ā√sad, v1a/6a, sit near
hasat, prap, laughing
√has, vi1a, laugh
iva, pcl, like, as, as if
śucismita, adj cbv, smiling brightly
śuci smitam yasya saḥ, he whose smile is bright
śuci, adj, pure, clear, bright
smita, n, a smile
smita, ppp, smiling
√smi, vi1m, smile

praṇaya, noun, affection
pra√nī, vt1am, lead forwards, manifest affection
-a (*-ac* 3.3.56)
vyañjayat, prap, manifesting
vi√añj, v7am, anoint, manifest
iva, pcl, like, as
madhura, adj, sweet
vākya, noun, sentence, speech
√brū, vt2am, say, speak

ततः कैकेयी विविक्ते दशरथमासादयत् ।१। साहसत् ।२। सास्मयत ।३। सा दशरथे प्रणयं व्याञ्जयत ।४। सा तद्वचनमाज्ञाय सर्वाभरणभूषिता वेदीविलग्नमध्येव रूपमुत्तमं बिभ्रती विविक्ते पतिमासाद्य हसन्तीव शुचिस्मिता प्रणयं व्यञ्जयन्तीव मधुरं वाक्यमब्रवीत् ।५।

Read with verse 19. The absolutive *āsādya* designates the action preceding the action of the main verb *abravīt* performed by the same agent. The present participles *hasantī* and *vyañjayantī* refer to the actions of laughing and feigning performed simultaneously with the action of speaking denoted by he main verb *abravīt*. Kaikeyī utilizes her physical attractions and seductive charms to get her way.

...as if laughing, smiling innocently, feigning affection, and spoke the sweet sentence:

सत्यप्रतिज्ञ यन्मे त्वं काममेकं निसृष्टवान्।
उपाकुरुष्व तद्राजंस्तस्मान्मुच्यस्व संकटात् ॥२१॥

satyapratijña yanme tvaṁ kāmamekaṁ nisr̥ṣṭavān;
upākuruṣva tadrājaṁstasmānmucyasva saṁkaṭāt.

satyapratijña	yat	me	tvam	kāmam	ekam	nisr̥ṣṭavān
mvs	n2s	m/f/n4s	m/f/n1s	m/n2s	n2s	m1s

upākuruṣva	tat	rājan	tasmāt	mucyasva	saṁkaṭāt
2sm ipv	n2s	mvs	n5s	2sp ipv	n5s

satyapratijña, adj cbv, true to one's promise
satyam pratijñā yasya saḥ, he whose promise is truth
satya, n, truth
+pratijñā, f, promise
prati√jñā, vt9am, acknowledge, approve, promise
yad, rel adj, which
mad, 1st pron, I, me, my
tvad, 2nd pron, you
kāma, noun, wish, desire
eka, cardinal num, one
nisr̥ṣṭavat, pap, bestowed
ni√sr̥j, vt4m/6a, send forth

upa ā√kr̥, vt8am, bring near, deliver, grant
tad, dem pron, that
rājan, noun, king
tad, dem adj, that
√muc (√mucl̥), v6am, free
saṁkaṭa, noun, straight, difficulty
saṁkaṭa, adj, brought together, narrow
saṁkr̥ta, adj ppp, brought together
sam√kr̥, vt8am, bring together

सत्यप्रतिज्ञ राजन्यदेकं कामं मे त्वं निसृष्टवांस्तदुपाकुरुष्व ।१। तस्मान्मुच्यस्व संकटात् ।२।

kāma, usually masculine, is neuter here because referred to by the n2s pronoun *tad.* Retaining the relative clause structure in English requires placing the relative clause after the antecedent which loses the sense of the passage: 'You remember that wish you bestowed upon me? Can you grant it now?' Nīlakaṇṭha makes clear that what is meant is that he should grant the boon he promised and free himself from the trouble later: *kāmaṁ varam. upākuruṣva dehi saṅkaṭāt kaṣṭāt.* The straight referred to here is the obligation to fulfill her wish.

"O king true to your promises (Daśaratha), deliver the wish which you bestowed upon me. Free yourself from that straight."

राजोवाच।
वरं ददानि ते हन्त तद्गृहाण यदिच्छसि।
अवध्यो वध्यतां को ऽद्य वध्यः को ऽद्य विमुच्यताम् ॥२२॥

rājovāca.
varaṁ dadāni te hanta tadgṛhāṇa yadicchasi;
avadhyo vadhyatāṁ ko 'dya vadhyaḥ ko 'dya vimucyatām.

rājā	uvāca
m1s	3sa prf

varam	dadāni	te	hanta	tat	gṛhāṇa	yat	icchasi
m2s	1sa ipv	m/f/n4s	i	n2s	2sa ipv	n2s	2sa pre

avadhyaḥ	vadhyatām	kaḥ	adya	vadhyaḥ	kaḥ	adya	vimucyatām
m1s	3sp ipv	m1s	i	m1s	m1s	i	3sp ipv

rājan, noun, king
√vac, vt2a, say

vara, noun, choice, boon
  √*vṛ*, vt5/9am, choose
  -*a* (-*ap* 3.3.58)
√dā, vt3am, give
tvad, 2nd pron, you
hanta, pcl, look, alas
tad, dem pron, that
√grah, vt9am, grab, take, accept
yad, rel pron, which, who
√iṣ, vt6a, wish, desire

avadhya, adj ctp na 2.2.6, innocent
  na vadhyaḥ, not to be slain
  na, neg pcl, not
  +*vadhya*, gerundive, to be slain
    √*vadh*, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)
      √*han*, vt2a, strike, slay
√vadh, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)
  √*han*, vt2a, strike, slay
kim, int adj, which
adya, adv, today
vadhya, gerundive, to be slain, criminal
  √*vadh*, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)
    √*han*, vt2a, strike, slay
kim, int adj, which
adya, adv, today
√muc (√mucḷ), v6am, free

हन्त वरं ते ददानि ।१। यदिच्छसि तद्गृहाण ।२। अद्य को ऽवध्यो वध्यताम् ।३। अद्य को वध्यो विमुच्यताम् ।४।

The Sanskrit uses imperatives throughout Daśaratha's response in 22-23. An interrogative pronoun with an imperative verb occurs occasionally in Sanskrit but in English it occurs only as an echo question. With imperatives translate awkwardly, 'Let me grant you the boon. Take what you wish! Let what innocent man be executed today? Let what criminal be set free today?' *dadāni kasya:* the genitive is often used instead of the dative with √*dā* in epic.

The king (Daśaratha) said:

"Certainly I shall grant you the boon. You shall receive what you wish. What innocent man shall be executed today? What criminal shall be set free today?

धनं ददानि कस्याद्य ह्रियतां कस्य वा पुनः।
ब्राह्मणस्वादिहान्यत्र यत्किं चिद्वित्तमस्ति मे ॥२३॥

dhanaṁ dadāni kasyādya hriyatāṁ kasya vā punaḥ;
brāhmaṇasvādihānyatra yatkiṁ cidvittamasti me.

dhanam	dadāni	kasya	adya	hriyatām	kasya	vā	punaḥ
n2s	1sa ipv	m6s	i	3sp ipv	m6s	i	i

brāhmaṇasvāt	iha	anyatra	yat	kim	cit	vittam	asti	me
n5s	i	i	n1s	n1s	i	n1s	3sa pre	m/f/n6s

dhana, noun, wealth
√dā, vt3am, give
kim, int pron, what
adya, adv, today
√hṛ, vt1am, take
kim, int pron, what
vā, disj pcl, or
punar, adv, again

brāhmaṇasva, noun ctp6, property of a Brahman
  brāhmaṇasya svam
  brāhmaṇa, m, a Brahman
  +*sva*, n, property
    sva, adj, own
iha, dem adv, in this, here
anyatra, pron adv, in another, elsewhere
yad, rel adj, which
kim, int adj, which
cit, pcl, (making prec int indef) some, any
vitta, noun, wealth
  vitta, ppp, found, possessed
    √*vid*, vt6am, find
√as, vi2a, be
mad, 1st pron, I, me, my

अहं कस्मै जनाय धनं ददानि ।१। अहं कस्माज्जनाद्धनं हराणि ।२। अद्य कस्य धनं ददानि ।३। इह वा ब्राह्मणस्वादन्यत्र यत्किं चिद्वित्तं मे ऽस्ति तत्कस्य पुनर्ह्रियताम् ।४।

kasya dadāni: gen. for dat. with √*dā* anticipates the possessive relation in place after the gift. Similarly, in *kasya hriyatām*, the gen. for abl. with √*hṛ* refers to the person as the owner of the wealth rather than as the source from which it is taken. *yat kiñcit*, whatever. *vittaṁ me*, all the property in the kingdom. The king as the owner of all the property in the kingdom can repossess it. With imperatives, translate awkwardly: Let me grant wealth today to whom or let it be taken back from whom, ...?

To whom shall I grant wealth today or from whom shall it be taken back, whatever possession is mine except the property of Brahmins here."

मार्कण्डेय उवाच।
सा तद्वचनमाज्ञाय परिगृह्य नराधिपम्।
आत्मनो बलमाज्ञाय तत एनमुवाच ह ॥२४॥

mārkaṇḍeya uvāca.
sā tadvacanamājñāya parigṛhya narādhipam;
ātmano balamājñāya tata enamuvāca ha.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

sā	tat	vacanam	ājñāya	parigṛhya	narādhipam
f1s	n2s	n2s	i	i	m2s

ātmanaḥ	balam	ājñāya	tataḥ	enam	uvāca	ha
m6s	n2s	i	i	m2s	3sa prf	i

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

tad, dem pron, that
tad, dem adj, that
vacana, noun, speech
√vac, vt2a, say
-ana (*-lyuṭ* 3.3.115)
ājñāya, abs, having understood
ā√jñā, vt9am, understand, acknowledge
parigṛhya, abs, having embraced
pari√grah, vt9am, grab around

narādhipa, noun ctp6, overlord of men
narāṇām adhipaḥ
nara, m, man
+*adhipa*, m, overlord, king
adhi, preverb, over
√pā, vt2a, protect
-a (*-ka* 3.1.136)

ātman, reflexive pron, one's self
ātman, m, self
bala, noun, strength
ājñāya, abs, having understood
ā√jñā, vt9am, understand, acknowledge
tatas, dem adv, from or after that
enad, pron, this (enclitic replacement for *etad* and *idam*)
√vac, vt2a, say
ha, pcl, indeed

कैकेयी तद्दशरथस्य वचनमशृणोत् ।१। तद्वचनं श्रुत्वा धशरथं पर्यगृह्णात् ।२। सा स्वबलं ज्ञात्वा तमुवाच ।३। सा तद्वचनमाज्ञाय नराधिपं परिगृह्यात्मनो बलमाज्ञाय ततो हैनमुवाच ।४।

ājñāya...parigṛhya...ājñāya...uvāca: The absolutives designate the actions of hearing, embracing, and realizing which precede the action of speaking denoted by the main verb of the sentence.

Mārkaṇḍeya said:
When she heard that speech, she embraced the lord of men (Daśaratha) and, realizing her power, then said to him:

आभिषेचनिकं यत्ते रामार्थमुपकल्पितम्।
भरतस्तदवाप्नोतु वनं गच्छतु राघवः ॥२५॥

ābhiṣecanikaṁ yatte rāmārthamupakalpitam;
bharatastadavāpnotu vanaṁ gacchatu rāghavaḥ.

ābhiṣecanikam	yat	te	rāmārtham	upakalpitam
n1s	n1s	m/f/n6s	m2s	n1s

bharataḥ	tat	avāpnotu	vanam	gacchatu	rāghavaḥ
m1s	n2s	3sa ipv	n2s	3sa ipv	m1s

ābhiṣecanika, adj, (act) relating to the inauguration of a king
- *abhiṣecana*, m, consecration
  - *abhi√sic*, vt6am, sprinkle, consecrate
  - *-ana* (*-lyuṭ* 3.3.115)
- *-ika* (*-ṭhan* 5.2.115, *ika* 7.3.50)

yad, rel adj, which
tvad, 2nd pron, you
rāmārtha, noun ctp4, aim for Rāma
- *rāmāya arthaḥ*
- *rāma*, m pn, Rāma
- *+artha*, m, aim, object, purpose

upakalpita, ppp c, prepared, assigned, arranged
- *upa√kḷp*, vi1m, be fit, caus.: prepare

bharata, pn, Bharata
tad, dem pron, that
ava√āp, vt5a, attain
vana, noun, forest
√gam, v1a, go
rāghava, patronymic, descendant of Raghu
- *raghu*, m pn, Raghu
- *-a* (*-aṇ* 4.1.83)

यदाभिषेचनिकं कर्म त्वं रामायोपाकल्पयथास्तद्भरताय भवतु ।१। यदाभिषेचनिकं रामार्थं त्वयोपकल्पितं तद्भरतार्थं भवतु ।२। रामस्तु वनं गच्छतु ।३। यदाभिषेचनिकं ते रामार्थमुपकल्पितं तद्भरतोऽवाप्नोतु ।४। राघवो वनं गच्छतु ।५।

gen. for inst. of agent with ppp of verb of thinking used in present time according to Pā. 3.2.188 and 2.3.67. Although both Rāma and Bharata are descendants of Raghu and hence called *rāghava*, the fact that it is Rāma who departs for the forest dictates that the term refers to Rāma here.

"Let the consecratory ceremony which you planned for Rāma take place for Bharata and let the descendant of Raghu (Rāma) go to the forest."

स तद्राजा वचः श्रुत्वा विप्रियं दारुणोदयम्।
दुःखार्तो भरतश्रेष्ठ न किं चिद्व्याजहार ह ।।२६।।

sa tadrājā vacaḥ śrutvā vipriyaṁ dāruṇodayam;
duḥkhārto bharataśreṣṭha na kiṁ cidvyājahāra ha.

sah	tat	rājā	vacaḥ	śrutvā	vipriyam	dāruṇodayam
m1s	n2s	m1s	n2s	i	n2s	n2s

duḥkhārtaḥ	bharataśreṣṭha	na	kim	cit	vyājahāra	ha
m1s	mvs	i	n2s	i	3sa prf	i

tad, dem adj, that
tad, dem adj, that
rājan, noun, king
vacas, noun, speech
śrutvā, abs, having heard
  √*śru*, vt1am/5am 3.1.74, hear, listen
vipriya, adj ctp prādi 2.2.18, disagreeable, unpleasant
  vi, preverb, apart
  +*priya*, adj, dear
dāruṇodaya, adj cbv, horrifying
  dāruṇam udayaḥ yasmāt tat, that from which the consequence is horror
  dāruṇa, n, horror
    dāruṇa, adj, harsh, dreadful
  udaya, m, going up, rising, development, consequence, result
    ud√i, v2a, go up, rise
    -a (*-ac* 3.3.56)

duḥkhārta, adj ctp2 2.1.24, fallen into sorrow, afflicted with sorrow
  duḥkham ārtaḥ
  duḥkha, noun, sorrow
  +*ārta*, ppp, fallen into, afflicted, pained
    ā√ṛ, v1a, go to, reach
bharataśreṣṭha, adj ctp6 2.2.9 [88], best of the descendants of Bharata
  bharatānām śreṣṭhaḥ
  bharata, m pn, Bharata^{2}, pl.: his descendants
  +*śreṣṭha*, sup adj, best
    śra, adj, (substitute for *praśasya*) laudable
    -iṣṭha (*-iṣṭhan* 5.3.55)
na, neg pcl, not
kim, int adj, which
cit, pcl, (making prec int indef) some, any
vi ā√hṛ, vt1am, utter, speak, say
ha, pcl, indeed

दशरथः कैकेय्या वचः श्रुत्वा दुःख्यभवत् ।१। ततः स न किं चिदवोचत् ।२। भरतश्रेष्ठ स राजा तद्विप्रियं दारुणोदयं वचः श्रुत्वा दुःखार्तः सन्न किं चिद्व्याजहार ।३।

śrutvā...vyājahāra: The absolutive designates the action of hearing which precedes the action of speaking performed by the same agent.

O best of the descendants of Bharata (Yudhiṣṭhira), when he heard that disagreeable, horrifying speech, the king, plunged in sorrow, did not say anything at all.

ततस्तथोक्तं पितरं रामो विज्ञाय वीर्यवान्।
वनं प्रतस्थे धर्मात्मा राजा सत्यो भवत्विति ॥२७॥

tatastathoktaṁ pitaraṁ rāmo vijñāya vīryavān;
vanaṁ pratasthe dharmātmā rājā satyo bhavatviti.

tataḥ	tathā	uktam	pitaram	rāmaḥ	vijñāya	vīryavān
i	i	m2s	m2s	m1s	i	m1s

vanam	pratasthe	dharmātmā	rājā	satyaḥ	bhavatu	iti
n2s	3sm prf	m1s	m1s	m1s	3sa ipv	i

tatas, dem adv, from or after that
tathā, dem adv, thus
ukta, ppp, spoken to, addressed
  √*vac*, vt2a, say
pitṛ, noun, father
rāma, pn, Rāma
vijñāya, abs, having ascertained
  vi√jñā, vt9am, discern
vīryavat, adj, heroic
  vīrya, n, virility
  -vat (*-matup* 5.2.94, *v* 8.2.9)

vana, noun, forest
pra√sthā, vt1a, rise up, set out, depart
dharmātman, adj cbv, virtuous
  dharmaḥ ātmā yasya saḥ, he whose nature is dharma
  dharma, m, truth, justice
  +ātman, m, self
rājan, noun, king
satya, adj, true, honest
√bhū, vi1a, be, become, exist
iti, pcl, thus, close quote

कैकेयी दशरथं तथावक् ।१। कैकेय्या दशरथस्तथौच्यत ।२। तया रामस्य पिता तथोक्तः ।३। यदा रामो ऽजानान्मम पिता तथोक्तो भवतीति ततः स वनमगच्छत् ।४। सो ऽमनुत यथा मम पितानृतं न वदेत्तथाहं कुर्याम् ।५। ततः पितरं तथोक्तं विज्ञाय वीर्यवान्धर्मात्मा रामो वनं प्रतस्थे राजा सत्यो भवत्विति ।६।

vijñāya...pratasthe: The absolutive designates the action of ascertaining which precedes the action of setting out performed by the same agent. *rājā...iti:* literally, 'thinking, "Let the king be true."' While Sanskrit uses *iti* ubiquitously to indicate the close of a direct quote of words or thoughts, English often prefers secondary discourse and even paraphrase as here.

Then, when he ascertained that his father had been so requested, the heroic, virtuous Rāma set out for the forest so that the king would remain true.

तमन्वगच्छल्लक्ष्मीवान्धनुष्माँल्लक्ष्मणस्तदा।
सीता च भार्या भद्रं ते वैदेही जनकात्मजा ॥२८॥

tamanvagacchallakṣmīvāndhanuṣmāl̃lakṣmaṇastadā;
sītā ca bhāryā bhadraṁ te vaidehī janakātmajā.

tam	anvagacchat	lakṣmīvān	dhanuṣmān	lakṣmaṇaḥ	tadā
m2s	3sa ipf	m1s	m1s	m1s	i

sītā	ca	bhāryā	bhadram	te	vaidehī	janakātmajā
f1s	i	f1s	n1s	m/f/n4s	f1s	f1s

- **tad**, dem pron, that
- **anu√gam**, v1a, go after, follow
- **lakṣmīvat**, adj, glorious
  - *lakṣmī*, f, mark, good fortune, prosperity, splendor, beauty, majesty
  - *-vat* (*-matup* 5.2.94, *v* 8.2.9)
- **dhanuṣmat**, adj, bow-bearing
  - *dhanus*, n, bow
  - *-mat* (*-matup* 5.2.94)
- **lakṣmaṇa**, pn, Lakṣmaṇa
- **tadā**, dem adv, at that time, then

- **sītā**, pn, Sītā
  - *sītā*, f, furrow
- **ca**, conj pcl, and
- **bhāryā**, noun, wife
  - *bhārya*, gerundive, to be supported
    - *√bhṛ*, vt3am, bear, support
- **bhadra**, noun, welfare, blessing
  - *bhadra*, adj, blessed

- **tvad**, 2nd pron, you
- **vaidehī**, noun, princess of Videha
  - *vaideha*, tadrāja, ruler of Videha
    - *videha*, m pn, the country Videha
    - *-a* (*-añ* 4.1.168)
  - *-ī* (*-ṅīp* 4.1.15)
- **janakātmaja**, noun ctp6, daughter of Janaka
  - *janakasya ātmajā*
  - *janaka*, m pn, Janaka
    - *janaka*, agent noun, progenitor, father
      - *√jan*, vt3a, generate
      - *-aka* (*-ṇvul* 3.1.133)
  - *+ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
    - *ātmanaḥ jāyate*, born from one's self
    - *ātman*, m, self
    - *+√jan*, vi4m, be born
    - *-a* (*-ḍa* 3.2.98)

लक्ष्मणः सीता च राममन्वगच्छताम् ।१। लक्ष्मणो राममन्वगच्छत्सीता च ।२। तदा लक्ष्मीवान्धनुष्माँल्लक्ष्मणस्तमन्वगच्छत्सीता च भार्या वैदेही जनकात्मजा ।३। हे सीते भद्रं ते ।४।

bhadraṁ te, literally, 'welfare to you,' which is usually used to proffer a blessing (see 3.261.14) and may originally have been a greeting as is *namas te*, 'obeisance to you,' or *kuśalaṁ te* 'welfare to you,' appears here to be an interjection after the mention of the name of a revered person, such as the English, 'blessed be he/she.' Nīlakaṇṭha remarks that the word *sītā* literally means 'furrow, the trail of a plow' and Sītā is so called because she was born from a furrow. She is called *vaidehī* because she is the daughter of the king of Videha. *sītā lāṅgalapaddhatiḥ. tato jātatvād iyam api sītā. videhāpatyatvād vaidehī.* Janaka is called *videha* after the land, *vaideha* refers to offspring according to Pā. 4.1.168, and *vaidehī* to his female offspring. However, by the same rule Sītā would be entitled to be called *vaidehī* herself as princess of the land.

Then the glorious bow-bearing Lakṣmaṇa followed him as did Rāma's wife Sītā, the princess of Videha, the daughter of Janaka; blessed be she!

ततो वनं गते रामे राजा दशरथस्तदा।
समयुज्यत देहस्य कालपर्यायधर्मणा ।।२९।।

tato vanaṁ gate rāme rājā daśarathastadā;
samayujyata dehasya kālaparyāyadharmaṇā.

tataḥ	vanam	gate	rāme	rājā	daśarathaḥ	tadā
i	n2s	m7s	m7s	m1s	m1s	i

samayujyata	dehasya	kālaparyāyadharmaṇā
3sp ipf	m6s	n3s

tatas, dem adv, from or after that
vana, noun, forest
gata, ppp, gone
  √gam, v1a, go
rāma, pn, Rāma
rājan, noun, king
daśaratha, pn cbv, Daśaratha
  daśa rathāḥ yasya saḥ, he of whom there are ten chariots
  daśa, cardinal num, ten
  +ratha, m, chariot, car
tadā, dem adv, at that time, then
sam√yuj, v7am, join together, unite
deha, noun, body
kālaparyāyadharman, noun ck, property of passing in time
  kālaparyāyaḥ dharmā
  kālaparyāya, m ctp3 2.1.32, passing in time
    kālena paryāyaḥ
    kāla, m, time
    +paryāya, m, going around, revolving
  +dharman, m, property

यदा रामो वनमगच्छत्तदा दशरथो ऽम्रियत ।१। ततो वनं गते रामे तदा राजा दशरथो देहस्य कालपर्यायधर्मणा समयुज्यत ।२।

vanaṁ gate *rāme*, loc. abs. interpreted temporally. It could also be interpreted causally, 'because Rāma had gone to the forest.' The use of *tatas* and *tadā* in addition to the ppp *gate* is redundant. Nīlakaṇṭha makes clear that the body's transitory nature is death: *kālaparyāyadharmaṇā mṛtyunā.* His father died from grief.

After that, when Rāma had gone to the forest, king Daśaratha united with the body's transitory nature.

रामं तु गतमाज्ञाय राजानं च तथा गतम्।
आनाय्य भरतं देवी कैकेयी वाक्यमब्रवीत् ॥३०॥

rāmaṁ tu gatamājñāya rājānaṁ ca tathā gatam;
ānāyya bharataṁ devī kaikeyī vākyamabravīt.

rāmam	tu	gatam	ājñāya	rājānam	ca	tathā	gatam
m2s	i	m2s	i	m2s	i	i	m2s

ānāyya	bharatam	devī	kaikeyī	vākyam	abravīt
i	m2s	f1s	f1s	n2s	3sa ipf

rāma, pn, Rāma
tu, conj pcl, but
gata, ppp, gone
√gam, v1a, go
ājñāya, abs, having understood
ā√jñā, vt9am, understand, acknowledge
rājan, noun, king
ca, conj pcl, and
tathā, dem adv, thus
gata, ppp, gone
√gam, v1a, go
ānāyya, abs c, causing to be brought
ā√nī, vt1am, lead to, bring
bharata, pn, Bharata
devī, noun, goddess, queen
deva, adj, divine
kaikeyī, pn, Kaikeyī
vākya, n, sentence, speech
√brū, vt2am, say, speak

रामो वनं प्रातिष्ठत राजा चाम्रियतेति ज्ञात्वा कैकेयी भरतमानाययत् ।१। रामं प्रस्थितं राजानं च मृतं ज्ञात्वा भरतमानाययत् ।२। ततः सैतद्वाक्यमब्रवीत् ।३। रामं तु गतं राजानं च तथा गतमाज्ञाय भरतमानाय्य कैकेयी देवी वाक्यमब्रवीत् ।४।

rāmaṁ gatam, *rājānaṁ gatam*, the participial phrases *rāmaḥ gataḥ* and *rājā gataḥ* are the direct objects of the gerund *ājñāya*. *ājñāya...ānāyya...abravīt:* The absolutives designate the actions of ascertaining and having brought which precede the action of speaking denoted by the main verb of the sentence. *vākyam abravīt:* The literal, 'spoke the sentence,' appears redundant in English which avoids cognate predicate accusatives or internal accusatives used often in Sanskrit. On the other hand, English prefers explicitly mentioning the one addressed as verbal complement, here 'to him,' where Sanskrit doesn't.

But when she ascertained that Rāma had left and likewise that the king had departed, the queen Kaikeyī had Bharata brought back and said to him:

गतो दशरथः स्वर्गं वनस्थौ रामलक्ष्मणौ।
गृहाण राज्यं विपुलं क्षेमं निहतकण्टकम् ॥३१॥

gato daśarathaḥ svargaṁ vanasthau rāmalakṣmaṇau;
gṛhāṇa rājyaṁ vipulaṁ kṣemaṁ nihatakaṇṭakam.

gataḥ	daśarathaḥ	svargam	vanasthau	rāmalakṣmaṇau
m1s	m1s	m2s	m1d	m1d

gṛhāṇa	rājyam	vipulam	kṣemam	nihatakaṇṭakam
2sa ipv	n2s	n2s	n2s	n2s

gata, ppp, gone
√gam, v1a, go

daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+*ratha*, m, chariot, car

svarga, noun ctp upapada 2.2.19, heaven
svaḥ gacchati, it goes to light
svar, noun, the sun, light, heaven
+*√gā*, v1m, go
-*a* (-*ka* 3.2.3)

vanastha, adj ctp upapada 2.2.19, present in the forest
vane tiṣṭhati, he stands in the forest
vana, n, forest
+*√sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)

rāmalakṣmaṇa, noun cdi, Rāma and Lakṣmaṇa
rāmaḥ ca lakṣmaṇaḥ ca
rāma, m pn, Rāma
+*lakṣmaṇa*, m pn, Lakṣmaṇa

√grah, vt9am, grab, take, accept

rājya, noun, kingdom
√rāj (*√rājṛ*), v1am, shine, rule

vipula, adj, extensive

kṣema, adj, giving security or safety, secure, safe, comfortable

nihatakaṇṭaka, adj cbv, that from which the thorns have been struck down
nihatāni kaṇṭakāni yasmāt tat
nihata, ppp, struck down, destroyed
ni√han, vt2a, strike down
+*kaṇṭaka*, m, thorn

दशरथः स्वर्गं गतः ।१। रामलक्ष्मणौ वनस्थौ ।२। गृहाण विपुलं क्षेमं निहतकण्टकं राज्यम् ।३।

The thorns are the obstacles to his rulership, i.e. his father and brothers.

"Daśaratha has gone to heaven; Rāma and Lakṣmaṇa are staying in the forest. Seize the vast, comfortable kingdom from which the thorns have been removed."

तामुवाच स धर्मात्मा नृशंसं बत ते कृतम्।
पतिं हत्वा कुलं चेदमुत्साद्य धनलुब्धया ॥३२॥

tāmuvāca sa dharmātmā nṛśaṁsaṁ bata te kṛtam;
patiṁ hatvā kulaṁ cedamutsādya dhanalubdhayā.

tām	uvāca	saḥ	dharmātmā	nṛśaṁsam	bata	te	kṛtam
f2s	3sa prf	m1s	m1s	n1s	i	m/f/n6s	n1s

patim	hatvā	kulam	ca	idam	utsādya	dhanalubdhayā
m2s	i	n2s	i	n2s	i	f3s

tad, dem pron, that
√vac, vt2a, say
tad, dem adj, that
dharmātman, adj cbv, virtuous
dharmaḥ ātmā yasya saḥ, he whose nature is dharma
dharma, m, truth, justice
+ātman, m, self
nṛśaṁsa, adj ctp upapada 2.2.19, injuring man, cruel, base
naram śaṁsati, it injures man
nṛ, m, man
+*√śaṁs*, v1am, recite, praise, injure
-a (*-aṇ* 3.2.1)
bata, pcl, alas, oh (astonishment or regret)
tvad, 2nd pron, you
kṛta, adj ppp, done
√kṛ, vt8am, do, make

pati, m, lord, husband
hatvā, abs, having slain
√han, vt2a, strike, slay
kula, noun, family
ca, conj pcl, and
idam, dem adj, this
utsādya, abs c, cause to leave, annihilate
ut√sad, v1a/6a, sit or rise up
dhanalubdha, adj ctp4, greedy for wealth
dhane lubdhā
dhana, n, wealth
+lubdha, adj ppp, greedy
√lubh, vi6/4a, love, lust (for loc.)

भरतः कैकेयीमुवाच त्वं पापमकरोत् ।१। त्वं दशरथमहन्नस्माकं च कुलमुदसादयः ।२। त्वया पापमक्रियत ।३। स धर्मात्मा तामुवाच नृशंसं बत ते कृतं पतिं हत्वा धनलुब्धया चेदं कुलमुत्साद्य ।४।

te kṛtam: gen. for inst. of agent with ppp (extension of Pā. 2.3.67). The absolutives *hatvā* and *utsādya* designate the actions of slaying and unseating which precede the action of doing performed by the same agent and denoted by the ppp *kṛta* which serves as the main verb of the sentence. The absolutives are interpreted causally.

The virtuous one (Bharata) said to her, "Alas, you have committed a cruel deed, by slaying your husband and unseating this family because you were greedy for wealth."

अयशः पातयित्वा मे मूर्ध्नि त्वं कुलपांसने।
सकामा भव मे मातरित्युक्त्वा प्ररुरोद ह ॥३३॥

ayaśaḥ pātayitvā me mūrdhni tvaṁ kulapāṁsane;
sakāmā bhava me mātarityuktvā praruroda ha.

ayaśaḥ	pātayitvā	me	mūrdhni	tvam	kulapāṁsane
n2s	i	m/f/n6s	m7s	m/f/n1s	fvs

sakāmā	bhava	me	mātaḥ	iti	uktvā	praruroda	ha
f1s	2sa ipv	m/f/n6s	fvs	i	i	3sa prf	i

ayaśas, noun ctp na 2.2.6, infamy, disgrace
na yaśaḥ
na, neg pcl, not
+*yaśas*, n, glory
pātayitvā, abs c, having caused to fall
√*pat*, v1a, fly, fall
mad, 1st pron, I, me, my
mūrdhan, noun, head
tvad, 2nd pron, you
kulapāṁsana, noun ctp6 2.2.8 [86], destroyer of the family
kulasya pāṁsanaḥ
kula, n, family
+√*paṁs* (√*pasi*), vt10am, destroy
-ana (*-lyuṭ* 3.3.113)

sakāma, adj cbv 2.2.28, having one's wishes fulfilled, contented
saha kāmena
sa, pcl, (replacement for *saha*) with
+*kāma*, m/n, wish, desire
√bhū, vi1a, be, become, exist
mad, 1st pron, I, me, my
mātṛ, noun, mother
iti, pcl, thus, close quote
uktvā, abs, having said
√*vac*, vt2a, say
pra√rud, vi2a, begin to cry or weep
ha, pcl, indeed

अयशो मम मूर्ध्नि पतति ।१। हे मातर्मम मूर्ध्न्ययशः पातयसि ।२। तत्कृत्वा सुखी भव ।३। कुलपांसने मे मातर्मूर्ध्नि मे ऽयशः पातयित्वा त्वं सकामा भवेत्युक्त्वा प्ररुरोद ह ।४।

tvaṁ...bhava: While standard English cannot use the second person pronoun with the imperative, Sanskrit does so freely and so does Indian English. *pātayitvā...bhava:* The absolutive designates the preceding of two actions performed by the same agent.

He said, "O my mother, family-wrecker, having heaped ignomy on my head, be satisfied!" and wept.

स चारित्रं विशोध्याथ सर्वप्रकृतिसंनिधौ।
अन्वयाद्भ्रातरं रामं विनिवर्तनलालसः ॥३४॥

sa cāritraṁ viśodhyātha sarvaprakṛtisaṁnidhau;
anvayādbhrātaraṁ rāmaṁ vinivartanalālasaḥ.

saḥ	cāritram	viśodhya	atha	sarvaprakṛtisaṁnidhau
m1s	m2s	i	i	m7s

anvayāt	bhrātaram	rāmam	vinivartanalālasaḥ
3sa ipf	m2s	m2s	m1s

tad, dem adj, that
cāritra, noun, conduct, reputation
viśodhya, abs c, purifying, freeing from suspicion
  vi√śudh, vi4a, become pure
atha, pcl, now, then, if
sarvaprakṛtisaṁnidhi, noun ctp6, the presence of all subjects
  sarvaprakṛtīnām saṁnidhiḥ
  sarvaprakṛti, f ck 2.1.49, all subjects
    sarvāḥ prakṛtayaḥ
    sarva, pron adj, all, whole
    +*prakṛti,* f, nature, pl.: constituents, subjects
    +*saṁnidhi,* m, depositing together, juxtaposition, presence

anu√yā, v2a, go after, follow
bhrātṛ, noun, brother
rāma, pn, Rāma
vinivartanalālasa, adj ctp7 2.1.40, eagerly longing to bring back
  vinivartane lālasaḥ
  vinivartana, noun, causing to turn back
    vi ni√vṛt, vi1m, turn back, return, desist
  +*lālasa,* adj intens, eagerly longing for, ardently desirous (of loc.)
    √las, vi1a, embrace, play

भरतो जनानां संनिधौ चारित्रमशोधयत् ।१। ततो रामः पुनरयोध्यामागच्छेदितीच्छन्स राममन्वगच्छत् ।२। अथ स सर्वप्रकृतिसंनिधौ चारित्रं विशोध्य विनिवर्तनलालसो भ्रातरं राममन्वयात् ।३।

viśodhya...anvayāt: The absolutive designates the preceding of two actions performed by the same agent. Nīlakaṇṭha explains what is meant by cleansing his reputation, 'He showed that it was done by Kaikeyī alone, not by him.' *cāritryaṁ viśodhya: idaṁ kaikeyyaiva kṛtaṁ na tu mayeti pradarśya.*

Then he cleansed his reputation in the presence of all the subjects and went after his brother Rāma desirous to make him return.

कौसल्यां च सुमित्रां च कैकेयीं च सुदुःखितः।
अग्रे प्रस्थाप्य यानैः स शत्रुघ्नसहितो ययौ ॥३५॥

kausalyāṁ ca sumitrāṁ ca kaikeyīṁ ca suduḥkhitaḥ;
agre prasthāpya yānaiḥ sa śatrughnasahito yayau.

kausalyām·	ca	sumitrām	ca	kaikeyīm	ca	suduḥkhitaḥ
f2s	i	f2s	i	f2s	i	m1s

agre	prasthāpya	yānaiḥ	saḥ	śatrughnasahitaḥ	yayau
n7s	i	n3p	m1s	m1s	3sa prf

- **kausalyā**, pn, Kausalyā
  - *kosala*, pn, Kosala
  - *-ya* (*-ñyaṅ* 4.1.171)
- **ca**, conj pcl, and
- **sumitrā**, pn, Sumitrā
- **ca**, conj pcl, and
- **kaikeyī**, pn, Kaikeyī
- **ca**, conj pcl, and
- **suduḥkhita**, adj ctp prādi 2.2.18, very sorrowful
  - *suṣṭhu duḥkhitaḥ*
  - *su*, preverb, good, well
  - +*duḥkhita*, adj, sorrowful
    - *duḥkha*, n, sorrow
    - *-ita* (*-itac* 5.2.36)
- **agra**, noun, tip, front, top
  - *agra*, adj, foremost
- **prasthāpya**, abs c, causing to set out
  - *pra√sthā*, vi1a, rise up, set out, depart
- **yāna**, noun, journey, vehicle
- **tad**, dem adj, that
- **śatrughnasahita**, adj ctp3, in conjunction with Śatrughna
  - *śatrughnena sahitaḥ*
  - *śatrughna*, m pn, Śatrughna
    - *śatrughna*, adj ctp upapada 2.2.19, enemy-slaying
      - *śatrūn hantum śaktaḥ*, able to slay enemies
      - *śatru*, m, feller, enemy
      - +√*han*, vt2a, slay
      - *-a* (*-ṭak* 3.2.54)
  - +*sahita* (*saṁhita*), adj, put with, associated with
- **√yā**, v2a, go

मातरो यानैरग्रे प्रातिष्ठन् ।१। भरतो मातॄन्यानैरग्रे प्रातिष्ठयत् ।२। दुःखितो भरतः श्त्रुघ्नेन सहायात् ।२। कौसल्यां च सुमित्रां च कैकेयीं च यानैरग्रे प्रस्थाप्य स सुदुःखितः शत्रुघ्नसहितो ययौ ।३।

suduḥkhitaḥ is a predicate adjective used circumstantially to describe Bharata while he goes. Ordinary English would prefer an adverb describing his going. The reading of mss. Dc, D1, 2, 6, T2, G1, 2, 4 *suduḥkhitām*, f2s, makes Kaikeyī remorseful. *prasthāpya...yayau:* The absolutive designates the preceding of two actions performed by the same agent.

Sending Kausalyā, Sumitrā, and Kaikeyī in the vanguard with vehicles, he went, very sorrowful, accompanied by Śatrughna, ...

वसिष्ठवामदेवाभ्यां विप्रैश्चान्यैः सहस्रशः।
पौरजानपदैः सार्धं रामानयनकाङ्क्षया ॥३६॥

vasiṣṭhavāmadevābhyāṁ vipraiścānyaiḥ sahasraśaḥ;
paurajānapadaiḥ sārdhaṁ rāmānayanakāṅkṣayā.

vasiṣṭhavāmadevābhyām	vipraiḥ	ca	anyaiḥ	sahasraśaḥ
m3d	m3p	i	m3p	i

paurajānapadaiḥ	sārdham	rāmānayanakāṅkṣayā
m3p	i	f3s

vasiṣṭhavāmadeva, noun cdi, Vasiṣṭha and Vāmadeva
vasiṣṭhaḥ ca vāmadevaḥ ca
vasiṣṭha, m pn, Vasiṣṭha
vasiṣṭha, adj, most excellent
vasu, adj, excellent, good
-iṣṭha (*-iṣṭhan* 5.3.55)
+*vāmadeva*, m pn, Vāmadeva
vipra, noun, sage, seer
vipra, adj, inspired, wise
√*vip*, v1m, vibrate
ca, conj pcl, and
anya, pron, other
sahasraśas, adv, by the thousands
sahasraiḥ sahasraiḥ
sahasra, n cardinal num, a thousand
-śas 5.4.43

paurajānapada, noun cdi, townsfolk and countrymen
paurāḥ ca jānapadāḥ ca
paura, m, city-dweller
paura, adj, belonging to a city
pur, f, city
pura, n, city
+*jānapada*, adj, belonging to a district
janapada, n, district
jana, m, people
+*pada*, n, step, state
sārdham, pcl, with
sārdha, adj cbv, with a half
sa, pcl, (replacement for *saha*) with
saha ardhena
+*ardha*, m/n, half
rāmānayanakāṅkṣā, noun ctp7 2.1.40, desire to bring Rāma
rāmānayane kāṅkṣā
rāmānayana, n ctp6, bringing Rāma
rāmasya ānayanam
rāma, m pn, Rāma
+*ānayana*, n action noun, bringing
ā√*nī*, vt1am, lead to, bring
-ana (*-lyuṭ* 3.3.115)
+*kāṅkṣā*, f, wish, desire

मातॄरग्रे प्रस्थाप्य भरतो भ्रात्रर्षिभिर्जनैश्च सह ययौ ।१। स वसिष्ठवामदेवाभ्यामन्यैश्च विप्रैः सहस्रशः पौरजानपदैः सार्धं रामानयनकाङ्क्षया ययौ ।२। कौसल्यां च सुमित्रां च कैकेयीं च यानैरग्रे प्रस्थाप्य स सुदुःखितः शत्रुघ्नसहितो वसिष्ठवामदेवाभ्यामन्यैश्च विप्रैः सहस्रशः पौरजानपदैः सार्धं रामानयनकाङ्क्षया ययौ ।३।

Read with verse 35.

... with Vasiṣṭha and Vāmadeva and other sages by the thousands, together with the townsfolk and countryfolk, with the desire to bring Rāma back.

दद्शर् चित्रकूटस्थं स रामं सहलक्ष्मणम्।
तापसानामलंकारं धारयन्तं धनुर्धरम् ।।३७।।

dadarśa citrakūṭasthaṁ sa rāmaṁ sahalakṣmaṇam;
tāpasānāmalaṁkāraṁ dhārayantaṁ dhanurdharam.

dadarśa	citrakūṭastham	saḥ	rāmam	sahalakṣmaṇam
3sa prf	m2s	m1s	m2s	m2s

tāpasānām	alaṁkāram	dhārayantam	dhanurdharam
m6p	m2s	m2s	m2s

√**dṛś**, vt1a, see
citrakūṭastha, adj ctp upapada 2.2.19, standing in, present in Citrakūṭa
citrakūṭe tiṣṭhati
citrakūṭa, m pn, the hill and district Citrakūṭa
citrakūṭa, noun ck 2.1.57, wonderful-peak
citraḥ kūṭaḥ, a wonderful peak
citra, adj, conspicuous, excellent, bright, variegated, strange
+*kūṭa*, m/n, peak
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)
tad, dem adj, that
rāma, pn, Rāma
sahalakṣmaṇa, adj cbv 2.2.28, with Lakṣmaṇa
saha lakṣmaṇena
saha, pcl, with (inst.)
+*lakṣmaṇa*, m pn, Lakṣmaṇa
tāpasa, noun, spiritual practitioner
tāpasa, adj, doing spiritual practice
tapas, n, spiritual practice
-*a* (-*aṇ* 5.2.103)
alaṁkāra, noun, ornament, decoration
alam√*kṛ*, vt8am, make ready, prepare, decorate
alam, pcl, enough
+√*kṛ*, vt8am, make
dhārayat, prap c, holding, wearing
√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold, caus.: support, sustain
dhanurdhara, adj ctp upapada 2.2.19, bearing a bow
dhanuḥ dharati, he holds a bow
dhanus, n, bow
+√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold
-*a* (-*ac* 3.2.9 [235-236], -*ṭa* 3.2.21)

भरतो रामं ददर्श ।१। स रामं चित्रकूटस्थं सहलक्ष्मणं तापसानामलंकारं धारयन्तं धनुर्धरं ददर्श ।२।

Four adjectival phrases characterize Rāma, 1) *citrakūṭastham*, 2) *sahalakṣmaṇam*, 3) *tāpasānām alaṁkāram dhārayantam*, 4) *dhanurdharam*. All are used predicatively in the accusative agreeing with *rāmam*, the direct object of √*dṛś*. The juxtaposition of 'wearing ascetics adornment' and 'carrying a bow' heightens the irony of the warrior in the garb of a man of peace. The adornment of ascetics may be their matted locks but van Buitenen translates, 'wearing the scant adornment of ascetics.'

He saw Rāma accompanied by Lakṣmaṇa in Citrakūṭa wearing the adornment of spiritual practitioners, carrying his bow.

विसर्जितः स रामेण पितुर्वचनकारिणा।
नन्दिग्रामे ऽकरोद्राज्यं पुरस्कृत्यास्य पादुके ।।३८।।

visarjitaḥ sa rāmeṇa piturvacanakāriṇā;
nandigrāme 'karodrājyaṁ puraskṛtyāsya pāduke.

visarjitaḥ	saḥ	rāmeṇa	pituḥ	vacanakāriṇā
m1s	m1s	m3s	m6s	m3s

nandigrāme	akarot	rājyam	puraskṛtya	asya	pāduke
m7s	3sa ipf	n2s	i	m6s	f2d

- **visarjita**, ppp, sent away
  - *vi√sṛj*, vt4m/6a, release
- **tad**, dem adj, that
- **rāma**, pn, Rāma
- **pitṛ**, noun, father
- **vacanakārin**, adj ctp upapada 2.2.19, carrying out the word
  - *vacanam karoti*
  - *vacana*, n, word, speech
    - *√vac*, vt2a, say
    - *-ana* (*-lyuṭ* 3.3.115)
  - +*√kṛ*, vt8am, do
  - *-in* (*-ṇini* 3.2.78)
- **nandigrāma**, pn, the village Nandigrāma
  - *nandi*, m pn, Viṣṇu
    - *nandi*, f, joy
      - *√nand* (*tu√nadi*), v1a, rejoice
  - +*grāma*, m, village
- **√kṛ**, vt8am, do, manage
- **rājya**, noun, kingdom
  - *√rāj* (*√rājṛ*), v1am, shine, rule
- **puraskṛtya**, abs ctp gati 2.2.18, having placed before
  - *puras*, adv gati 1.4.67, before
  - +*kṛtvā*, abs, having made
    - *√kṛ*, vt8am, do, make
    - *-tvā* (*-ktvā* 3.4.21)
  - *-ya* (*-lyap* 7.1.37)
- **idam**, dem pron, this
- **pādukā**, noun, sandal

हे भरत दशरथस्य वचनं करिष्यामि। अधुनायोध्यां नागच्छामि। त्वं प्रतिगच्छेति रामो भरतं व्यसृजत् ।१। भरतो रामस्य पादुके ऽपृच्छत् ।२। भरतो ऽयोध्यायां नाराजत् ।३। सो ऽल्पे ग्रामे रामस्य पादुके पुरस्कृत्य राज्यमकरोत् ।४। पितुर्वचनकारिणा रामेण विसर्जितः सो ऽस्य पादुके पुरस्कृत्य नन्दिग्रामे राज्यमकरोत् ।५।

Bharata exemplifies filial fidelity. First he refuses to accept the kingdom when his mother obtains it for him. Then, after being rebuffed when he attempts to give it back to his brother Rāma, he manages the kingdom in his brother's stead from outside the capital showing his subservience to Rāma by putting his sandals in front of him.

Dismissed by Rāma carrying out the word of his father, he administered the kingdom in Nandigrāma placing Rāma's sandals before himself.

रामस्तु पुनराशङ्क्य पौरजानपदागमम्।
प्रविवेश महारण्यं शरभङ्गाश्रमं प्रति ॥३९॥

rāmastu punarāśaṅkya paurajānapadāgamam;
praviveśa mahāraṇyaṁ śarabhaṅgāśramaṁ prati.

rāmaḥ	tu	punaḥ	āśaṅkya	paurajānapadāgamam
m1s	i	i	i	m2s

praviveśa	mahāraṇyam	śarabhaṅgāśramam	prati
3sa prf	n2s	m/n2s	i

rāma, pn, Rāma
tu, conj pcl, but
punar, adv, again
āśaṅkya, abs, fearing
  ā√śaṅk (√*śaki*), vt1m, suspect, fear
paurajānapadāgama, noun ctp6, the coming of townsfolk and countrymen
  paurajānapadānām āgamaḥ
  paurajānapada, m cdi, townsfolk and countrymen
    paurāḥ ca jānapadāḥ ca
    paura, m, city-dweller
      paura, adj, belonging to a city
        pur, f, city
        pura, n, city
    +*jānapada*, adj, belonging to a district
      janapada, n, district
        jana, m, people
        +*pada*, n, step, state
  +*āgama*, m, coming

pra√viś, v6a, enter
mahāraṇya, noun ck 2.1.61, great wilderness
  mahat ca idam araṇyam ca, it is great and is a forest
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*araṇya*, n, wilderness, forest
śarabhaṅgāśrama, noun ctp6, Śarabhaṅga's hermitage
  śarabhaṅgasya āśramaḥ
  śarabhaṅga, m pn, Śarabhaṅga
    śara, m, reed, arrow
      √*śṝ*, vt9a, crush, rend, break
      -*a* (-*ap* 3.3.57)
    +*bhaṅga*, m, breaking
      √*bhañj* (√*bhanjo*), vt7a, break
      -*a* (-*ghañ* 3.3.18)
  +*āśrama*, m/n, hermitage
prati, postposition, against, towards (acc.)

जनाः पुनश्चित्रकूटमागच्छेयुर्मां द्रष्टुमिति राम आशङ्कत ।१। ततः सो ऽरण्यं विवेश ।२। रामस्तु पुनः पौरजानपदागममाशङ्क्य शरभङ्गाश्रमं प्रति महारण्यं प्रविवेश ।३।

āśaṅkya...praviveśa: The absolutive designates the preceding of two actions performed by the same agent. *āśaṅkya* interpreted causally would be translated, 'because he feared.' *prati* governs the acc. according to Pā. 1.4.90 and 2.3.8.

But Rāma, fearing that the townsfolk and countryfolk would come again, entered the great wilderness at Śarabhaṅga's hermitage.

सत्कृत्य शरभङ्गं स दण्डकारण्यमाश्रितः।
नदीं गोदावरीं रम्यामाश्रित्य न्यवसत्तदा ॥४०॥

satkṛtya śarabhaṅgaṁ sa daṇḍakāraṇyamāśritaḥ;
nadīṁ godāvarīṁ ramyāmāśritya nyavasattadā.

satkṛtya	śarabhaṅgam	saḥ	daṇḍakāraṇyam	āśritaḥ
i	m2s	m1s	n2s	m1s

nadīm	godāvarīm	ramyām	āśritya	nyavasat	tadā
f2s	f2s	f2s	i	3sa ipf	i

satkṛtya, abs, having honored
sat√kṛ, vt8am, make good
śarabhaṅga, pn, Śarabhaṅga
śara, m, reed, arrow
√*śṝ*, vt9a, crush, rend, break
-a (*-ap* 3.3.57)
+bhaṅga, m, breaking
√*bhañj* (√*bhanjo*), vt7a, break
-a (*-ghañ* 3.3.18)
tad, dem adj, that
daṇḍakāraṇya, noun ctp6, Daṇḍaka's forest
daṇḍakasya araṇyam
daṇḍaka, m pn, Daṇḍaka
+araṇya, n, wilderness, forest
āśrita, ppp, resorted to
ā√śri, vt1am, lean on, resort to
nadī, noun, river
godāvarī, pn ctp4, the river Godāvarī
gobhyaḥ dāvarī, giving to cows
go, f, cow
+dāvarī, f, giving
√*dā*, vt3am, give
-vara (*-kvarap* 3.2.163)
-ī (*-ṅīp* 4.1.15)
ramya, gerundive, enjoyable
√*ram*, vi1m, stop, rejoice
āśritya, abs, having resorted to
ā√śri, vt1am, lean on, resort to
ni√vas, vi1a, dwell
tadā, dem adv, at that time, then

स शरभङ्गं सत्कृत्य दण्डकारण्यमाश्रितः ।१। तदा रम्यां गोदावरीं नदीमाश्रित्य न्यवसत् ।२।

satkṛtya...āśritaḥ: The absolutive designates the preceding of two actions performed by the same agent. *āśritya nyavasat:* Literally, 'dwelt after resorting to the lovely Godāvarī river.'

After paying his respects to Śarabhaṅga, he resorted to Daṇḍaka's forest. Then he dwelt beside the lovely Godāvarī river.

वसतस्तस्य रामस्य ततः शूर्पणखाकृतम्।
खरेणासीन्महद्वैरं जनस्थाननिवासिना ॥४१॥

vasatastasya rāmasya tataḥ śūrpaṇakhākr̥tam;
khareṇāsīnmahadvairaṁ janasthānanivāsinā.

vasataḥ	tasya	rāmasya	tataḥ	śūrpaṇakhākr̥tam
m6s	m6s	m6s	i	n1s

khareṇa	āsīt	mahat	vairam	janasthānanivāsinā
m3s	3sa ipf	n1s	n1s	m3s

- **vasat**, prap, dwelling
  - √*vas*, vi1a, dwell
- **tad**, dem adj, that
- **rāma**, pn, Rāma
- **tatas**, dem adv, from or after that
- **śūrpaṇakhākr̥ta**, adj ctp3 2.1.32, done, caused by Śūrpaṇakhā
  - *śūrpaṇakhayā kr̥tam*
  - *śūrpaṇakhā*, f pn cbv, Śūrpaṇakhā
    - *śūrpam iva nakhāni yasyāḥ sā*, she whose fingernails are like a winnowing basket
    - *śūrpa*, n, winnowing basket
    - *nakha*, m/n, fingernail, toenail, claw
  - +*kr̥ta*, adj ppp, done, caused
    - √*kr̥*, vt8am, do, make
- **khara**, pn, Khara
  - *khara*, adj, harsh
- **√as**, vi2a, be
- **mahat**, adj prap, great, increasing
  - √*mah*, vi1m, increase
- **vaira**, noun, enmity, hostility
- **janasthānanivāsin**, adj ctp upapada 2.2.19, living in Janasthāna
  - *janasthāne nivasati*
  - *janasthāna*, n pn ctp6, the place Janasthāna
    - *janasya sthānam*, place of people
    - *jana*, m, people
    - +*sthāna*, n, place
  - +*ni*√*vas*, vi1a, dwell
  - -*in* (-*ṇini* 3.2.78)

रामस्य खरेण वैरमासीत् ।१। शूर्पणखया वैरमक्रियत ।२। ततो वसतस्तस्य रामस्य जनस्थाननिवासिना खरेण शूर्पणखाकृतं महद्वैरमासीत् ।३।

Then Śūrpaṇakhā caused a great conflict between Rāma dwelling there and Khara living in Janasthāna.

रक्षार्थं तापसानां च राघवो धर्मवत्सलः।
चतुर्दशसहस्राणि जघान भुवि रक्षसाम् ॥४२॥

rakṣārthaṁ tāpasānāṁ ca rāghavo dharmavatsalaḥ;
caturdaśasahasrāṇi jaghāna bhuvi rakṣasām.

rakṣārtham	tāpasānām	ca	rāghavaḥ	dharmavatsalaḥ
m2s	m6p	i	m1s	m1s

caturdaśasahasrāṇi	jaghāna	bhuvi	rakṣasām
n2p	3sa prf	f7s	n6p

rakṣārtha, noun ctp4, aim for protection
rakṣāyai arthaḥ
rakṣā, f, protection
√*rakṣ*, vt1a, keep, protect
+*artha*, m, aim, object, purpose
tāpasa, noun, spiritual practitioner
tāpasa, adj, doing spiritual practice
tapas, n, spiritual practice
-*a* (-*aṇ* 5.2.103)
ca, conj pcl, and
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-*a* (-*aṇ* 4.1.83)
dharmavatsala, adj ctp7 2.1.40, caring for dharma
dharme vatsalaḥ
dharma, m, dharma
vatsala, adj, caring
caturdaśasahasra, cardinal num ck, fourteen thousand
caturdaśa sahasrāṇi
caturdaśa, cardinal num cds, fourteen
catvāraḥ ca daśa ca, teṣām samāhāraḥ, the group of four and ten
catur, cardinal num, four
+*daśa*, cardinal num, ten
+*sahasra*, n cardinal num, a thousand
√**han**, vt2a, strike, slay
bhū, noun, earth
rakṣas, noun, demon
√*rakṣ*, vt1a, keep, protect

रामस्तापसानरक्षत् ।१। रामो रक्षांस्यहन् ।२। तापसान्रक्षितुं रामो बहूनि रक्षांसि जघान ।३। तापसानां च रक्षार्थं धर्मवत्सलो राघवो भुवि रक्षसां चतुर्दशसहस्राणि जघान ।४।

And the descendant of Raghu (Rāma), concerned for dharma, slew fourteen thousand Rākṣasas on the earth for the protection of the spiritual practitioners.

दूषणं च खरं चैव निहत्य सुमहाबलौ।
चक्रे क्षेमं पुनर्धीमान्धर्मारण्यं स राघवः ॥४३॥

dūṣaṇaṁ ca kharaṁ caiva nihatya sumahābalau;
cakre kṣemaṁ punardhīmāndharmāraṇyaṁ sa rāghavaḥ.

dūṣaṇam	ca	kharam	ca	eva	nihatya	sumahābalau
m2s	i	m2s	i	i	i	m2d

cakre	kṣemam	punaḥ	dhīmān	dharmāraṇyam	saḥ	rāghavaḥ
3sm prf	n2s	i	m1s	n2s	m1s	m1s

dūṣaṇa, pn, Dūṣaṇa
  dūṣaṇa, adj, defiling
    √*duṣ*, vi4a, become bad, caus.: spoil, corrupt
    -ana (*-lyu* 3.1.134)
ca, conj pcl, and
khara, pn, Khara
  khara, adj, harsh
ca, conj pcl, and
eva, pcl, only
nihatya, abs, having slain
  ni√*han*, vt2a, strike down, slay
sumahābala, adj cbv, very strong
  śobhanam mahat ca balam yasya saḥ, he whose strength is very great
  su, preverb, good
  +*mahat*, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*bala*, n, strength

√kr̥, vt8am, do, make
kṣema, adj, giving security or safety, secure, safe, comfortable
punar, adv, again
dhīmat, adj, wise
  dhī, f, intelligence, intellect
    √*dhyai*, v1a, think
    (*-kvip* 3.2.178 [292])
  -mat (*-matup* 5.2.94)
dharmāraṇya, noun ctp6, forest of dharma
  dharmasya araṇyam
  dharma, m, dharma
  +*araṇya*, n, wilderness, forest
tad, dem pron, that
rāghava, patronymic, descendant of Raghu
  raghu, m pn, Raghu
  -a (*-aṇ* 4.1.83)

रामो दूषणं खरं च जघान ।१। ततो ऽरण्यं पुनः क्षेममभवत् ।२। रामो दूषणं खरं च हत्वारण्यं क्षेमं चक्रे ।३। स धीमान्राघवो दूषणं च खरं चैव सुमहाबलौ निहत्य धर्मारण्यं पुनः क्षेमं चक्रे ।४।

The accusatives *dūṣaṇam* and *kharam*, and the dual *sumahābalau* which is in apposition with them, are direct objects of *nihatya*. The translation interprets the absolutive causally. *dharmāraṇyam* and *kṣemam* are predicate accusatives of *cakre*. The subject they predicate is Daṇḍaka's forest understood from verse 40.

By slaying the very powerful Dūṣaṇa and Khara himself, the wise descendant of Raghu (Rāma) made it a safe forest of dharma again.

हतेषु तेषु रक्षःसु ततः शूर्पणखा पुनः।
ययौ निकृत्तनासौष्ठी लङ्कां भ्रातुर्निवेशनम् ॥४४॥

hateṣu teṣu rakṣaḥsu tataḥ śūrpaṇakhā punaḥ;
yayau nikr̥ttanāsauṣṭhī laṅkāṁ bhrāturniveśanam.

hateṣu	teṣu	rakṣaḥsu	tataḥ	śūrpaṇakhā	punaḥ
n7p	n7p	n7p	i	f1s	i

yayau	nikr̥ttanāsauṣṭhī	laṅkām	bhrātuḥ	niveśanam
3sa prf	f1s	f2s	m6s	n2s

hata, ppp, slain
  √*han*, vt2a, strike, slay
tad, dem adj, that
rakṣas, noun, demon
  √*rakṣ*, vt1a, keep, protect
tatas, dem adv, from or after that
śūrpaṇakhā, pn cbv, Śūrpaṇakhā
  śūrpam iva nakhāni yasyāḥ sā, she whose fingernails are like a winnowing basket
  śūrpa, n, winnowing basket
  nakha, m/n, fingernail, toenail, claw
punar, adv, again, back

√yā, v2a, go

nikr̥ttanāsauṣṭha, adj cbv, one whose nose and lips have been cut
  nikr̥ttāḥ nāsauṣṭhāḥ yasya saḥ
  nikr̥tta, ppp, cut
    ni√*kr̥t*, vt6a, cut
  +*nāsauṣṭha*, m cdi, nose and lips
    nāsā ca oṣṭhau ca
    nāsā, f, nose
    +*oṣṭha*, m, lip
laṅkā, pn, the city Laṅkā
bhrātr̥, noun, brother
niveśana, noun, entering, settling, dwelling place
  ni√*viś*, v6a, enter, settle
  -ana (*-lyuṭ* 3.3.117)

यदा रामस्तानि रक्षांसि जघान तदा शूर्पणखा रावणस्य गृहं जगाम ।१।
ततो हतेषु तेषु रक्षःसु निकृत्तनासौष्ठी शूर्पणखा पुनर्भ्रातुर्निवेशनं लङ्कां ययौ ।२।

hateṣu teṣu rakṣaḥsu: locative absolute with the participle *hata* interpreted temporally. A past participle denotes an action taking place prior to that of the main verb. If the main verb is in the past tense, it is translated by a pluperfect, 'had been slain.' *laṅkām* and *niveśanam* are nouns in apposition.

But then, when those Rākṣasas had been slain, Śūrpaṇakhā, whose nose and lips had been cut, went to Laṅkā, the home of her brother.

ततो रावणमभ्येत्य राक्षसी दुःखमूर्छिता।
पपात पादयोर्भ्रातुः संशुष्करुधिरानना ॥४५॥

tato rāvaṇamabhyetya rākṣasī duḥkhamūrchitā;
papāta pādayorbhrātuḥ saṁśuṣkarudhirānanā.

tataḥ rāvaṇam abhyetya rākṣasī duḥkhamūrchitā
i m2s i f1s f1s

papāta pādayoḥ bhrātuḥ saṁśuṣkarudhirānanā
3sa prf m7d m6s f1s

tatas, dem adv, from or after that
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
abhyetya, abs, having come to
abhi ā√*i*, v2a, come to
rākṣasī, noun, demoness
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
duḥkhamūrchita, adj ctp3 2.1.32, thick with sorrow
duḥkhena mūrchitaḥ
duḥkha, n, sorrow
+*mūrchita*, adj ppp, thick, stupefied
√*murch*, v1a, thicken

√pat, v1a, fly, fall
pāda, noun, foot
bhrātṛ, noun, brother
saṁśuṣkarudhirānana, adj cbv, with dried blood on one's face
saṁśuṣkarudhiram ānane yasya saḥ, he on whose face is dried blood
saṁśuṣkarudhira, n, dried blood
saṁśuṣka, adj ppp, dried
sam√*śuṣ*, vi4p, dry
+*rudhira*, n, blood
rudhira, adj, red, bloody
+*ānana*, n, nose, mouth, face
√*an*, vi2a, breathe

शूर्पणखा रावणमभ्येयाय ।१। रावणस्य पादयोः पपात ।२। रावणमभ्येत्य तस्य पादयोः पपात ।३। ततो रावणमभ्येत्य संशुष्करुधिरानना दुःखमूर्छिता राक्षसी भ्रातुः पादयोः पपात ।४।

abhyetya...papāta: The absolutive designates the preceding of two actions performed by the same agent.

Then, blind with sorrow, the demoness (Śūrpaṇakhā) approached Rāvaṇa and fell at her brother's feet with dried blood on her face.

तां तथा विकृतां दृष्ट्वा रावणः क्रोधमूर्छितः।
उत्पपातासनात्क्रुद्धो दन्तैर्दन्तानुपस्पृशन् ॥४६॥

tāṁ tathā vikr̥tāṁ dr̥ṣṭvā rāvaṇaḥ krodhamūrchitaḥ;
utpapātāsanātkruddho dantairdantānupaspr̥śan.

tām	tathā	vikr̥tām	dr̥ṣṭvā	rāvaṇaḥ	krodhamūrchitaḥ
f2s	i	f2s	i	m1s	m1s

utpapāta	āsanāt	kruddhaḥ	dantaiḥ	dantān	upaspr̥śan
3sa prf	n5s	m1s	m3p	m2p	m1s

tad, dem pron, that
tathā, dem adv, thus
vikr̥ta, adj ppp, changed, altered
vi√kr̥, vt8am, make other
dr̥ṣṭvā, abs, seeing
√dr̥ś, vt1a, see
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
krodhamūrchita, adj ctp3 2.1.32, infuriated
krodhena mūrchitaḥ, thick with anger
krodha, m, anger
√krudh, vi4a, be angry
+*mūrchita*, adj ppp, thick, stupefied
√murch, v1a, thicken

ut√pat, vi1a, fly up
āsana, action noun, seat
√ās, vi2m, sit
-ana (*-lyuṭ* 3.3.117)
kruddha, adj ppp, angered, angry
√krudh, vi4a, be angry
danta, noun, tooth
danta, noun, tooth
upaspr̥śat, prap, touching
upa√spr̥ś, vt6a, touch

रावणः शूर्पणखां विकृतां ददर्श ।१। ततस्तं क्रोधो ऽमूर्छयत् ।२। ततः स आसनात्क्रुद्ध उत्पपात ।३। तां तथा विकृतां दृष्ट्वा क्रोधमूर्छितो रावण आसनात्क्रुद्धो दन्तैर्दन्तानुपस्पृशन्नुत्पपात ।४।

tām...vikr̥tām: subject and predicate accusatives with *dr̥ṣṭvā*. *dr̥ṣṭvā...utpapāta:* The absolutive *dr̥ṣṭvā* is translated without resolving between a causal, 'Because he saw,' and a temporal, 'After he saw,' interpretation. Note the parallel and contrast between Śūrpaṇakhā and Rāvaṇa. Both are described as *mūrchita*, which implies loss of clarity of mind as well as being filled with its cause, which for the former is sorrow and for the latter, anger.

Blind with rage seeing her so mutilated, Rāvaṇa leapt up from his throne furious, grinding his teeth.

स्वानमात्यान्विसृज्याथ विविक्ते तामुवाच सः।
केनास्येवं कृता भद्रे मामचिन्त्यावमन्य च ॥४७॥

svānamātyānvisṛjyātha vivikte tāmuvāca saḥ;
kenāsyevaṁ kṛtā bhadre māmacintyāvamanya ca.

svān	amātyān	visṛjya	atha	vivikte	tām	uvāca	saḥ
m2p	m2p	i	i	n7s	f2s	3sa prf	m1s

kena	asi	evam	kṛtā	bhadre	mām	acintya	avamanya	ca
m3s	2sa pre	i	f1s	fvs	m/f/n2s	i	i	i

sva, adj, own
amātya, noun, minister
visṛjya, abs, releasing, dismissing
vi√sṛj, vt4m/6a, release
atha, pcl, now, then, if
vivikta, noun, solitude
vivikta, ppp, separated
vi√vic, vt7a, separate
tad, dem pron, that
√vac, vt2a, say
tad, dem pron, that

kim, int pron, what
√as, vi2a, be

evam, adv, thus
kṛta, adj ppp, made
√kṛ, vt8am, do, make
bhadra, adj, blessed
mad, 1st pron, I, me
acintya, abs ctp na 2.2.6, not considering, disregarding
na cintayitvā
na, neg pcl, not
cintayitvā, abs, reflecting upon
√cint (*√citi*), vt10am, think, consider
avamanya, abs, despising
ava√man, vt4/8m, think low, despise
ca, conj pcl, and

रावणो ऽमात्यान्व्यसृजत् ।१। ततः स शूर्पणखामुवाच कस्त्वामेवं व्यकार्षीत् ।२। को मामवमनुते ।३। यदि स मामचिन्तयिष्यन्मां च नावमंस्यत तर्हि मम स्वसारमेवं न व्यकरिष्यत् ।४। अथ स स्वानमात्यान्विसृज्य विविक्ते तामुवाच भद्रे केन मामचिन्त्यावमन्य चैवं कृतासि ।५।

visṛjya...uvāca: The absolutive designates the preceding of two actions performed by the same agent. The same holds in the passive construction *kena acintya avamanya ca...kṛtā*, where the ppp *kṛtā* serves as the main verb. *kena* in the instrumental denotes the agent of the actions of disregarding and despising denoted by the absolutives *acintya* and *avamanya* as well as of the action of making denoted by the ppp *kṛtā*. *acintya:* A nañ-tatpuruṣa generally ends in *-tvā* (Pā. 3.4.18-24) rather than *-ya* (Pā. 7.1.37) according to which *acintayitvā* is correct but in Vedic *-ya* is also permitted (7.1.38).

Then, dismissing his ministers, he said to her in solitude, "Who disregarding and despising me has made you so, good woman?"

कः शूलं तीक्ष्णमासाद्य सर्वगात्रैर्निषेवते।
कः शिरस्यग्निमाधाय विश्वस्तः स्वपते सुखम् ॥४८॥

kaḥ śūlaṁ tīkṣṇamāsādya sarvagātrairniṣevate;
kaḥ śirasyagnimādhāya viśvastaḥ svapate sukham.

kaḥ	śūlam	tīkṣṇam	āsādya	sarvagātraiḥ	niṣevate
m1s	m/n2s	m/n2s	i	n3p	3sm pre

kaḥ	śirasi	agnim	ādāya	viśvastaḥ	svapate	sukham
m1s	n7s	m2s	i	m1s	3sm pre	i

kim, int pron, what, who
śūla, noun, spike, spear
tīkṣṇa, adj, sharp
  √tij, vi1m, be sharp
āsādya, abs c, approaching
  ā√sad, v1a/6a, sit near
sarvagātra, noun ck 2.1.49, all limbs
  sarvāṇi gātrāṇi
  sarva, pron adj, all, whole
  +gātra, n, limb
    √gam, v1a, go
    -tra (*-ṣtran* Uṇ. 8.80 / *-tran* Uṇ. 8.85)
ni√sev, vt1m, serve, worship

kim, int pron, what, who
śiras, noun, head
agni, noun, fire
ādhāya, abs, having deposited
  ā√dhā, vt3am, put to, deposit, install, kindle (a fire)
viśvasta, adj ppp, relaxed, confident
  vi√śvas, vi2a, breathe freely
√svap, vi2a/1am (Ved., Ep.), sleep
sukham, adv, happily
  sukha, adj, happy

कः शूलं तीक्ष्णमासाद्य सर्वगात्रैर्निषेवते ।१। कः शिरस्यग्निमाधाय विश्वस्तः सुखं स्वपते ।२।

āsādya...niṣevate, *ādāya...svapate*: The absolutive designates the preceding of two actions performed by the same agent. In each of the four lines of verses 48-49 Rāvaṇa gives a metaphor for the one who has dared to injure his sister. All imply immediate and fierce revenge.

Who approaches a sharp spear and worships it with all his limbs? Who kindles a fire on his head and, relaxed, sleeps easily?

आशीविषं घोरतरं पादेन स्पृशतीह कः।
सिंहं केसरिणं कश्च दंष्ट्रासु स्पृश्य तिष्ठति ॥४९॥

āśīviṣaṁ ghorataraṁ pādena spṛśatīha kaḥ;
siṁhaṁ kesariṇaṁ kaśca daṁṣṭrāsu spṛśya tiṣṭhati.

āśīviṣam	ghorataram	pādena	spṛśati	iha	kaḥ
m2s	m2s	m3s	3sa pre	i	m1s

siṁham	kesariṇam	kaḥ	ca	daṁṣṭrāsu	spṛśya	tiṣṭhati
m2s	m2s	m1s	i	f7p	i	3sa pre

āśīviṣa, noun cbv, venomous snake
āśī viṣam yasya saḥ, he whose fang is poison
āśī, f, serpents fang
+*viṣa*, n, poison
ghoratara, comp adj, awful, very awful
ghora, adj, awful
-tara (*-tarap* 5.3.57)
pāda, noun, foot
√spṛś, vt6a, touch
iha, dem adv, in this, here
kim, int pron, what, who
siṁha, noun, lion
kesarin, adj, having a mane
kim, int pron, what, who
ca, conj pcl, and
daṁṣṭrā, noun, tooth
√*daṁś* (*danś*), vt1a, bite
-tra (*-ṣṭran* 3.2.182)
-ā (*-ṭāp* 4.1.4)
spṛśya, abs, touching
√*spṛś*, vt6a, touch
√sthā, vi1a, stand

क इह घोरतरमाशीविषं पादेन स्पृशति ।१। कश्च केसरिणं सिंहं दंष्ट्रासु स्पृश्य तिष्ठति ।२।

spṛśya instead of *spṛṣṭvā:* An absolutive without a preverb is generally found with the affix *-tvā* rather than *-ya* but the latter is permitted in Vedic according to Kā. on Pā. 7.1.38. *spṛśya...tiṣṭhati:* Although it is possible to interpret the absolutive temporally, that is, as designating the action of touching preceding the action of standing, 'after touching...stands,' the verb √*sthā* often serves as an auxiliary verb subordinate to a participle which conveys the principal action of the sentence. The participle is then called a supplementary participle. The verb √*sthā* as an auxiliary verb with a supplementary participle conveys continuation of the action denoted by the participle, here, 'remains touching.' Nīlakaṇṭha gives an etymological explanation of *siṁha* 'lion' as *hiṁsra* 'injurious' in accordance with Patañjali's explanation (PMBh. 2.87.16) and one of Yāska's explanations (Nir. 3.18) deriving it from the root √*hiṃs* 'injure.' He explains *kesarin* as *saṭāvat* 'maned' and the referent of both as the king of the beasts (See Am. 2.5.1, p. 186b): *siṁhaṁ hiṁsraṁ kesariṇaṁ saṭāvantaṁ mṛgarājam.*

Who kicks a horrible venomous snake here? And who stands touching a maned lion on its teeth?

इत्येवं ब्रुवतस्तस्य स्रोतोभ्यस्तेजसो ऽर्चिषः।
निश्चेरुर्दह्यतो रात्रौ वृक्षस्येव स्वरन्ध्रतः ॥५०॥

ityevaṁ bruvatastasya srotobhyastejaso 'rciṣaḥ;
niścerurdahyato rātrau vṛkṣasyeva svarandhrataḥ.

iti	evam	bruvataḥ	tasya	srotobhyaḥ	tejasaḥ	arciṣaḥ
i	i	m6s	m6s	n5p	n6s	m1p

niśceruḥ	dahyataḥ	rātrau	vṛkṣasya	iva	svarandhrataḥ
3pa prf	m6s	f7s	m6s	i	i

- **iti**, pcl, thus, close quote
- **evam**, adv, thus
- **bruvat**, prap, saying
  - √*brū*, vt2am, say, speak
- **tad**, dem adj, that
- **srotas**, noun, channel, pore
- **tejas**, noun, brilliance, fire
  - √*tij*, vi1m, be sharp
- **arcis**, noun, ray, flame

- **nis√car**, vt1a, move out, emerge

- **dahyat**, prap, burning
  - √*dah*, vt1a, burn
- **rātri**, noun, night
- **vṛkṣa**, noun, tree
- **iva**, pcl, like, as
- **svarandhratas**, adv, from its own crevices
  - *svarandhra*, n ck, one's own hole
    - *svam ca adaḥ randhram ca*, it is its own and is a hole
    - *sva*, adj, own
    - +*randhra*, n, hole
  - *-tas* (*-tasil* 5.3.7)

इत्येवं ब्रुवतस्तस्य स्रोतोभ्यस्तेजसो ऽर्चिषो निश्चेरू रात्रौ दह्यतो वृक्षस्येव स्वरन्ध्रतः।

The precise comparison of Rāvaṇa to the tree shown by the placement of *iva* immediately after *vṛkṣasya* is difficult to capture in smooth English: '...from the pores of him like a tree burning in the night--from its crevices.' The flames of fire are a metaphor for his burning anger. Nīlakaṇṭha explains the term *srotas* as referring to holes such as the eyes, etc. by which he may intend only the eyes, ears, nostrils, mouth, and organs of generation and excretion and not include pores at all. He concurs with the translation of *tejasaḥ arciṣaḥ* as 'flames of fire.' *srotobhyaś cakṣurādirandrebhyaḥ tejaso 'rciṣo 'gner jvālāḥ.*

Flames of fire emerged from the pores of him speaking in this way as from the crevices of a tree burning in the night.

तस्य तत्सर्वमाचख्यौ भगिनी रामविक्रमम्।
खरदूषणसंयुक्तं राक्षसानां पराभवम् ॥५१॥

tasya tatsarvamācakhyau bhaginī rāmavikramam;
kharadūṣaṇasaṁyuktaṁ rākṣasānāṁ parābhavam.

tasya	tat	sarvam	ācakhyau	bhaginī	rāmavikramam
m6s	n2s	n2s	3sa prf	f1s	m2s

kharadūṣaṇasaṁyuktam	rākṣasānām	parābhavam
m2s	m6p	m2s

tad, dem pron, that

tad, dem adj, that

sarva, pron adj, all, whole

ā√khyā, vt2a, tell, relate

bhaginī, noun, sister

bhagin, adj, fortunate

bhaga, m, share, fortune

-*in* (-*ini* 5.2.115)

-*ī* (-*ṅīp* 4.1.5)

rāmavikrama, noun ctp6, Rāma's valor

rāmasya vikramaḥ

rāma, m pn, Rāma

+*vikrama*, m, wide step, valor

vi√kram, v1a, step wide

kharadūṣaṇasaṁyukta, adj ctp3 2.1.32, accompanied by that of Khara and Dūṣaṇa

kharadūṣaṇa, m cdi, Khara and Dūṣaṇa

kharaḥ ca dūṣaṇaḥ ca

khara, m pn, Khara

khara, adj, harsh

+*dūṣaṇa*, m pn, Dūṣaṇa

dūṣaṇa, adj, defiling

√duṣ, vi4a, become bad, caus.: spoil, corrupt

-*ana* (-*lyu* 3.1.134)

+*saṁyukta*, ppp, accompanied by

sam√yuj, v7am, join together, unite

rākṣasa, noun, demon

rakṣas, m/n, demon

√rakṣ, vt1a, keep, protect

parābhava, noun, defeat

parā√bhū, vi1a, be, become, exist defeated

शूर्पणखा रावणाय रामस्य विक्रममाचख्यौ ।१। भगिनी तस्य तत्सर्वं रामविक्रमं खरदूषणसंयुक्तं राक्षसानां पराभवमाचख्यौ ।२।

parābhavam with its adjuncts in the second line is in apposition with and is a further specification of *rāmavikramam*. Nīlakaṇṭha explains that in the compound *kharadūṣaṇasaṁyukta* a middle term *parābhava* is understood and that *saṁyukta* means *sahita* 'accompanied:' *kharadūṣaṇasaṁyuktaṁ tatparābhavasahitam.*

His sister narrated to him all Rāma's valor: the defeat of the Rākṣasas including that of Khara and Dūṣaṇa.

स निश्चित्य ततः कृत्यं स्वसारमुपसान्त्व्य च।
ऊर्ध्वमाचक्रमे राजा विधाय नगरे विधिम् ॥५२॥

sa niścitya tataḥ kr̥tyaṁ svasāramupasāntvya ca;
ūrdhvamācakrame rājā vidhāya nagare vidhim.

saḥ	niścitya	tataḥ	kr̥tyam	svasāram	upasāntvya	ca
m1s	i	i	n2s	f2s	i	i

ūrdhvam	ācakrame	rājā	vidhāya	nagare	vidhim
i	3sm prf	m1s	i	n7s	m2s

tad, dem pron, that
niścitya, abs, having determined
  nis√ci, vt5am, decide
tatas, dem adv, from or after that
kr̥tya, gerundive, thing to be done, duty
  √kr̥, vt8am, do, make
  -ya (*-kyap* 3.1.120)
svasr̥, noun, sister
upasāntvya, abs, having consoled
  upa√sāntv, vt10am, console
ca, conj pcl, and
ūrdhvam, adv, upward
ā√kram, vi1m 1.3.40, rise (sun, moon, stars)
  √kram, v1am 1.3.40-46, step
rājan, noun, king
vidhāya, abs, having ordained
  vi√dhā, vt3am, distribute, bestow, ordain
nagara, noun, city
vidhi, noun, rule, law

ततः कृत्यं निश्चित्य स्वसारं चोपसान्त्व्य नगरे विधिं विधाय स राजोर्ध्वमाचक्रमे ।१।

niścitya...upasāntvya...vidhāya...ācakrame. The absolutives and main verb designate activities in temporal sequence. Nīlakaṇṭha explains that by 'order' is meant defensive measures: *vidhiṁ rakṣām.*

Then, the king resolved upon his duty, consoled his sister, instituted order in the city, and rose upward.

त्रिकूटं समतिक्रम्य कालपर्वतमेव च।
ददर्श मकरावासं गम्भीरोदं महोदधिम् ।।५३।।

trikūṭaṁ samatikramya kālaparvatameva ca;
dadarśa makarāvāsaṁ gambhīrodaṁ mahodadhim.

trikūṭam	samatikramya	kālaparvatam	eva	ca
m/n2s	i	m2s	i	i

dadarśa	makarāvāsam	gambhīrodam	mahodadhim
3sa prf	m2s	m2s	m2s

- **trikūṭa**, pn cdvigu 2.1.52, Mount Trikūṭa
  - *trayaḥ kūṭāḥ samāhṛtāḥ*, three peaks grouped
  - *tri*, cardinal num, three
    - +*kūṭa*, m/n, peak
- **samatikramya**, abs, having passed beyond
  - *sam ati√kram*, v1a, step beyond, cross, traverse
- **kālaparvata**, pn ck 2.1.57, Mount Kāla
  - *kālaḥ parvataḥ*, a black mountain
  - *kāla*, adj, black
    - +*parvata*, m, mountain, range
- **eva**, pcl, only
- **ca**, conj pcl, and

- √**dr̥ś**, vt1a, see
- **makarāvāsa**, noun ctp6, abode of sea monsters
  - *makarasya āvāsaḥ*
  - *makara*, m, a sea monster, crocodile
  - +*āvāsa*, m, abode
    - *ā√vas*, vi1a, abide, dwell
      - √*vas*, vi1a, dwell
- **gambhīroda**, adj cbv, deep-watered
  - *gambhīram udakam yasmin saḥ*, that in which the water is deep
  - *gambhīra*, adj, deep
  - +*uda* (*udaka*), n, water
- **mahodadhi**, noun ck, the great water receptacle, ocean
  - *mahān asau ca udadhiḥ ca*, it is great and is an ocean
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - +*udadhi*, m, ocean
    - *udadhi*, adj, holding water
      - *uda* (*udaka*), n, water
      - +√*dhā*, vt3am, put

रावणः पर्वतावतिचक्राम ।१। ततः स उदधिं ददर्श ।२। स पर्वतौ क्रान्त्वोदधिं ददर्श ।३। त्रिकूटं कालपर्वतमेव च समतिक्रम्य मकरावासं गम्भीरोदं महोदधिं ददर्श ।४।

samatikramya...dadarśa: The absolutive designates the preceding of two actions performed by the same agent. *makarāvāsam* and *mahodadhim* are nouns in apposition.

He passed beyond Mount Trikūṭa and Mount Kāla and saw the deep-watered, great ocean, the abode of sea monsters.

तमतीत्याथ गोकर्णमभ्यगच्छद्दशाननः।
दयितं स्थानमव्यग्रं शूलपाणेर्महात्मनः ॥५४॥

tamatītyātha gokarṇamabhyagacchaddaśānanaḥ;
dayitaṁ sthānamavyagraṁ śūlapāṇermahātmanaḥ.

tam	atītya	atha	gokarṇam	abhyagacchat	daśānanaḥ
m2s	i	i	m2s	3sa ipf	m1s

dayitam	sthānam	avyagram	śūlapāṇeḥ	mahātmanaḥ
n2s	n2s	n2s	m6s	m6s

- **tad**, dem pron, that
- **atītya**, abs, going beyond
  - *ati√i*, v2a, go beyond, cross, traverse
- **atha**, pcl, now, then, if
- **gokarṇa**, pn cbv 2.2.24 [99], the place Gokarṇa
  - *goḥ karṇau iva karṇau yasya saḥ*, he whose ears are like a cow's
  - *go*, f, cow
  - *+karṇa*, m, ear
- **abhi√gam**, v1a, go toward
- **daśānana**, pn, Rāvaṇa
  - *daśānana*, adj cbv, ten-headed
    - *daśa ānanāni yasya saḥ*, he whose heads are ten
    - *daśa*, cardinal num, ten
    - *+ānana*, n, nose, mouth, face
      - *√an*, vi2a, breathe
- **dayita**, adj ppp, beloved
  - *√day*, v1m, sympathize with
- **sthāna**, noun, place
- **avyagra**, adj ctp na 2.2.6, unoccupied, undisturbed, safe
  - *na vyagram*, not distracted
  - *na*, neg pcl, not
  - *vyagra*, adj ctp prādi 2.2.18 [92], distracted, agitated
    - *agreṇa vikrāntaḥ*, digressed from the point
    - *vi*, preverb, apart
    - *+agra*, n, tip, front, top
- **śūlapāṇi**, adj cbv 2.2.24, 2.2.35 [115], holding a spear
  - *śūlaḥ pāṇau yasya saḥ*, he in whose hand is a spear
  - *śūla*, m/n, spike, spear
  - *+pāṇi*, m, hand
- **mahātman**, adj cbv, great-souled
  - *mahān ātmā yasya saḥ*
  - *mahat*, adj prap, great, increasing
    - *√mah*, vi1m, increase
  - *+ātman*, m, self

रावण उदधिमतिक्रम्य गोकर्णमगच्छत् ।१। अथ दशाननस्तमतीत्य महात्मनः शूलपाणेरव्यग्रं दयितं स्थानं गोकर्णमभ्यगच्छत् ।२।

atītya...abhyagacchat: The absolutive designates the preceding of two actions performed by the same agent. *gokarṇam* and *sthānam* are nouns in apposition.

Then the ten-headed one (Rāvaṇa) traversed it and approached Gokarṇa, the undisturbed, beloved place of the great-souled spear-bearer (Śiva).

तत्राभ्यगच्छन्मारीचं पूर्वामात्यं दशाननः।
पुरा रामभयादेव तापस्यं समुपाश्रितम् ॥५५॥

tatrābhyagacchanmārīcaṁ pūrvāmātyaṁ daśānanaḥ;
purā rāmabhayādeva tāpasyaṁ samupāśritam.

tatra	abhyagacchat	mārīcam	pūrvāmātyam	daśānanaḥ
i	3sa ipf	m2s	m2s	m1s

purā	rāmabhayāt	eva	tāpasyam	samupāśritam
i	n5s	i	n2s	m2s

tatra, dem adv, in that, there
abhi√gam, v1a, go to
mārīca, pn patronymic, Mārīca, descendant of Marīci
  marīci, m pn, Marīci
  -a (*-aṇ* 4.1.83)
pūrvāmātya, noun ck 2.1.58, former minister
  pūrvaḥ asau ca amātyaḥ ca, he is previous and a minister
  pūrva, adj, before, preceding, previous
  +amātya, m, minister
daśānana, pn, Rāvaṇa
  daśānana, adj cbv, ten-headed
    daśa ānanāni yasya saḥ, he whose heads are ten
    daśa, cardinal num, ten
    +ānana, n, nose, mouth, face
      √an, vi2a, breathe

purā, adv, before, formerly
rāmabhaya, noun ctp5 2.1.37, fear of Rāma
  rāmāt bhayam
  rāma, m pn, Rāma
  +bhaya, n, fear
    √bhī, vi3a, fear
    -a (*-ac* 3.3.56 [303])
eva, pcl, only
tāpasya, noun, the state of a spiritual practitioner
  tāpasa, m/f, spiritual practitioner
    tāpasa, adj, doing spiritual practice
      tapas, n, spiritual practice
      -a (*-aṇ* 5.2.103)
  -ya (*-ṣyañ* 5.1.124)
samupāśrita, ppp, resorted to
  sam upa ā√śri, vt1am, resort to

रावणो मारीचमभ्यगच्छत् ।१। मारीचो रामस्य भयात्तापसो ऽभवत् ।२। तत्र दशाननः पुरा रामभयादेव तापस्यं समुपाश्रितं पूर्वामात्यं मारीचमभ्यगच्छत् ।३।

The n2s *tāpasyam* is not in apposition with but is the direct object of the ppp *samupāśritam.* Nīlakaṇṭha explains that Mārīca's fear arose in the context of Viśvāmitra's ceremony: *purā rāmabhayāt: viśvāmitrayajñaprasaṅgena jātāt.* See Mārīca in the Appendix of Proper Names.

There the ten-headed one (Rāvaṇa) approached his former minister Mārīca, who had previously resorted to the life of a spiritual practitioner out of fear of Rāma.

मार्कण्डेय उवाच।
मारीचस्त्वथ संभ्रान्तो दृष्ट्वा रावणमागतम्।
पूजयामास सत्कारैः फलमूलादिभिस्तथा ।।१।।

mārkaṇḍeya uvāca.
mārīcastvatha saṁbhrānto dṛṣṭvā rāvaṇamāgatam;
pūjayāmāsa satkāraiḥ phalamūlādibhistathā.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

mārīcaḥ	tu	atha	saṁbhrāntaḥ	dṛṣṭvā	rāvaṇam	āgatam
m1s	i	i	m1s	i	m2s	m2s

pūjayām	āsa	satkāraiḥ	phalamūlādibhiḥ	tathā
i	3sa prf	m3p	m3p	i

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

mārīca, pn patronymic, Mārīca, descendant of Marīci
marīci, m pn, Marīci
-a (*-aṇ* 4.1.83)
tu, conj pcl, but
atha, pcl, now, then, if
saṁbhrānta, adj ppp, flustered
sam√bhram, v1/4a, wander, waver
dṛṣṭvā, abs, seeing
√dṛś, vt1a, see
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
āgata, ppp, come, arrived
ā√gam, v1a, come

pūjayām, ppf actn, honoring, worshiping
√pūj, vt10am, honor
√as, vi2a, be
satkāra, noun, honor, favor
sat√kṛ, vt8am, make good
phalamūlādi, adj cbv, that whose beginning is fruit and roots
phalamūlāni ādīni yasya saḥ
phalamūla, n/m cdi, fruit and roots
phalāni ca mūlāni ca
phala, n, fruit
+*mūla*, n/m, root
+*ādi*, m, beginning
tathā, dem adv, thus

रावणो मारीचमभ्यगच्छन्मारीचस्तु रावणमपूजयत् ।१। रावणं दृष्ट्वा मारीचः समभ्राम्यत्ततस्तमपूजयत् ।२। अथ रावणमागतं दृष्ट्वा मारीचस्तु संभ्रान्तस्तं सत्कारैः फलमूलादिभिश्च पूजयामास ।३।

dṛṣṭvā...pūjāyām āsa: The absolutive designates the preceding of two actions performed by the same agent, yet also the cause of Mārīca's being flustered. A periphrastic perfect is translated just as a simple perfect is. *tu:* contrast Mārīca and his activity with Rāvaṇa and his described in the previous verse. Fruits and roots are the typical food of a spiritual practitioner, which Mārīca is.

Mārkaṇḍeya said:

Now Mārīca, for his part, flustered seeing Rāvaṇa come, honored him with respectful offerings and with fruit, roots, and so on.

विश्रान्तं चैनमासीनमन्वासीनः स राक्षसः।
उवाच प्रश्रितं वाक्यं वाक्यज्ञो वाक्यकोविदम् ।।२।।

viśrāntaṁ cainamāsīnamanvāsīnaḥ sa rākṣasaḥ;
uvāca praśritaṁ vākyaṁ vākyajño vākyakovidam.

viśrāntam	ca	enam	āsīnam	anvāsīnaḥ	saḥ	rākṣasaḥ
m2s	i	m2s	m2s	m1s	m1s	m1s

uvāca	praśritam	vākyam	vākyajñaḥ	vākyakovidam
3sa prf	n2s	n2s	m1s	m2s

viśrānta, adj ppp, reposed, resting
vi√śram, v4a, get tired, rest
ca, conj pcl, and
enad, pron, this (enclitic replacement for *etad* and *idam*)
āsīna, prmp, sitting
√ās, vi2m, sit
anvāsīna, prmp, sitting after
anu√ās, vt2m, sit after
tad, dem pron, that
rākṣasa, noun, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
√vac, vt2a, say
praśrita, adj ppp, courteous
pra√śri, vt1am, lean forward
vākya, noun, sentence, speech
vākyajña, adj ctp upapada 2.2.19, knowing speech
vākyam jānāti
vākya, n, sentence, speech
+*√jñā*, vt9am, know
-a (*-ka* 3.2.3)
vākyakovida, adj ctp7, skilled in speech
vākye kovidaḥ
vākya, n, sentence, speech
+*kovida*, adj, skilled

रावणो विश्रान्त आस्त ।१। मारीचो विश्रान्तमासीनं रावणमन्वास्त ।२। ततो मारीचो रावणं वाक्यमुवाच ।३। वाक्यज्ञो मारीचो वाक्यकोविदं रावणं प्रश्रितं वाक्यमुवाच ।४। मारीच आसीनं रावणमन्वासीनो वाक्यमुवाच ।५। स च वाक्यज्ञो राक्षसो वाक्यकोविदं विश्रान्तमासीनमेनमन्वासीनः प्रश्रितं वाक्यमुवाच ।६।

There is no substantial distinction between *vākyajña* and *vākyakovida*. Both Rāvaṇa and Mārīca are accomplished statesmen talented in using speech. *enam...anvāsīnaḥ:* 'sitting beside him.' Nīlakaṇṭha explains *prasṛta* 'extensive,' read in mss. B2-4, Dn, D3-6, G3 instead of *praśrita*, as 'possessing much meaning, significant:' *prasṛtaṁ puṣkalārthavat.*

And the tactful Rākṣasa (Mārīca), sitting beside the diplomatic one (Rāvaṇa) sitting reposed, spoke the courteous speech:

न ते प्रकृतिमान्वर्णः कच्चित्क्षेमं पुरे तव।
कच्चित्प्रकृतयः सर्वा भजन्ते त्वां यथा पुरा ॥३॥

na te prakṛtimānvarṇaḥ kaccitkṣemaṁ pure tava;
kaccitprakṛtayaḥ sarvā bhajante tvāṁ yathā purā.

na	te	prakṛtimān	varṇaḥ	kaccit	kṣemam	pure	tava
i	m/f/n6s	m1s	m1s	i	n1s	n7s	m/f/n6s

kaccit	prakṛtayaḥ	sarvāḥ	bhajante	tvām	yathā	purā
i	f1p	f1p	3pm pre	m/f/n2s	i	i

na, neg pcl, not
tvad, 2nd pron, you
prakṛtimat, adj, natural, original
  prakṛti, f, nature, original state
  -mat (*-matup* 5.2.94)
varṇa, noun, color
kaccit, indefinite pcl, (hopes for yet doubts positive answer to question) somehow, surely
  kad, int pron, what
  +cit, pcl, (making prec int indef) some, any
kṣema, adj, giving security or safety, secure, safe, comfortable
pura, noun, city
tvad, 2nd pron, you, your

kaccit, indefinite pcl, (hopes for yet doubts positive answer to question) somehow, surely
  kad, int pron, what
  +cit, pcl, (making prec int indef) some, any
prakṛti, noun, nature, pl.: constituents, subjects
sarva, pron adj, all, whole
√bhaj, vt1am, share, love, serve
tvad, 2nd pron, you
yathā, rel adv, in which manner, as
purā, adv, before, formerly

हे रावण तव वर्णः प्रकृतिमान्नास्ति ।१। न ते प्रकृतिमान्वर्णो ऽस्ति ।२। कच्चित्क्षेमं तव पुरे ऽस्ति ।३। कच्चित्सर्वाः प्रकृतयस्त्वां तथा भजन्ते यथा पुरा ते त्वामभजन्त ।४।

"You don't have your natural color. Your city is secure, isn't it? Your subjects love you as before, don't they?

किमिहागमने चापि कार्यं ते राक्षसेश्वर।
कृतमित्येव तद्विद्धि यद्यपि स्यात्सुदुष्करम् ॥४॥

kimihāgamane cāpi kāryaṁ te rākṣaseśvara;
kṛtamityeva tadviddhi yadyapi syātsuduṣkaram.

kim	iha	āgamane	ca	api	kāryam	te	rākṣaseśvara
n1s	i	n7s	i	i	n1s	m/f/n6s	mvs

kṛtam	iti	eva	tat	viddhi	yadi	api	syāt	suduṣkaram
n1s	i	i	n2s	2sa ipv	i	i	3sa pop	n1s

kim, int pron, what
iha, dem adv, in this, here
āgamana, action noun, coming
  ā√gam, v1a, come
  -ana (*-lyuṭ* 3.3.115)
ca, conj pcl, and
api, pcl, also
kārya, gerundive, to be done necessarily
  √kṛ, vt8am, do, make
tvad, 2nd pron, you
rākṣaseśvara, noun ctp6, lord of Rākṣasas
  rākṣasānām īśvaraḥ
  rākṣasa, m, demon
    rakṣas, m/n, demon
      √rakṣ, vt1a, keep, protect
  +īśvara, m, lord
    √īś, vt2m, rule
    -vara (*-varac* 3.2.175)
kṛta, adj ppp, done
  √kṛ, vt8am, do, make
iti, pcl, thus, close quote
eva, pcl, only
tad, dem adj, that
√vid, vt2a, know
yadi, pcl, if
api, pcl, even
√as, vi2a, be
suduṣkara, adj ctp prādi 2.2.18, very difficult
  suṣṭhu duṣkaram
  su, preverb, good, well
  +duṣkara, adj ctp upapada 2.2.19, difficult to accomplish
    dus, preverb, ill
    +√kṛ, vt8am, do
    -a (*-khal* 3.3.127)

हे रावण किं त्वयेहागमने कार्यम् ।१। राक्षसेश्वर किं चापीहागमने कार्यं ते ।२। तत्कृतमिति विद्धि ।३। तत्कृतं विद्धि ।४। यद्यपि तत्सुदुष्करं स्यात्तथापि विद्धि तत्कृतमिति ।५।

kāryaṁ te: genitive of agent according to Pā. 2.3.65. The gerundive approaches being a noun and the question approaches, 'What is your task?' *yady api* typically introduces a concessive clause. *kṛtam ity eva tad viddhi* mixes two types of constructions which occur with verbs of knowing in a single clause. The first uses subject and predicate accusative, 'consider it (to be) done' (see Sanskrit prose sentence 3); the second uses a nominal sentence, containing the subject and predicate in the nominative case, closed by *iti*, 'consider that it is done,' (see Sanskrit prose sentence 4).

And also what is to be accomplished by you in coming here, O lord of the Rākṣasas? Consider it accomplished, even if it is very difficult."

शशंस रावणस्तस्मै तत्सर्वं रामचेष्टितम्।
मारीचस्त्वब्रवीच्छ्रुत्वा समासेनैव रावणम् ॥५॥

śaśaṁsa rāvaṇastasmai tatsarvaṁ rāmaceṣṭitam;
mārīcastvabravīcchrutvā samāsenaiva rāvaṇam.

śaśaṁsa	rāvaṇaḥ	tasmai	tat	sarvam	rāmaceṣṭitam
3sa prf	m1s	m4s	n2s	n2s	n2s

mārīcaḥ	tu	abravīt	śrutvā	samāsena	eva	rāvaṇam
m1s	i	3sa ipf	i	m3s	i	m2s

√śaṁs, vt1a, tell, praise
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
tad, dem pron, that
tad, dem adj, that
sarva, pron, all
rāmaceṣṭita, adj ctp3 2.1.32, done by Rāma
  rāmeṇa ceṣṭitam
  rāma, m pn, Rāma
  +ceṣṭita, adj ppp, done
    √ceṣṭ, v1m, move, do
mārīca, pn patronymic, Mārīca, descendant of Marīci
  marīci, m pn, Marīci
  -a (*-aṇ* 4.1.83)
tu, conj pcl, but
√brū, vt2am, say, speak
śrutvā, abs, having heard
  √śru, vt1am/5am 3.1.74, hear, listen
samāsa, noun, combination, summary, inst.: summarily, briefly
eva, pcl, only
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)

रावणस्तस्मै तत्सर्वं रामचेष्टितं शशंस। मारीचस्तु रावणं श्रुत्वा समासेनैवाब्रवीत्।

śrutvā...abravīt: The absolutive designates the preceding of two actions performed by the same agent. *tu* contrasts Mārīca and his activity in line two with Rāvaṇa and his in line one.

Rāvaṇa told him everything done by Rāma but Mārīca, having heard said to Rāvaṇa:

अलं ते राममासाद्य वीर्यज्ञो ह्यस्मि तस्य वै।
बाणवेगं हि कस्तस्य शक्तः सोढुं महात्मनः ॥६॥

alaṁ te rāmamāsādya vīryajño hyasmi tasya vai;
bāṇavegaṁ hi kastasya śaktaḥ soḍhuṁ mahātmanaḥ.

alam	te	rāmam	āsādya	vīryajñaḥ	hi	asmi	tasya	vai
i	m/f/n4s	m2s	i	m1s	i	1sa pre	m6s	i

bāṇavegam	hi	kaḥ	tasya	śaktaḥ	soḍhum	mahātmanaḥ
m2s	i	m1s	m6s	m1s	i	m6s

alam, pcl, enough
tvad, 2nd pron, you
rāma, pn, Rāma
āsādya, abs c, approaching, reaching, attacking
ā√sad, v1a/6a, sit near
vīryajña, adj ctp upapada 2.2.19, virility-knowing
vīryam jānāti
vīrya, n, virility
+√jñā, vt9am, know
-a (*-ka* 3.2.3)
hi, sub pcl, for, because
√as, vi2a, be
tad, dem adj, that
vai, pcl, verily

bāṇavega, noun ctp6, speed of arrows
bāṇānām vegaḥ
bāṇa, m, shaft, arrow
vega, m, impetuosity, speed
√vij (*o√vijī*), vi4m/7a, tremble, dart
hi, sub pcl, for, because
kim, int adj, what
tad, dem adj, that
śakta, adj ppp, capable, able
√śak, vi5a, be able
soḍhum, inf, to endure, withstand
√sah, vt1m, bear, endure
mahātman, adj cbv, great-souled
mahān ātmā yasya saḥ, he whose soul is great
mahat, adj prap, great, increasing
√mah, vi1m, increase
+ātman, m, self

अलं त्वया रामस्यासादनेन ।१। अलं ते राममासाद्य ।२। रामस्य वीर्यं जानामि ।३। तस्य हि वीर्यज्ञो ऽस्मि वै ।४। न कश्चिच्छक्नोति रामस्य बाणवेगं सोढुम् ।५। को हि शक्तस्तस्य महात्मनो बाणवेगं सोढुम् ।६।

Although the dative occurs with *alam* according to Pā. 2.3.16, the interpretation of *alaṁ te* as 'Attacking Rāma is enough for you,' doesn't fit the context. Preferable is the syntax *alam āsādya* with a gerund according to Pā. 3.4.18 with *te* as genitive of agent of *āsādya* according to Pā. 2.3.65: 'Enough with your attacking Rāma.' As Nīlakaṇṭha clarifies, it means, 'You shouldn't attack Rāma.' *rāmam āsādya alam: rāmaṁ naivāsādayer ity arthaḥ. alaṁkhalvoḥ pratiṣedhayoḥ prācāṁ ktveti niṣedhārthakālaṁśabdayoge ktvāpratyayaḥ. alam* + instrumental is a common construction meaning 'enough with...' The use of the absolutive in this construction shows the historical derivation of the absolutive from the instrumental of an action noun. See prose sentences 1-2. *śakta:* The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72. Forms of *√śak* regularly occur with an infinitive according to Pā. 3.4.65-66.

“Enough with your attacking Rāma! For I really know his power. For who is able to endure the rush of arrows of that great-souled one.

प्रव्रज्यायां हि मे हेतुः स एव पुरुषर्षभः।
विनाशमुखमेतत्ते केनाख्यातं दुरात्मना ॥७॥

pravrajyāyāṁ hi me hetuḥ sa eva puruṣarṣabhaḥ;
vināśamukhametatte kenākhyātaṁ durātmanā.

pravrajyāyām	hi	me	hetuḥ	saḥ	eva	puruṣarṣabhaḥ
f7s	i	m/f/n6s	m1s	m1s	i	m1s

vināśamukham	etat	te	kena	ākhyātam	durātmanā
n1s	n1s	m/f/n4s	m3s	n1s	m3s

pravrajyā, noun, departure to the forest as an ascetic
pra√vraj, vt1a, walk forth
hi, sub pcl, for, because
mad, 1st pron, I, me, my
hetu, noun, cause, reason for (loc.)
tad, dem pron, that
eva, pcl, only
puruṣarṣabha, noun ck 2.1.56, bull-like man
ṛṣabhaḥ iva puruṣaḥ
puruṣa, m, man
+*ṛṣabha*, m, bull

vināśamukha, noun ctp6, mouth (gate) of destruction
vināśasya mukham
vināśa, m, perishing, destruction
vi√naś, vi4a, perish
+*mukha*, n, mouth, face
etad, dem adj, this
tvad, 2nd pron, you
kim, int pron, what
ākhyāta, ppp, told
ā√khyā, vt2a, tell, relate
durātman, adj cbv 2.2.24 [101], ill-souled, evil-natured
duṣṭaḥ ātmā yasya saḥ, he whose self is bad
dus, preverb, ill
ātman, m, self

रामो मम प्रव्रज्यायां हेतुरासीत् ।१। स एव हि पुरुषर्षभो मे प्रव्रज्यायां हेतुः ।२। रामस्यासादनं तुभ्यं केनाख्यायत ।३। एतद्विनाशमुखं ते केन दुरात्मनाख्यातम् ।४।

sa puruṣarṣabhaḥ is the subject and *hetu* the predicate. *hetu* + locative: 'reason for..., cause of....'

That very bull-like man is the reason for my departure to the forest. What evil-natured person indicated this gate of destruction to you?"

तमुवाचाथ सक्रोधो रावणः परिभर्त्सयन्।
अकुर्वतो ऽस्मद्वचनं स्यान्मृत्युरपि ते ध्रुवम् ॥८॥

tamuvācātha sakrodho rāvaṇaḥ paribhartsayan;
akurvato 'smadvacanaṁ syānmṛtyurapi te dhruvam.

tam	uvāca	atha	sakrodhaḥ	rāvaṇaḥ	paribhartsayan
m2s	3sa prf	i	m1s	m1s	m1s

akurvataḥ	asmadvacanam	syāt	mṛtyuḥ	api	te	dhruvam
m6s	n2s	3sa pop	m1s	i	m/f/n6s	i

- **tad**, dem pron, that
- **√vac**, vt2a, say
- **atha**, pcl, now, then, if
- **sakrodha**, adj cbv 2.2.28, angry
  - *saha krodhena*, with anger
  - *sa*, pcl, (replacement for *saha*) with
  - +*krodha*, m, anger
    - √*krudh*, vi4a, be angry
- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa*, adj c, causing to scream
    - √*ru*, v2a, roar, sound, cry
    - -*ana* (-*lyu* 3.1.134)
- **paribhartsayat**, prap, threatening
  - *pari*√*bharts*, vt10m, revile
- **akurvat**, adj ctp na 2.2.6, not doing
  - *na kurvan*
  - *na*, neg pcl, not
  - +*kurvat*, prap, doing
    - √*kṛ*, vt8am, do, make
- **asmadvacana**, noun ctp6, our word or speech, what we say
  - *asmākam vacanam*
  - *asmad*, 1st pron, we, us, our
  - +*vacana*, n, word, speech
    - √*vac*, vt2a, say
    - -*ana* (-*lyuṭ* 3.3.115)
- **√as**, vi2a, be
- **mṛtyu**, noun, death
  - √*mṛ*, vi6m, die
  - -*tyu* (-*tyuk* Uṇ. 1.135)
- **api**, pcl, even, also
- **tvad**, 2nd pron, you
- **dhruvam**, adv, certainly, definitely
  - *dhruva*, adj, firm, certain

ततो रावणो मारीचमुवाच ।१। अथ रावणः परिभर्त्सयन्सक्रोधस्तमुवाच ।२। यदि मम वचनं न कुर्यास्त्वं ध्रुवं मरिष्यसे ।३। अस्मद्वचनमकुर्वतस्ते मृत्युरपि ध्रुवं स्यात्।

Then Rāvaṇa said to him, threatening him angrily, "If you do not do my command, definitely it will be your death anyway."

मारीचश्चिन्तयामास विशिष्टान्मरणं वरम्।
ग्रवश्यं मरणे प्राप्ते करिष्याम्यस्य यन्मतम् ।।९।।

mārīcaścintayāmāsa viśiṣṭānmaraṇaṁ varam;
avaśyaṁ maraṇe prāpte kariṣyāmyasya yanmatam.

mārīcaḥ	cintayām	āsa	viśiṣṭāt	maraṇam	varam
m1s	i	3sa prf	m5s	n1s	n1s

avaśyam	maraṇe	prāpte	kariṣyāmi	asya	yat	matam
i	n7s	n7s	3sa fut	m6s	n2s	n2s

mārīca, pn patronymic, Mārīca, descendant of Marīci
marīci, m pn, Marīci
-a (*-aṇ* 4.1.83)

cintayām, ppf actn, reflecting upon, considering
√cint (*√citi*), vt10am, think, consider

√as, vi2a, be

viśiṣṭa, ppp, distinguished
vi√śiṣ, v7a, distinguish

maraṇa, action noun, dying, death
√mṛ, vi6m, die
-ana (*-lyuṭ* 3.3.115)

vara, adj, choice, excellent
√vṛ, vt5/9am, choose
-a (*-ap* 3.3.58)

avaśyam, adv, necessarily, definitely
avaśya, adj ctp na 2.2.6, necessary, definite
na vaśyam, not optional
vaśya, gerundive, subject to will, controllable
√vaś, vt2a, wish

maraṇa, action noun, dying, death
√mṛ, vi6m, die
-ana (*-lyuṭ* 3.3.115)

prāpta, ppp, attained
pra√āp, vt5a, attain

√kṛ, vt8am, do, make

idam, dem pron, this

yad, rel pron, which, who

mata, ppp, thought
√man, vt4/8m, think, consider

रामो रावणाच्छ्रेयानस्ति ।१। मारीचो ऽचिन्तयद्रामान्मरणं रावणान्मरणाच्छ्रेयो ऽस्तीति ।२। मारीचश्चिन्तयामास विशिष्टान्मरणं वरमिति ।३। यद्यहमवश्यं म्रियेय तर्हि यथा रामान्म्रियेय तथा करिष्यामि ।४। यदि मया मरणमवश्यं प्राप्तं स्यात्तर्हि राममासादयेति यद्रावणस्य मतं तत्करिष्यामि ।५। ग्रवश्यं मरणे प्राप्ते यदस्य मतं तत्करिष्यामि ।६।

viśiṣṭāt begins a quote of Mārīca's thought. *avaśyaṁ maraṇe prāpte* is a loc. abs. *asya matam* is gen. of agent with ppp √*man* with present meaning according to Pā. 3.2.188 and 2.3.67. *asya yanmatam* constitutes a relative clause; supply *tat* in the main clause *kariṣyāmi*. 'Rāvaṇa wants me to attack Rāma,' Mārīca reasons, 'I know that if I attack Rāma I will die. Rāvaṇa will kill me if I don't attack Rāma. So I will die one way or the other. It is better to die at the hands of a better person. Rāma is better than Rāvaṇa so it is better to die at Rāma's hands than Rāvaṇa's. Therefore, I will carry out Rāvaṇa's wish for me to attack Rāma.'

Mārīca thought, "Death caused by a distinguished person is better. If death is inevitably attained, I will carry out his thought."

ततस्तं प्रत्युवाचाथ मारीचो राक्षसेश्वरम्।
किं ते साह्यं मया कार्यं करिष्याम्यवशो ऽपि तत् ॥१०॥

tatastaṁ pratyuvācātha mārīco rākṣaseśvaram;
kiṁ te sāhyaṁ mayā kāryaṁ kariṣyāmyavaśo 'pi tat.

tataḥ	tam	pratyuvāca	atha	mārīcaḥ	rākṣaseśvaram
i	m2s	3sa prf	i	m1s	m2s

kim	te	sāhyam	mayā	kāryam	kariṣyāmi	avaśaḥ	api	tat
n1s	m/f/n4s	n1s	m/f/n3s	n1s	3sa fut	m1s	i	n2s

tatas, dem adv, from or after that
tad, dem adj, that
prati√vac, vt2a, say back, reply
atha, pcl, now, then, if
mārīca, pn patronymic, Mārīca, descendant of Marīci
  marīci, m pn, Marīci
  -a (*-aṇ* 4.1.83)
rākṣaseśvara, noun ctp6, lord of Rākṣasas
  rākṣasānām īśvaraḥ
  rākṣasa, m, demon
    rakṣas, m/n, demon
      √*rakṣ*, vt1a, keep, protect
  +*īśvara*, m, lord
    √*īś*, vt2m, rule
    -vara (*-varac* 3.2.175)

kim, int pron, what
tvad, 2nd pron, you
sāhya, noun, aid, assistance
  saha, pcl, with
mad, 1st pron, I, me
kārya, gerundive, to be done necessarily
  √*kṛ*, vt8am, do, make
√kr̥, vt8am, do, make
avaśa, adj ctp na 2.2.6, unwilling
  na vaśaḥ, not willing
  na, neg pcl, not
  +*vaśa*, adj, willing
    √*vaś*, vt2a, wish
    -a (*-ap* 3.3.58 [305])
api, pcl, even
tad, dem pron, that

मारीचो रावणं प्रत्युवाच ।१। अहं तुभ्यं किं साह्यं कुर्याम् ।२। मया तुभ्यं किं साह्यं क्रियेत ।३। यद्यप्यहं न वश्मि तत्कर्तुं तथापि तत्करिष्यामि ।४। अवशन्नपि तत्करिष्यामि ।५। ततो ऽथ मारीचस्तं राक्षसेश्वरं प्रत्युवाच ।६। किं ते साह्यं मया कार्यम् ।७। अवशो ऽपि तत्करिष्यामि ।८।

avaśo 'pi: even an adjective with *api* expands into a concessive clause.

Then Mārīca answered the lord of the Rākṣasas, "What assistance can I render you; even unwilling, I will do it."

तमब्रवीद्दशग्रीवो गच्छ सीतां प्रलोभय।
रत्नशृङ्गो मृगो भूत्वा रत्नचित्रतनूरुहः ॥११॥

tamabravīddaśagrīvo gaccha sītāṁ pralobhaya;
ratnaśṛṅgo mṛgo bhūtvā ratnacitratanūruhaḥ.

tam	abravīt	daśagrīvaḥ	gaccha	sītām	pralobhaya
m2s	3sa ipf	m1s	2sa ipv	f2s	2sa ipv c

ratnaśṛṅgaḥ	mṛgaḥ	bhūtvā	ratnacitratanūruhaḥ
m1s	m1s	i	m1s

tad, dem pron, that
√brū, vt2am, say, speak
daśagrīva, pn, Rāvaṇa
daśagrīva, adj cbv, ten-necked
daśa grīvāṇi yasya saḥ, he of whom there are ten necks
daśa, cardinal num, ten
+*grīva*, m, neck
√gam, v1a, go
sītā, pn, Sītā
sītā, f, furrow
√lubh, vt4/6a, love, lust (for loc.), caus.: entice

ratnaśṛṅga, adj cbv, jewel-antlered
ratnāni śṛṅgāni yasya saḥ, he whose antlers are jewels
ratna, n, gift, wealth, gem
+*śṛṅga*, n, horn
mṛga, noun, deer, wild animal
bhūtvā, abs, having become
√bhū, v1a, be, become, exist
ratnacitratanūruha, adj cbv, he whose hide is bright with jewels
ratnacitram tanūruham yasya saḥ
ratnacitra, adj ctp3 2.1.30, bright with gems
ratnaiḥ citram
ratna, n, gift, wealth, gem
+*citra*, adj, conspicuous, excellent, bright, variegated, strange
+*tanūruha*, n ctp upapada 2.2.19, growing on the body, body-hair, hide
tanvām rohati
tanū, f, body
+*√ruh*, v1a, sprout, rise
-*a* (-*ḍa* 3.2.101)

रावणो मारीचमब्रवीत् ।१। दशग्रीवस्तमब्रवीत् ।२। रत्नशृङ्गो रत्नचित्रतनूरुहो मृगो भूत्वा गच्छ ।३। सीतां प्रलोभय ।४।

The ten-necked one (Rāvaṇa) said to him, "Become a jewel-antlered deer whose hide is bright with gems and go entice Sītā!

ध्रुवं सीता समालक्ष्य त्वां रामं चोदयिष्यति।
अपक्रान्ते च काकुत्स्थे सीता वश्या भविष्यति ॥१२॥

dhruvaṁ sītā samālakṣya tvāṁ rāmaṁ codayiṣyati;
apakrānte ca kākutsthe sītā vaśyā bhaviṣyati.

dhruvam	sītā	samālakṣya	tvām	rāmam	codayiṣyati
i	f1s	i	m/f/n2s	m2s	3sa fut

apakrānte	ca	kākutsthe	sītā	vaśyā	bhaviṣyati
m7s	i	m7s	f1s	f1s	3sa fut

dhruvam, adv, certainly, definitely
dhruva, adj, firm, certain
sītā, pn, Sītā
sītā, f, furrow
samālakṣya, abs, having noticed, having seen
sam ā√lakṣ, vt10am, notice
tvad, 2nd pron, you
rāma, pn, Rāma
√**cud**, vt10am, urge

apakrānta, ppp, departed
apa√kram, v1a, step away, depart

ca, conj pcl, and
kākutstha, patronymic, descendant of Kakutstha
kakutstha, m pn ctp upapada 2.2.19, Kakutstha
kakudi tiṣṭhati, he stands on a peak
kakud, f, peak, hump
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)
-*a* (-*aṇ* 4.1.112)
sītā, pn, Sītā
sītā, f, furrow
vaśya, gerundive, subject to will, controllable
√*vaś*, vt2a, wish
√**bhū**, vi1a, be, become, exist

सीता त्वां दृष्ट्वा रामं चोदयिष्यति मृगं गृहाणेति ।१। सीता त्वां समालक्ष्य रामं ध्रुवं चोदयिष्यति ।२। यदा रामो ऽपक्रामति तदाहं सीतां वशिष्यामि ।३। अपक्रान्ते च काकुत्स्थे सीता वश्या भविष्यति ।४।

tvām is direct object of the absolutive *samālakṣya*. *apakrānte kākutsthe*, loc. abs.

Certainly Sītā having noticed you will urge Rāma. When the descendant of Kakutstha (Rāma) has departed, Sītā will be controllable.

तामादायापनेष्यामि ततः स न भविष्यति।
भार्यावियोगाद्दुर्बुद्धिरेतत्साह्यं कुरुष्व मे ॥१३॥

tāmādāyāpaneṣyāmi tataḥ sa na bhaviṣyati;
bhāryāviyogāddurbuddhiretatsāhyaṁ kuruṣva me.

tām	ādāya	apaneṣyāmi	tataḥ	saḥ	na	bhaviṣyati
f2s	i	1sa fut	i	m1s	i	3sa fut

bhāryāviyogāt	durbuddhiḥ	etat	sāhyam	kuruṣva	me
m5s	m1s	n1s	n1s	2sm ipv	m/f/n4s

tad, dem pron, that
ādāya, abs, having taken
  ā√dā, vt3am, take
apa√nī, vt1am, lead away
tatas, dem adv, from or after that
tad, dem pron, that
na, neg pcl, not
√bhū, vi1a, be, become, exist

bhāryāviyoga, noun ctp3, separation from wife
  bhāryayā viyogaḥ
  bhāryā, f, wife
    bhārya, gerundive, to be supported
    √bhṛ, vt3am, bear, support
  +viyoga, m, disunion, separation
durbuddhi, adj cbv, foolish, evil-minded
  duṣṭā buddhiḥ yasya saḥ, he whose intellect is bad
  dus, preverb, ill
  +buddhi, f, intelligence, intellect
    √budh, vt1am/4m, be aware, know
etad, dem adj, this
sāhya, noun, aid, assistance
  saha, pcl, with
√kṛ, vt8am, do, make
mad, 1st pron, I, me, my

सीतामादास्यामि ।१। ततस्तामपनेष्यामि ।२। तामादायापनेष्यामि ।३। ततो रामः सीतावियोगान्न भविष्यति ।४। ततः स दुर्बुद्धिर्भार्यावियोगान्न भविष्यति ।५। हे मारीच मह्यमेतत्साह्यं कुरु ।६। एतत्साह्यं कुरुष्व मे ।७।

Because of its position directly after the verb, construe *me* as dative with *kuruṣva* rather than as genitive with *sāhyam*. Rāvaṇa's remark is ironic considering that Rāma rules for ten thousand years after banishing Sītā according to R. 7.89.5. But events of the Uttarakāṇḍa are not included in the Rāmopākhyāna.

Having taken her I will abduct her. Then that fool (Rāma) will cease to exist due to separation from his wife. Render me this assistance!"

इत्येवमुक्तो मारीचः कृत्वोदकमथात्मनः।
रावणं पुरतो यान्तमन्वगच्छत्सुदुःखितः ॥१४॥

ityevamukto mārīcaḥ kṛtvodakamathātmanaḥ;
rāvaṇaṁ purato yāntamanvagacchatsuduḥkhitaḥ.

iti	evam	uktaḥ	mārīcaḥ	kṛtvā	udakam	atha	ātmanaḥ
i	i	m1s	m1s	i	n2s	i	m6s

rāvaṇam	purataḥ	yāntam	anvagacchat	suduḥkhitaḥ
m2s	i	m2s	3sa ipf	m1s

iti, pcl, thus, close quote
evam, adv, thus
ukta, ppp, spoken to, addressed
  √vac, vt2a, say
mārīca, pn patronymic, Mārīca, descendant of Marīci
  marīci, m pn, Marīci
  -a (*-aṇ* 4.1.83)
kṛtvā, abs, having done
  √kṛ, vt8am, do, make
udaka, noun, water, the ceremony of offering water to a dead person
atha, pcl, now, then, if
ātman, reflexive pron, one's self
  ātman, m, self
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
puratas, adv, before
  puras, pcl, before
  -tas (*-tasil* 5.3.7)
yāt, prap, going
  √yā, v2a, go
anu√gam, v1a, go after, follow
suduḥkhita, adj ctp prādi 2.2.18, very sorrowful
  suṣṭhu duḥkhitaḥ
  su, preverb, good, well
  +duḥkhita, adj, sorrowful
    duḥkha, n, sorrow
    -ita (*-itac* 5.2.36)

रावणेन मारीच एवमौच्यत ।१। मारीच आत्मन उदकसंस्कारमकरोत् ।२। रावणः पुरतो ययौ ।३। मारीचो रावणमन्वगच्छत् ।४। एवमुक्तो मारीच उदकं कृत्वा रावणमन्वगच्छत् ।५। अथैवमुक्तः सुदुःखितो मारीच आत्मन उदकं कृत्वा पुरतो यान्तं रावणमन्वगच्छत् ।६। इत्येवमुक्तो मारीचोऽथात्मन उदकं कृत्वा रावणं पुरतो यान्तमन्वगच्छत्सुदुःखितः ।७।

Nīlakaṇṭha: *udakam aurdhvadehikam*. The *aurdhvadehika* is strictly the cremation of the body of the deceased, which clearly Mārīca does not do, but is immediately followed by and more loosely includes the pouring of water. *mārīcaḥ anvagacchat suduḥkhitaḥ: suduḥkhitaḥ* is a predicate adjective modifying the subject *mārīcaḥ*: 'Mārīca followed sad.' Ordinary English uses the adverb 'sadly.'

Thus addressed, Mārīca performed the water ceremony for himself and very sadly followed Rāvaṇa going before him.

ततस्तस्याश्रमं गत्वा रामस्याक्लिष्टकर्मणः।
चक्रतुस्तत्तथा सर्वमुभौ यत्पूर्वमन्त्रितम् ।।१५।।

tatastasyāśramaṁ gatvā rāmasyākliṣṭakarmaṇaḥ;
cakratustattathā sarvamubhau yatpūrvamantritam.

tataḥ	tasya	āśramam	gatvā	rāmasya	akliṣṭakarmaṇaḥ
i	m6s	m/n2s	i	m6s	m6s

cakratuḥ	tat	tathā	sarvam	ubhau	yat	pūrvamantritam
3da prf	n2s	i	n2s	m1d	n1s	n1s

tatas, dem adv, from or after that
tad, dem pron, that
āśrama, noun, hermitage
gatvā, abs, having gone
√gam, v1a, go
rāma, pn, Rāma
akliṣṭakarman, adj cbv, of impeccable deeds
akliṣṭāni karmāṇi yasya saḥ, he whose actions are unafflicted
akliṣṭa, adj ctp na 2.2.6, unafflicted
na kliṣṭam, not afflicted
na, neg pcl, not
+*kliṣṭa*, ppp, afflicted
√kliś, v9a/4m, torment, afflict
+*karman*, n, action

√kr̥, vt8am, do, make
tad, dem adj, that
tathā, dem adv, thus
sarva, pron, all
ubha, pron, both
yad, rel pron, which, who
pūrvamantrita, noun ck 2.1.58, previously consulted, deliberated, resolved upon
pūrvam ca adaḥ mantritam ca, it is previous and is planned
pūrva, adj, before, preceding, previous
+*mantrita*, ppp, consulted
√mantr (*√matri*), v10m, consult

रावणो मारीचश्च रामस्याश्रमं जग्मतुः ।१। यन्मन्त्रितं तत्तौ चक्रतुः ।२।
यद्यथा पुर्वं मन्त्रितं तत्सर्वं तौ तथा चक्रतुः ।३। ततस्तस्याक्लिष्टकर्मणो
रामस्याश्रमं गत्वोभौ तथा तच्चक्रतुर्यत्सर्वं पूर्वमन्त्रितम् ।४।

The *tathā* in c doesn't have a complementary relative particle *yathā*; nevertheless, the sentence implies that they did that which was planned previously as previously planned. *ubhau* denotes the two agents of both the action of going designated by the absolutive *gatvā* and the action of doing denoted by the main verb.

Then those two went to the hermitage of that Rāma of impeccable deeds and accordingly carried out everything previously planned.

रावणस्तु यतिर्भूत्वा मुण्डः कुण्डी त्रिदण्डधृक्।
मृगश्च भूत्वा मारीचस्तं देशमुपजग्मतुः ॥१६॥

rāvaṇastu yatirbhūtvā muṇḍaḥ kuṇḍī tridaṇḍadhṛk;
mṛgaśca bhūtvā mārīcastaṁ deśamupajagmatuḥ.

rāvaṇaḥ	tu	yatiḥ	bhūtvā	muṇḍaḥ	kuṇḍī	tridaṇḍadhṛk
m1s	i	m1s	i	m1s	m1s	m1s

mṛgaḥ	ca	bhūtvā	mārīcaḥ	tam	deśam	upajagmatuḥ
m1s	i	i	m1s	m2s	m2s	3da prf

rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru,* v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
tu, conj pcl, but
yati, noun, ascetic
bhūtvā, abs, having become
√*bhū,* vi1a, be, become, exist
muṇḍa, adj, shaved, bald
kuṇḍin, adj, having a water pot
kuṇḍa, n, pot, water pot
-in (*-ini* 5.2.115)
tridaṇḍadhṛk, adj ctp upapada, holding three staves, controlling one's thoughts, words and actions
tridaṇḍam dharati, he holds three staves
tridaṇḍa, m cdvigu 2.1.52, the three staves of a wandering ascetic
trayaḥ daṇḍāḥ samāhṛtāḥ, three staves grouped
tri, cardinal num, three
+daṇḍa, m, stick, staff
+√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold

mṛga, noun, deer, wild animal
ca, conj pcl, and
bhūtvā, abs, having become
√*bhū,* vi1a, be, become, exist
mārīca, pn patronymic, Mārīca, descendant of Marīci
marīci, m pn, Marīci
-a (*-aṇ* 4.1.83)
tad, dem adj, that
deśa, noun, place
upa√gam, v1a, go

रावणो यतिर्बभूव मारीचश्च मृगो बभूव ।१। रावणो मारीचश्च तं देशमुपजग्मतुः ।२। रावणस्तु मुण्डः कुण्डी त्रिदण्डधृग्यतिर्भूत्वा मारीचश्च मृगो भूत्वा तं देशमुपजग्मतुः ।३।

Rāvaṇa, having become an ascetic with shaven head, water-pot, and three staves, and Mārīca, having become a deer, approached that place.

दर्शयामास वैदेहीं मारीचो मृगरूपधृक्।
चोदयामास तस्यार्थे सा रामं विधिचोदिता ॥१७॥

darśayāmāsa vaidehīṁ mārīco mṛgarūpadhṛk;
codayāmāsa tasyārthe sā rāmaṁ vidhicoditā.

darśayām	āsa	vaidehīm	mārīcaḥ	mṛgarūpadhṛk
i	3sa prf	f2s	m1s	m1s

codayām	āsa	tasya	arthe	sā	rāmam	vidhicoditā
i	3sa prf	m6s	m7s	f1s	m2s	f1s

darśayām, ppf actn c, showing (himself to acc.)
√*dṛś*, vt1a, see
√as, vi2a, be
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-a (*-añ* 4.1.168)
-ī (*-ṅīp* 4.1.15)
mārīca, pn patronymic, Mārīca, descendant of Marīci
marīci, m pn, Marīci
-a (*-aṇ* 4.1.83)
mṛgarūpadhṛk, adj ctp upapada 2.2.19, bearing the form of a deer
mṛgarūpam dharati, he bears the form of a deer
mṛgarūpa, n ctp6, form of a deer
mṛgasya rūpam
mṛga, m, deer, wild animal
+*rūpa*, n, form
+√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold
-a (*-ac* 3.2.9 [235-236])

codayām, ppf actn, urging
√*cud*, vt10am, urge
√as, vi2a, be
tad, dem pron, that
artha, noun, aim, object, purpose
tad, dem pron, that
rāma, pn, Rāma
vidhicodita, adj ctp3 2.1.32, precept-motivated
vidhibhiḥ coditaḥ, enjoined by precepts
vidhi, m, rule
codita, ppp, urged
√*cud*, vt10am, urge

सीता मारीचं मृगरूपं धरन्तमपश्यत् ।१। मृगरूपं धरन्मारीचः सीतां मृगरूपमदर्शयत् ।२। मृगरूपधृङ्मारीचो वैदेहीं दर्शयामास ।३। सीता रामं मृगस्यार्थे ऽचोदयत् ।४। विधिचोदिता सा रामं तस्यार्थे चोदयामास ।५।

van Buitenen's translation of *vidhi-coditā*, 'prompted by fate,' would be a plausible interpretation of the compound in this context if the precise term *vidhi* could be acceptably rendered by the term 'fate.' On the other hand, 'precept-motivated' works better as an attributive adjective referring to a constant property of Sītā.

Mārīca, bearing the form of a deer, showed himself to the princess of Videha (Sītā). That precept-motivated woman urged Rāma after it.

रामस्तस्याः प्रियं कुर्वन्धनुरादाय सत्वरः।
रक्षार्थे लक्ष्मणं न्यस्य प्रययौ मृगलिप्सया ॥१८॥

rāmastasyāḥ priyaṁ kurvandhanurādāya satvaraḥ;
rakṣārthe lakṣmaṇaṁ nyasya prayayau mṛgalipsayā.

rāmaḥ	tasyāḥ	priyam	kurvan	dhanuḥ	ādāya	satvaraḥ
m1s	f6s	n2s	m1s	n2s	i	m1s

rakṣārthe	lakṣmaṇam	nyasya	prayayau	mṛgalipsayā
m7s	m2s	i	3sa prf	f3s

rāma, pn, Rāma
tad, dem pron, that
priya, adj, dear
kurvat, prap, doing
√*kṛ*, vt8am, do, make
dhanus, noun, bow
ādāya, abs, taking
ā√*dā*, vt3am, take
satvara, adj cbv 2.2.28, quick
saha tvarayā
sa, pcl, (replacement for *saha*) with
+*tvarā*, f, haste

rakṣārtha, noun ctp4, aim for protection
rakṣāyai arthaḥ
rakṣā, f, protection
√*rakṣ*, vt1a, keep, protect
+*artha*, m, aim, object, purpose
lakṣmaṇa, pn, Lakṣmaṇa
nyasya, abs, installing
ni√*as*, vt4a, throw in
pra√**yā**, v2a, go forth
mṛgalipsā, noun ctp7, desire to obtain the deer
mṛge lipsā
mṛga, m, deer, wild animal
+*lipsā*, f action noun desid, desire to obtain
√*labh*, vt1m, obtain
-*sa* (-*san* 3.1.7)
-*a* 3.3.102

रामः सीतायाः प्रियमकरोत् ।१। स धनुराददात् ।२। हे लक्ष्मण सीतां रक्षेत्युक्त्वा लक्ष्मणं सीताया रक्षार्थं न्यस्यत् ।३। स मृगं लब्धुमिच्छन्प्रायात् ।४। रामस्तस्याः प्रियं कुर्वन्सत्वरो धनुरादाय रक्षार्थे लक्ष्मणं न्यस्य मृगलिप्सया प्रययौ ।५।

Rāma, carrying out her wish, quickly took up his bow, instated Lakṣmaṇa for her protection, and went forth with the desire to catch the deer.

स धन्वी बद्धतूणीरः खड्गगोधाङ्गुलित्रवान्।
अन्वधावन्मृगं रामो रुद्रस्तारामृगं यथा ॥१९॥

sa dhanvī baddhatūṇīraḥ khaḍgagodhāṅgulitravān;
anvadhāvanmṛgaṁ rāmo rudrastārāmṛgaṁ yathā.

sah	dhanvī	baddhatūṇīrah	khaḍgagodhāṅgulitravān
m1s	m1s	m1s	m1s

anvadhāvat	mṛgam	rāmaḥ	rudraḥ	tārāmṛgam	yathā
3sa ipf	m2s	m1s	m1s	m2s	i

tad, dem pron, that
dhanvin, adj, armed with a bow, bowman
dhanus, n, bow
-in (*-ini* 5.2.115)
baddhatūṇīra, adj cbv, he on whom a quiver has been bound
baddhaḥ tūṇīraḥ yasmin saḥ
baddha, ppp, bound
√*bandh*, vt9a, bind
+*tūṇīra*, m, quiver
tūṇa, m, quiver
khaḍgagodhāṅgulitravat, adj, having a sword, arm-guard, and finger-guard
khaḍgagodhāṅgulitra, n cdi, sword, arm-guard, and finger-guard
khaḍgaḥ ca godhā ca aṅgulitram ca
khaḍga, m, sword
+*godhā*, f, leather wound around the left arm to protect it from the bowstring
go, f, cow, leather
+√*dhā*, vt3am, put
+*aṅgulitra*, n ctp upapada 2.2.19, finger-guard
aṅgulim trāyate, it guards the finger
aṅguli, f, finger
+√*trā* (√*traiṅ*), vt1m/(2am W), protect, save
-a (*-ka* 3.2.3)
-vat (*-matup* 5.2.94, *v* 8.2.9)

anu√dhāv, vt1am, run after
mṛga, noun, deer, wild animal
rāma, pn, Rāma
rudra, pn, Rudra, Śiva
√*rud*, vi2a, cry, weep
-ra (*-rak* Uṇ. 9.39)
tārāmṛga, pn ck, the constellation Mṛgaśīrṣa
tārāḥ ca asau mṛgaḥ ca, it is stars and is a deer
tārā, f, star, constellation
+*mṛga*, m, deer, wild animal
yathā, rel adv, in which manner, as

यथा रुद्रस्तारामृगमन्वधावत्तथा रामो मृगमन्वधावत् ।१। स धन्वी बद्धतूणीरः खड्गगोधाङ्गुलित्रवान्रामो मृगं तथान्वधावद्यथा रुद्रस्तारामृगम् ।२।

Nīlakaṇṭha analyses the compound *khaḍgagodhāṅgulitravat* as 'having an arm guard, i.e. a means of obstructing a blow by the bowstring, and a finger guard:' *godhā jyāghātavāraṇam aṅgulitraṁ ca tadvān*. He relates that Prajāpati became a deer and approached his daughter. Rudra cut off his head which is the present constellation called Mṛgaśīrṣa: *tārāmṛgaṁ tārārūpaṁ mṛgaṁ prajāpatiḥ svāṁ duhitaraṁ mṛgo bhūtvā jagāma. tasya rudraḥ śiro 'cchinat. tad etan mṛgaśīrṣaṁ nāma nakṣatram.* Aitareyabrāhmaṇa 3.33 and Śatapathabrāhmaṇa 1.7.4.1-4 narrate that when Prajāpati wanted to unite with his own daughter, the gods were appalled and told Rudra to shoot him. (Sāyaṇa explains that his daughter was the deer constellation Rohiṇī.) Rudra drew his bow and pierced him with an arrow. Prajāpati's head rose up to become the deer-head constellation Mṛgaśīrṣa. The analogy in the present verse is that Rāma chased Mārīca in the form of a deer as Rudra chased Prajāpati in the form of a deer.

Holding his bow, wearing his quiver, sword, arm-guard, and finger-guard, Rāma chased the deer as Rudra the deer constellation Mṛgaśīrṣa.

सो ऽन्तर्हितः पुनस्तस्य दर्शनं राक्षसो व्रजन्।
चकर्ष महदध्वानं रामस्तं बुबुधे ततः ॥२०॥

so 'ntarhitaḥ punastasya darśanaṁ rākṣaso vrajan;
cakarṣa mahadadhvānaṁ rāmastaṁ bubudhe tataḥ.

saḥ	antarhitaḥ	punaḥ	tasya	darśanam	rākṣasaḥ	vrajan
m1s	m1s	i	m6s	n1s	m1s	m1s

cakarṣa	mahadadhvānam	rāmaḥ	tam	bubudhe	tataḥ
3sa prf	m2s	m1s	m2s	3sm prf	i

tad, dem pron, that
antarhita, ppp, disappeared
antar√dhā, v3am, put within, hide, disappear
punar, adv, again
tad, dem pron, that
darśana, noun, seeing, sight
√dṛś, vt1a, see
-ana (*-lyuṭ* 3.3.115)
rākṣasa, noun, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
vrajat, prap, walking, moving
√vraj, vt1a, walk, go

√kṛ̥ṣ, vt1a/6am, draw, lead
mahadadhvan, noun ck 2.1.61, great way
mahān adhvā, a great way
mahat, adj prap, great, increasing
√mah, vi1m, increase
+adhvan, m, way, road
rāma, pn, Rāma
tad, dem pron, that
√budh, vt1am/4m, be aware, know
tatas, dem adv, from or after that

मृगो ऽन्तर्दधौ ।१। सो ऽन्तर्हितः ।२। पुना रामेण मृगस्य दर्शनमासीत् ।३। पुनस्तस्य दर्शनम् ।४। राक्षसो व्रजन्रामं महान्तमध्वानं चकर्ष ।५। राक्षसो व्रजन्महदध्वानं चकर्ष ।६। ततो रामो ऽजानान्मृगो राक्षसो ऽस्तीति ।७। ततो रामो मृगं राक्षसं जज्ञे ।८। ततो रामस्तं बुबुधे ।९।

antarhitaḥ: By Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative.

He disappeared. Again there was a glimpse of him. The Rākṣasa, prancing, drew him a long way away. Then Rāma recognized him.

निशाचरं विदित्वा तं राघवः प्रतिभानवान्।
अमोघं शरमादाय जघान मृगरूपिणम् ।।२१।।

niśācaraṁ viditvā taṁ rāghavaḥ pratibhānavān;
amoghaṁ śaramādāya jaghāna mṛgarūpiṇam.

niśācaram	viditvā	tam	rāghavaḥ	pratibhānavān
m2s	i	m2s	m1s	m1s

amogham	śaram	ādāya	jaghāna	mṛgarūpiṇam
m2s	m2s	i	3sa prf	m2s

niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
niśāyām carati, he moves at night
niśā, f, night
+√*car*, vt1a, move, do
-*a* (-*ṭa* 3.2.16)
viditvā, abs, having known
√*vid*, vt2a, know
tad, dem adj, that
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-*a* (-*aṇ* 4.1.83)
pratibhānavat, adj, brilliant
pratibhāna, n, brilliance
-*vat* (-*matup* 5.2.94, *v* 8.2.9)

amogha, adj ctp na 2.2.6, unerring
na moghaḥ, not erring
na, neg pcl, not
+*mogha*, adj, erring, failing
√*muh*, vi4a, become stupefied, err
śara, noun, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)
ādāya, abs, taking
ā√*dā*, vt3am, take
√han, vt2a, strike, slay
mṛgarūpin, adj, having the form of a deer
mṛgarūpa, n ctp6, form of a deer
mṛgasya rūpam
mṛga, m, deer, wild animal
+*rūpa*, n, form
-*in* (-*ini* 5.2.115)

रामो मृगं निशाचरं विदित्वा शरेण जघान ।१। राघवः प्रतिभानवांस्तं निशाचरं विदित्वामोघं शरमादाय मृगरूपिणं जघान ।२।

tam is subject accusative and *niśācaram* predicate accusative of √*vid*. Translate using the subordinating conjunction 'that', put the accusatives in the nominative and employ a finite form of the verb 'to be.' *mṛgarūpiṇam:* Translate trailing adjectives with the nouns they modify in early clauses in the sentence and use pronouns in their place. *viditvā...ādāya...jaghāna:* Each absolutive designates an action which precedes the action of the next absolutive and the action of the main verb performed by the same agent.

The brilliant descendant of Raghu knew that he was a night-ranger (Rākṣasa) having the form of a deer, took an unerring arrow and killed him.

स रामबाणाभिहतः कृत्वा रामस्वरं तदा।
हा सीते लक्ष्मणेत्येवं चुक्रोशार्तस्वरेण ह ।।२२।।

sa rāmabāṇābhihataḥ kṛtvā rāmasvaraṁ tadā;
hā sīte lakṣmaṇetyevaṁ cukrośārtasvareṇa ha.

saḥ	rāmabāṇābhihataḥ	kṛtvā	rāmasvaram	tadā
m1s	m1s	i	m2s	i

hā	sīte	lakṣmaṇa	iti	evam	cukrośa	ārtasvareṇa	ha
i	fvs	mvs	i	i	3sa prf	m3s	i

tad, dem pron, that
rāmabāṇābhihata, adj ctp3, struck by the arrow of Rāma
  rāmabāṇa, m ctp6, Rāma's arrow
    rāmasya bāṇaḥ
    rāma, m pn, Rāma
    +bāṇa, m, reed, arrow
  +abhihata, ppp, struck
    abhi√han, vt2a, strike
kr̥tvā, abs, having done
  √*kṛ*, vt8am, do, make
rāmasvara, noun ctp6, Rāma's voice
  rāmasya svaraḥ
  rāma, m pn, Rāma
  +svara, m, sound, voice
tadā, dem adv, at that time, then
hā, pcl, ah!
sītā, pn, Sītā
  sītā, f, furrow
lakṣmaṇa, pn, Lakṣmaṇa
iti, pcl, thus, close quote
evam, adv, thus
√kruś, vt1a, shout, cry
ārtasvara, noun ck, painful tone
  ārtaḥ svaraḥ
  ārta, adj ppp, fallen into, afflicted, pained
    ā√ṛ, v1a, go to, reach
  +svara, m, sound, voice
ha, pcl, indeed (emphasizes preceding)

तदा मारीचो रामस्य स्वरं कृत्वार्तेन स्वरेण चुक्रोश हा सीते लक्ष्मणेति ।१।
स रामबाणाभिहतस्तदा रामस्वरं कृत्वा हा सीते लक्ष्मणेत्येवमार्तस्वरेण चुक्रोश ह ।२।

Then he, struck by Rāma's arrow, imitating Rāma's voice, cried in a painful tone, "Oh, Sītā, Lakṣmaṇa!"

शुश्राव तस्य वैदेही ततस्तां करुणां गिरम्।
सा प्राद्रवद्यतः शब्दस्तामुवाचाथ लक्ष्मणः ।।२३।।

śuśrāva tasya vaidehī tatastāṁ karuṇāṁ giram;
sā prādravadyataḥ śabdastāmuvācātha lakṣmaṇaḥ.

śuśrāva	tasya	vaidehī	tataḥ	tām	karuṇām	giram
3sa prf	m6s	f1s	i	f2s	f2s	f2s

sā	prādravat	yataḥ	śabdaḥ	tām	uvāca	atha	lakṣmaṇaḥ
f1s	3sa ipf	i	m1s	f2s	3sa prf	i	m1s

√**śru**, vt1am/5am 3.1.74, hear, listen
tad, dem pron, that
vaidehī, noun, princess of Videha
  vaideha, tadrāja, ruler of Videha
    videha, m pn, the country Videha
    -a (*-añ* 4.1.168)
  -ī (*-ṅīp* 4.1.15)
tatas, dem adv, from or after that
tad, dem adj, that
karuṇa, adj, pitiable
gir, noun, voice
tad, dem pron, that
pra√dru, v1a, run forth
yatas, rel adv, from which, whence
śabda, noun, sound, speech, voice
tad, dem pron, that
√**vac**, vt2a, say
atha, pcl, now, then, if
lakṣmaṇa, pn, Lakṣmaṇa

सीता रामस्य गिरमशृणोत् ।१। ततो वैदेही तस्य तां करुणां गिरं शुश्राव ।२। यस्या दिशः शब्द आगच्छत्सा तां दिशं प्राद्रवत् ।३। सा प्राद्रवद्यतः शब्दः ।४। अथ लक्ष्मणस्तामुवाच ।५।

Then the princess of Videha (Sītā) heard that pitiable voice of his. She ran forth in the direction from which the sound came. Then Lakṣmaṇa said to her:

अलं ते शङ्कया भीरु को रामं विषहिष्यति।
मुहूर्ताद्द्रक्ष्यसे राममागतं तं शुचिस्मिते ॥२४॥

alaṁ te śaṅkayā bhīru ko rāmaṁ viṣahiṣyati;
muhūrtāddrakṣyase rāmamāgataṁ taṁ śucismite.

alam	te	śaṅkayā	bhīru	kaḥ	rāmam	viṣahiṣyati
i	m/f/n6s	f3s	fvs	m1s	m2s	3sa fut

muhūrtāt	drakṣyase	rāmam	āgatam	tam	śucismite
n5s	3sm fut	m2s	m2s	m2s	fvs

alam, pcl, enough
tvad, 2nd pron, you
śaṅkā, noun, fear
√*śaṅk* (√*śaki*), vt1m, suspect, doubt
bhīru, adj, fearful, timid
bhī, f, fear
-ru
kim, int adj, what
rāma, pn, Rāma
vi√sah, vt1m, bear, endure, overcome

muhūrta, noun, a moment, 1/30 day, a period of 48 minutes
√dṛ̥ś, vt1a, see
rāma, pn, Rāma
āgata, ppp, come
ā√gam, v1a, come
tad, dem adj, that
śucismita, adj cbv, smiling brightly
śuci smitam yasya saḥ, he whose smile is bright
śuci, adj, pure, clear, bright
smita, n, a smile
smita, ppp, smiling
√*smi*, vi1m, smile

सीते ऽलं तव शङ्कया ।१। अलं ते शङ्कया भीरु ।२। को रामं विषहिष्यति ।३। शुचिस्मिते मुहूर्तात्तं राममागतं द्रक्ष्यसे ।४।

alam + instrumental is a common construction meaning 'enough with....'

"Enough with your fear, timid one (Sītā)! Who will overcome Rāma? After a short time you will see Rāma come, O sweetly smiling one."

इत्युक्त्वा सा प्ररुदती पर्यशङ्कत देवरम्।
हता वै स्त्रीस्वभावेन शुद्धचारित्रभूषणम् ॥२५॥

ityuktvā sā prarudatī paryaśaṅkata devaram;
hatā vai strīsvabhāvena śuddhacāritrabhūṣaṇam.

iti	uktā	sā	prarudatī	paryaśaṅkata	devaram
i	f1s	f1s	f1s	3sm ipf	m2s

hatā	vai	strīsvabhāvena	śuddhacāritrabhūṣaṇam
f1s	i	m3s	m2s

iti, pcl, thus, close quote
ukta, ppp, spoken to, addressed
  √*vac*, vt2a, say
tad, dem pron, that
prarudat, prap, beginning to cry
  pra√rud, vi2a, begin to cry or weep
pari√śaṅk (√śaki), vt1m, suspect
devr̥, noun, husbands younger brother

hata, ppp, smitten
  √*han*, vt2a, strike, slay
vai, pcl, verily
strīsvabhāva, noun ctp6, nature of a woman
  striyāḥ svabhāvaḥ
  strī, f, woman
  +*svabhāva*, m ck, nature
    svaḥ bhāvaḥ, one's own essence
    sva, adj, own
    +*bhāva*, m, being, essence
śuddhacāritrabhūṣaṇa, adj cbv, whose is the epitome of pure conduct
  śuddhacāritrasya bhūṣaṇam yasya saḥ, he of whom there is the ornament of pure conduct
  śuddhacāritra, m ck, pure conduct
    śuddhaḥ cāritraḥ, pure conduct
    śuddha, adj, pure
    +*cāritra*, m, conduct, reputation
  +*bhūṣaṇa*, n, ornament

सीता लक्ष्मणं परिशशङ्के ।१। इत्युक्ता स्त्रीस्वभावेन वै हता प्ररुदती सा शुद्धचारित्रभूषणं देवरं पर्यशङ्कत ।२।

śuddhacāritrabhūṣaṇam: Translate trailing adjectives with the nouns they modify. Nīlakaṇṭha clarifies that Sītā suspected Lakṣmaṇa of desiring her: *prayaśaṅkata lakṣmaṇo mayy abhilāṣavān iti śaṅkām akarot.*

Thus addressed, beginning to cry, verily struck by a woman's nature, she suspected her brother-in-law, who had the epitome of pure conduct.

सा तं परुषमारब्धा वक्तुं साध्वी पतिव्रता।
नैष कालो भवेन्मूढ यं त्वं प्रार्थयसे हृदा ॥२६॥

sā taṁ paruṣamārabdhā vaktuṁ sādhvī pativratā;
naiṣa kālo bhavenmūḍha yaṁ tvaṁ prārthayase hṛdā.

sā	tam	paruṣam	ārabdhā	vaktum	sādhvī	pativratā
f1s	m2s	n2s	f1s	i	f1s	f1s

na	eṣaḥ	kālaḥ	bhavet	mūḍha	yam	tvam	prārthayase	hṛdā
i	m1s	m1s	3sa pop	mvs	m2s	m/f/n1s	2sm pre	n3s

tad, dem pron, that
tad, dem pron, that
paruṣa, noun, harsh speech, abuse
  paruṣa, adj, harsh
ārabdha, ppp, begun
  ā√rabh, v1m, begin
vaktum, inf, to say
  √vac, vt2a, say
sādhu, adj, good
pativrata, adj cbv, devoted to her husband
  patyau vratam yasyāḥ sā, she whose vow is to her husband
  pati, m, husband
  +*vrata*, n, vow

na, neg pcl, not
etad, dem adj, this
kāla, noun, time
√bhū, vi1a, be, become, exist
mūḍha, noun, fool
  mūḍha, adj ppp (8.2.31), deluded, confused
    √muh, vi4a, become stupefied, err
yad, rel pron, which, who
tvad, 2nd pron, you
pra√arth, vt10m, wish, seek
hṛd, noun, heart

सीता लक्ष्मणं परुषं वक्तुमारभत ।१। सा साध्वी पतिव्रतारब्धा तं परुषं वक्तुम् ।२। मूढ यं कालं त्वं हृदा प्रार्थयस एष न भवेत् ।३।

√vac is used here with a double accusative: accusative of the thing said and of the person told. *ā√rabh* + inf.

That good woman, devoted to her husband, began to speak abuse to him, "The time which you wish for in your heart does not exist, fool.

अप्यहं शस्त्रमादाय हन्यामात्मानमात्मना।
पतेयं गिरिशृङ्गाद्वा विशेयं वा हुताशनम् ॥२७॥

apyahaṁ śastramādāya hanyāmātmānamātmanā;
pateyaṁ giriśṛṅgādvā viśeyaṁ vā hutāśanam.

api	aham	śastram	ādāya	hanyām	ātmānam	ātmanā
i	m/f/n1s	n2s	i	1sa pop	m2s	m3s

pateyam	giriśṛṅgāt	vā	viśeyam	vā	hutāśanam
1sa pop	n5s	i	1sa pop	i	m2s

api, pcl, even
mad, 1st pron, I, me, my
śastra, noun, sword
ādāya, abs, having taken
  ā√dā, vt3am, take
√han, vt2a, slay
ātman, reflexive pron, one's self
  ātman, m, self
ātman, reflexive pron, one's self
  ātman, m, self

√pat, v1a, fly, fall

giriśṛṅga, noun ctp6, mountain-peak
  gireḥ śṛṅgam, peak of a mountain
  giri, m, mountain
  śṛṅga, n, peak, horn
vā, disj pcl, or
√viś, vt6a, enter
vā, disj pcl, or
hutāśana, noun cbv, fire
  hutam aśanam yasmai saḥ, he to whom food is offered
  huta, ppp, offered
    √hu, vt3a, offer
  aśana, n, food
    √aś, vt9a, eat

अप्यहं शस्त्रमादायात्मनात्मानं हन्यां गिरिशृङ्गाद्वा पतेयं हुताशनं वा विशेयम् ।१।

api in its concessive meaning is unusually used initially here.

I would even take a sword and kill myself by myself or jump from a mountain-peak or enter a fire.

रामं भर्तारमुत्सृज्य न त्वहं त्वां कथं चन।
निहीनमुपतिष्ठेयं शार्दूली क्रोष्टुकं यथा ॥२८॥

rāmaṁ bhartāramutsṛjya na tvahaṁ tvāṁ kathaṁ cana;
nihīnamupatiṣṭheyaṁ śārdūlī kroṣṭukaṁ yathā.

rāmam	bhartāram	utsṛjya	na	tu	aham	tvām	katham	cana
m2s	m2s	i	i	i	m/f/n1s	m/f/n2s	i	i

nihīnam	upatiṣṭheyam	śārdūlī	kroṣṭukam	yathā
m2s	1sa pop	f1s	m2s	i

rāma, pn, Rāma
bhartṛ, agent noun, husband
  √bhṛ, vt3am, bear, support
utsṛjya, abs, having released
  √sṛj, vt4m/6a, release
na, neg pcl, not
tu, conj pcl, but
mad, 1st pron, I, me, my
tvad, 2nd pron, you
katham, int adv, how
cana, pcl, (making prec int indef) however
  ca, pcl, and
  +na, neg pcl, not
nihīna, adj ppp, low
  ni√hā, vt3am, go down
upa√sthā, vt1a, stand near, attend to
śārdūlī, noun, tigress
  śārdūla, noun, tiger
kroṣṭuka, noun, jackal
  √kruś, v1a, cry out
yathā, rel adv, in which manner, as

अहं त्वां नोपतिष्ठेयं यथा शार्दूली क्रोष्टुकं नोपतिष्ठेत् ।१। न त्वहं रामं भर्तारमुत्सृज्य निहीनं त्वां कथं चनोपतिष्ठेयं यथा शार्दूली क्रोष्टुकम् ।२।

optative in the apodosis of a contrary-to-fact condition. The universality implied by *na kathaṁ cana* replaces a protasis.

But no way would I give up my husband Rāma and stay with you, a base man, like a tigress with a jackal.”

एतादृशं वचः श्रुत्वा लक्ष्मणः प्रियराघवः।
पिधाय कर्णौ सद्वृत्तः प्रस्थितो येन राघवः।
स रामस्य पदं गृह्य प्रससार धनुर्धरः ।।२९।।

etādṛśaṁ vacaḥ śrutvā lakṣmaṇaḥ priyarāghavaḥ;
pidhāya karṇau sadvṛttaḥ prasthito yena rāghavaḥ;
sa rāmasya padaṁ gṛhya prasasāra dhanurdharaḥ.

etādṛśam	vacaḥ	śrutvā	lakṣmaṇaḥ	priyarāghavaḥ
n2s	n2s	i	m1s	m1s

pidhāya	karṇau	sadvṛttaḥ	prasthitaḥ	yena	rāghavaḥ
i	m2d	m1s	m1s	m3s	m1s

saḥ	rāmasya	padam	gṛhya	prasasāra	dhanurdharaḥ
m1s	m6s	n2s	i	3sa prf	m1s

etādṛśa, adj, of this kind, such
vacas, noun, speech
śrutvā, abs, having heard
    √*śru*, vt1am/5am 3.1.74, hear, listen
lakṣmaṇa, pn, Lakṣmaṇa
priyarāghava, adj cbv, devoted to Rāma
    priyaḥ rāghavaḥ yasmai saḥ, he to whom Rāma is dear
    priya, adj, dear
    rāghava, patronymic, descendant of Raghu
        raghu, m pn, Raghu
        -*a* (-*aṇ* 4.1.83)

pidhāya, abs, having shut
    api√*dhā*, vt3am, put to, close
karṇa, noun, ear
sadvṛtta, adj cbv, virtuous
    sat vṛttam yasya saḥ, he whose behavior is good
    sat, prap, being, good
        √*as*, vi2a, be
    +*vṛtta*, ppp, behavior
        √*vṛt*, vi1m, turn, happen
prasthita, ppp, set forth
    pra√*sthā*, vi1a, rise up, set out, depart
yad, rel pron, which, who
rāghava, patronymic, descendant of Raghu
    raghu, m pn, Raghu
    -*a* (-*aṇ* 4.1.83)

tad, dem pron, that
rāma, pn, Rāma
pada, noun, step
gṛhya, abs, perceiving
    √*grah*, vt9am, grab, take, accept
pra√sṛ, v1a, run
dhanurdhara, adj ctp upapada 2.2.19, bearing a bow
    dhanuḥ dharati, he holds a bow
    dhanus, n, bow
    +√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold
    -*a* (-*ac* 3.2.9 [235-236], -*ṭa* 3.2.21)

सीतायाः परुषं वचः श्रुत्वा लक्ष्मणः कर्णौ पिदधौ ।१। ततो येन मार्गेण रामः पूर्वं प्रतस्थौ लक्ष्मणस्तेनैव मार्गेण प्रतस्थौ ।२। एतादृशं वचः श्रुत्वा प्रियराघवः सद्वृत्तो लक्ष्मणः कर्णौ पिधाय तेन मार्गेण प्रस्थितो येन राघवः ।३। लक्ष्मणो रामस्य पदं गृहीत्वा प्रासरत् ।४। स धनुर्धरो रामस्य पदं प्रगृह्य प्रससार ।५।

yena rāghavaḥ: In epic verse, contrary to classical prose but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun. *gṛhya:* An absolutive without a preverb is generally found with the affix *-tvā* (Pā. 3.4.18-24) rather than *-ya* (Pā. 7.1.37) but the latter is permitted in Vedic according to Kā. on Pā. 7.1.38. While the absolutive occurs under the condition that the action it denotes is repeated according to Pā. 3.4.22, Kā. on this rule observes that it would have to be doubled. See Pā. 8.1.4, 8.1.12 [887], PMBh. 3.370.1-2. *dhanurdharaḥ:* predicate adjective relevant to the circumstances of the main verb.

The virtuous Lakṣmaṇa, devoted to Rāma, covered his ears when he heard such a speech and set out by the way the descendant of Raghu (Rāma) had. He picked up Rāma's trail and ran holding his bow.

एतस्मिन्नन्तरे रक्षो रावणः प्रत्यदृश्यत।
अभव्यो भव्यरूपेण भस्मच्छन्न इवानलः।
यतिवेषप्रतिच्छन्नो जिहीर्षुस्तामनिन्दिताम् ॥३०॥

etasminnantare rakṣo rāvaṇaḥ pratyadṛśyata;
abhavyo bhavyarūpeṇa bhasmacchanna ivānalaḥ;
yativeṣapraticchanno jihīrṣustāmaninditām.

etasmin	antare	rakṣaḥ	rāvaṇaḥ	pratyadṛśyata
n7s	n7s	n1s	m1s	3sp ipf

abhavyaḥ	bhavyarūpeṇa	bhasmacchannaḥ	iva	analaḥ
m1s	n3s	m1s	i	m1s

yativeṣapraticchannaḥ	jihīrṣuḥ	tām	aninditām
m1s	m1s	f2s	f2s

etad, dem pron, this
antara, noun, interval
rakṣas, noun, demon
  √*rakṣ*, vt1a, keep, protect
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √*ru*, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
prati√dṛś, vt1a, look at

abhavya, adj ctp na 2.2.6, unrighteous
  na bhavyaḥ, not righteous
  na, neg pcl, not
  +*bhavya*, gerundive, what ought to be, fit, suitable, excellent, beautiful, righteous
    √*bhū*, vi1a, be, become, exist
bhavyarūpa, noun ck, righteous form
  bhavyam ca adaḥ rūpam ca, it is righteous and is a form
  bhavya, gerundive, what ought to be, fit, suitable, excellent, beautiful, righteous
    √*bhū*, vi1a, be, become, exist
  +*rūpa*, n, form

bhasmacchanna, adj ctp3 2.1.32, covered with ashes
  bhasmabhiḥ channaḥ
  bhasman, n, ashes
  +*channa*, ppp, covered
    √*chad*, vt10am, cover
iva, pcl, like, as
anala, noun, fire

yativeṣapraticchanna, adj ctp3 2.1.32, disguised in ascetic's garb
  yativeṣeṇa praticchannaḥ, hidden by ascetics garb
  yativeṣa, m ctp6, ascetic's garb
    yateḥ veṣaḥ
    yati, m, striver, ascetic
    +*veṣa*, m, dress
  praticchanna, ppp, hidden, covered
    prati√chad, vt10am, cover, hide
jihīrṣu, adj desid, desirous to take
  √*hṛ*, vt1am, take
tad, dem pron, that
anindita, adj ctp na 2.2.6, blameless
  na ninditaḥ
  na, neg pcl, not
  +*nindita*, adj ppp, blamed
    √*nind* (√*nid*), vt1a, blame

लक्ष्मणे गते रावणः सीतां हर्तुमिच्छन्नदृश्यत ।१। एतस्मिन्नन्तरे रक्षो ऽभव्यो भव्यरूपेणानल इव भस्मच्छन्नो यतिवेषप्रतिच्छन्नो रावणस्तामनिन्दितां जिहीर्षुः प्रत्यदृश्यत ।३।

At this interval, the Rākṣasa Rāvaṇa appeared disguised in ascetic's garb, the unrighteous in the form of the righteous, like fire covered by ashes, desirous to abduct that blameless woman.

सा तमालक्ष्य संप्राप्तं धर्मज्ञा जनकात्मजा।
निमन्त्रयामास तदा फलमूलाशनादिभिः ॥३१॥

sā tamālakṣya saṁprāptaṁ dharmajñā janakātmajā;
nimantrayāmāsa tadā phalamūlāśanādibhiḥ.

sā	tam	ālakṣya	saṁprāptam	dharmajñā	janakātmajā
f1s	m2s	i	m2s	f1s	f1s

nimantrayām	āsa	tadā	phalamūlāśanādibhiḥ
i	3sa prf	i	n3p

tad, dem pron, that
tad, dem pron, that
ālakṣya, abs, having noticed
ā√lakṣ, vt10am, see, mark
saṁprāpta, ppp, arrived
sam pra√āp, vt5a, arrive
dharmajña, adj ctp upapada 2.2.19, dharma-knowing
dharmam jānāti
dharma, m, dharma
+*√jñā*, vt9am, know
-*a* (-*ka* 3.2.3)
janakātmaja, noun ctp6, daughter of Janaka
janakasya ātmajā
janaka, m pn, Janaka
janaka, agent noun, progenitor, father
√jan, vt3a, generate
-*aka* (-*ṇvul* 3.1.133)
+*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+*√jan*, vi4m, be born
-*a* (-*ḍa* 3.2.98)

nimantrayām, ppf actn, inviting
ni√mantr (*√matri*), v10m, invite
√as, vi2a, be
tadā, dem adv, at that time, then
phalamūlāśanādi, adj cbv, (offerings) whose beginning is food consisting of fruit and roots
phalamūlāśanāni ādīni yeṣām tāni
phalamūlāśana, n ck, food consisting of fruit and roots
phalamūlāni eva aśanāni, food which is only fruit and roots
phalamūla, n/m cdi, fruit and roots
phalāni ca mūlāni ca
phala, n, fruit
+*mūla*, n/m, root
+*aśana*, n, food
√aś, vt9a, eat
+*ādi*, m, beginning

सीता यतिमागतं लक्षयित्वा तस्मा अशनमददात् ।१। सा धर्मज्ञा जनकात्मजा तं संप्राप्तमालक्ष्य तदा फलमूलाशनादिभिर्निमन्त्रयामास ।२।

tam...saṁprāptam: subject and predicate accusative of *ālakṣya*, 'having noticed him arrived.' A host would offer a worthy visitor a seat, water to wash with, a fresh garment, as well as food and drink.

The dharma-knowing daughter of Janaka, noticed that he had arrived and offered him food consisting of fruit and roots, and other things.

अवमन्य स तत्सर्वं स्वरूपं प्रतिपद्य च।
सान्त्वयामास वैदेहीमिति राक्षसपुंगवः ॥३२॥

avamanya sa tatsarvaṁ svarūpaṁ pratipadya ca;
sāntvayāmāsa vaidehīmiti rākṣasapuṁgavaḥ.

avamanya	saḥ	tat	sarvam	svarūpam	pratipadya	ca
i	m1s	n2s	n2s	n2s	i	i

sāntvayām	āsa	vaidehīm	iti	rākṣasapuṁgavaḥ
i	3sa prf	f2s	i	m1s

- **avamanya**, abs, despising
  - *ava√man*, vt4/8m, think low, despise
- **tad**, dem pron, that
- **tad**, dem adj, that
- **sarva**, pron, all
- **svarūpa**, noun ck, own form
  - *svam ca adaḥ rūpam ca*, it is one's own and is a form
  - *sva*, adj, own
  - *+rūpa*, n, form
- **pratipadya**, abs, having resumed
  - *prati√pad*, vt4m, resort to, come back to
- **ca**, conj pcl, and

- **sāntvayām**, ppf actn, consoling
  - *√sāntv*, vt10am, console
- **√as**, vi2a, be
- **vaidehī**, noun, princess of Videha
  - *vaideha*, tadrāja, ruler of Videha
    - *videha*, m pn, the country Videha
    - *-a* (*-añ* 4.1.168)
  - *-ī* (*-ṅīp* 4.1.15)
- **iti**, pcl, thus, close quote
- **rākṣasapuṁgava**, noun ck 2.1.56, bull-like demon
  - *puṁgavaḥ iva rākṣasaḥ*
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - *√rakṣ*, vt1a, keep, protect
  - *+puṁgava*, m, bull
    - *puṁs*, m, man, male
    - *+go*, m, bull
      - *go*, f, cow

रावणो ऽशनमवमनुत राक्षसरूपं च प्रत्यपद्यत ।१। ततः स सीतामसान्त्वयत् ।२। स राक्षसपुंगवस्तत्सर्वमवमन्य स्वरूपं च प्रतिपद्य वैदेहीं सान्त्वयामास ।३।

iti with *sāntvayām āsa* serves here to introduce Rāvaṇa's speech in the following verses.

The bull-like Rākṣasa despised all that, resumed his own form, and gently addressed the princess of Videha:

सीते राक्षसराजो ऽहं रावणो नाम विश्रुतः।
मम लङ्का पुरी नाम्ना रम्या पारे महोदधेः ॥३३॥

sīte rākṣasarājo ’haṁ rāvaṇo nāma viśrutaḥ;
mama laṅkā purī nāmnā ramyā pāre mahodadheḥ.

sīte	rākṣasarājaḥ	aham	rāvaṇaḥ	nāma	viśrutaḥ
fvs	m1s	m/f/n1s	m1s	i	m1s

mama	laṅkā	purī	nāmnā	ramyā	pāre	mahodadheḥ
m/f/n6s	f1s	f1s	n3s	f1s	n7s	m6s

sītā, pn, Sītā
- *sītā*, f, furrow

rākṣasarāja, noun ctp6, king of Rākṣasas
- *rākṣasānām rājā*
- *rākṣasa*, m, demon
  - *rakṣas*, m/n, demon
    - √*rakṣ*, vt1a, keep, protect
- +*rājan*, m, king

mad, 1st pron, I, me, my

rāvaṇa, pn, Rāvaṇa
- *rāvaṇa*, adj c, causing to scream
  - √*ru*, v2a, roar, sound, cry
  - -*ana* (-*lyu* 3.1.134)

nāma, adv, by name, indeed
- *nāman*, n, name

viśruta, ppp, famed
- *vi*√*śru*, vt1am/5am 3.1.74, hear

mad, 1st pron, I, me, my

laṅkā, pn, the city Laṅkā

purī, noun, city
- *pura*, n, city

nāman, noun, name

ramya, gerundive, delightful, enjoyable
- √*ram*, vi1m, stop, rejoice

pāra, noun, bank, shore

mahodadhi, noun ck, the great water receptacle, ocean
- *mahān udadhiḥ*, a great ocean
- *mahat*, adj prap, great, increasing
  - √*mah*, vi1m, increase
- +*udadhi*, m, ocean
  - *udadhi*, adj, holding water
    - *uda* (*udaka*), n, water
    - +√*dhā*, vt3am, put

सीते ऽहं रावणो नाम विश्रुतो राक्षसराजो ऽस्मि ।१। मम लङ्का नाम्ना रम्या पुरी महोदधेः पारे ऽस्ति ।२।

“O Sītā, I am the king of the Rākṣasas famed as Rāvaṇa in name. My pleasant city, Laṅkā by name, is on the other side of the ocean.

तत्र त्वं वरनारीषु शोभिष्यसि मया सह।
भार्या मे भव सुश्रोणि तापसं त्यज राघवम् ॥३४॥

tatra tvaṁ varanārīṣu śobhiṣyasi mayā saha;
bhāryā me bhava suśroṇi tāpasaṁ tyaja rāghavam.

tatra	tvam	varanārīṣu	śobhiṣyasi	mayā	saha
i	m/f/n1s	f7p	2sa fut	m/f/n3s	i

bhāryā	me	bhava	suśroṇi	tāpasam	tyaja	rāghavam
f1s	m/f/n4s	2sa ipv	fvs	m2s	2sa ipv	m2s

tatra, dem adv, in that, there
tvad, 2nd pron, you
varanārī, noun ck, excellent women
varā nārī, an excellent woman
vara, adj, choice, excellent
√*vṛ*, vt5/9am, choose
-*a* (-*ap* 3.3.58)
+*nārī*, f, woman
√śubh, vi1m, shine
mad, 1st pron, I, me
saha, pcl, with (inst.)

bhāryā, noun, wife
bhārya, gerundive, to be supported
√*bhṛ*, vt3am, bear, support

mad, 1st pron, I, me, my
√bhū, vi1a, be, become, exist
suśroṇī, adj cbv, beautiful-hipped
śobhanā śroṇī yasyāḥ sā, she whose hips are good
su, preverb, good
+*śroṇī*, f, the hips, loins and buttocks
tāpasa, noun, spiritual practitioner
tāpasa, adj, doing spiritual practice
tapas, n, spiritual practice
-*a* (-*aṇ* 5.2.103)
√tyaj, vt1a, abandon
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-*a* (-*aṇ* 4.1.83)

तत्र त्वं मया सह वरनारीषु शोभिष्यसि ।१। सुश्रोणि मम भार्या भव ।२।
तापसं राघवं त्यज ।३।

There you will shine among excellent women with me. Be my wife, O broad-hipped lady! Abandon the spiritual practitioner, the descendant of Raghu!"

एवमादीनि वाक्यानि श्रुत्वा सीताथ जानकी।
पिधाय कर्णौ सुश्रोणी मैवमित्यब्रवीद्वचः ॥३५॥

evamādīni vākyāni śrutvā sītātha jānakī;
pidhāya karṇau suśroṇī maivamityabravīdvacaḥ.

evamādīni	vākyāni	śrutvā	sītā	atha	jānakī
n2p	n2p	i	f1s	i	f1s

pidhāya	karṇau	suśroṇī	mā	evam	iti	abravīt	vacaḥ
i	m2d	f1s	i	i	i	3sa ipf	n2s

- **evamādi**, adj cbv 2.2.24 [98], and the like
  - *evam ādiḥ yeṣām te,* they whose beginning is thus
  - *evam,* adv, thus
  - *+ādi,* m, beginning
- **vākya**, noun, sentence, speech
- **śrutvā**, abs, having heard
  - *√śru,* vt1am/5am 3.1.74, hear, listen
- **sītā**, pn, Sītā
  - *sītā,* f, furrow
- **atha**, pcl, now, then, if
- **jānakī**, patronymic, daughter of Janaka
  - *janaka,* m pn, Janaka
    - *janaka,* agent noun, progenitor, father
      - *√jan,* vt3a, generate
      - *-aka* (*-ṇvul* 3.1.133)
    - *-a* (*-aṇ* 4.1.83)
    - *-ī* (*-ṅīp* 4.1.15)
- **pidhāya**, abs, having shut
  - *api√dhā,* vt3am, put to, close
- **karṇa**, noun, ear
- **suśroṇī**, adj cbv, beautiful-hipped
  - *śobhanā śroṇī yasyāḥ sā,* she whose hips are good
  - *su,* preverb, good
  - *+śroṇī,* f, the hips, loins and buttocks
- **mā**, neg pcl, don't
- **evam**, adv, thus
- **iti**, pcl, thus, close quote
- **√brū**, vt2am, say, speak
- **vacas**, noun, speech

एतानि वाक्यानि श्रुत्वा सीता कर्णौ पिदधौ ।१। सा रावणमुवाच मैवं ब्रूहीति ।२। एवमादीनि वाक्यानि श्रुत्वाथ सुश्रोणी सीता जानकी कर्णौ पिधाय मैवमिति वचो ऽब्रवीत् ।३।

śrutvā...pidhāya...abravīt: Each absolutive designates an action which precedes the action of the next absolutive and the action of the main verb performed by the same agent. *abravīd vacaḥ:* The literal, 'spoke the speech,' appears redundant in English which avoids cognate predicate accusatives or internal accusatives used often in Sanskrit.

When she heard these and similar sentences, Sītā, the broad-hipped daughter of Janaka, covered her ears and said, "Do not speak this way!

प्रपतेद्द्यौः सनक्षत्रा पृथिवी शकलीभवेत्।
शैत्यमग्निरियान्नाहं त्यजेयं रघुनन्दनम् ॥३६॥

prapateddyauḥ sanakṣatrā pr̥thivī śakalībhavet;
śaityamagniriyānnāhaṁ tyajeyaṁ raghunandanam.

prapatet	dyauḥ	sanakṣatrā	pr̥thivī	śakalībhavet
3sa pop	f1s	f1s	f1s	3sa pop

śaityam	agniḥ	iyāt	na	aham	tyajeyam	raghunandanam
n2s	m1s	3sa pop	i	m/f/n1s	1sa pop	m2s

pra√pat, vi1a, fall forth
div, noun /m Ved., sky
sanakṣatra, adj cbv 2.2.28, with the constellations
  saha nakṣatraiḥ
  sa, pcl, (replacement for *saha*) with
  +*nakṣatra*, n, star, constellation
pr̥thivī, noun, earth
  pr̥thu, adj, broad
    √*prath*, vi1m, extend, spread
śakalī√bhū, vi1a ctp gati, become fragments, break into pieces
  aśakalam śakalāni bhavati, what is not fragments becomes fragments
  śakala, m/n, fragment
  (-*cvi* 5.4.50)
  √*bhū*, vi1a, be, become, exist

śaitya, noun, coldness
  śīta, adj, cold
  -*ya* (-*ṣyañ* 5.1.123)
agni, noun, fire
√i, v2a, go
na, neg pcl, not
mad, 1st pron, I, me, my
√tyaj, vt1a, abandon
raghunandana, noun ctp6 2.2.8 [86], delighter of Raghu
  raghoḥ nandanaḥ
  raghu, m pn, Raghu
  +*nandana*, m, delighter
    √*nand* (*tu*√*nadi*), v1a, rejoice, caus.: delight
    -*ana* (-*lyu* 3.1.134)

यद्यपि द्यौः पतेत्पृथिवी वा शकलीभवेदग्निर्वा शीतो भवेत्तथाप्यहं रामं न त्यजेयम् ।१। सनक्षत्रा द्यौः प्रपतेत्पृथिवी शकलीभवेदग्निः शैत्यमियादहं रघुनन्दनं न त्यजेयम् ।२।

optative...optative: present contrary to fact condition.

If the sky with the constellations were to fall, if the earth were to break into pieces, if fire were to become cold, I would not abandon the delighter of Raghu (Rāma).

कथं हि भिन्नकरटं पद्मिनं वनगोचरम्।
उपस्थाय महानागं करेणुः सूकरं स्पृशेत् ॥३७॥

kathaṁ hi bhinnakaraṭaṁ padminaṁ vanagocaram;
upasthāya mahānāgaṁ kareṇuḥ sūkaraṁ spṛśet.

katham	hi	bhinnakaraṭam	padminam	vanagocaram
i	i	m2s	m2s	m2s

upasthāya	mahānāgam	kareṇuḥ	sūkaram	spṛśet
i	m2s	m/f1s	m2s	3sa pop

katham, int adv, how
hi, sub pcl, for, because
bhinnakaraṭa, adj cbv, split-templed
bhinnam karaṭam yasya saḥ, he whose temple has split
bhinna, ppp, split
√*bhid*, vt7am, split
+*karaṭa*, m, an elephant's temple
padmin, noun, elephant
padmin, adj, spotted, on which there are lotuses
padma, m/n, lotus
-*in* (-*ini* 5.2.115)
vanagocara, adj cbv, forest-ranging
vanam gocaraḥ yasya saḥ, he whose abode is the forest
vana, n, forest
+*gocara*, m, range
gāvaḥ caranti asmin, cattle graze in it
go, f, cow
+√*car*, vt1a, move, do
-*a* (-*gha* 3.3.119)
upasthāya, abs, having stood near, having attended on
upa√*sthā*, vi1a, stand near
mahānāga, noun ck 2.1.61, great elephant
mahān nāgaḥ, a great elephant
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*nāga*, m, elephant
kareṇu, noun, elephant
sūkara, noun ctp upapada 2.2.19, making the sound *sū*, pig
sū iti karoti
sū, onom, the sound *sū*
+√*kṛ*, vt8am, do
-*a* (-*ṭa* 3.2.20)
√spṛś, vt6a, touch

यदा करेणुर्महानागमुपास्थात्तदा सा सूकरं न स्पृशेत् ।१। करेणुर्महानागमुपस्थाय सूकरं कथं स्पृशेत् ।२। कथं हि भिन्नकरटं पद्मिनं वनगोचरं महानागमुपस्थाय करेणुः सूकरं स्पृशेत् ।३।

Nīlakaṇṭha locates the temple in a place on the cheek or side of the face (*gaṇḍa*) and glosses *kareṇu* with the common word for a female elephant: *bhinnakaraṭaṁ bhinnagaṇḍasthalaṁ mattam. kareṇur hastinī.*

For after staying with a split-templed, forest-ranging, spotted great elephant, how could an elephant cow touch a pig?

कथं हि पीत्वा माध्वीकं पीत्वा च मधुमाधवीम्।
लोभं सौवीरके कुर्यान्नारी का चिदिति स्मरे ॥३८॥

kathaṁ hi pītvā mādhvīkaṁ pītvā ca madhumādhavīm;
lobhaṁ sauvīrake kuryānnārī kā ciditi smare.

katham	hi	pītvā	mādhvīkam	pītvā	ca	madhumādhavīm
i	i	i	n2s	i	i	f2s

lobham	sauvīrake	kuryāt	nārī	kā	cit	iti	smare
m2s	n7s	3sa pop	f1s	f1s	i	i	1sm pre

- **katham**, int adv, how
- **hi**, sub pcl, for, because
- **pītvā**, abs, having drunk
  - *√pā,* vt1a, drink
- **mādhvīka**, pn, the liquor Mādhvīka
  - *madhu,* adj, sweet
    - *madhu,* n, honey, mead
- **pītvā**, abs, having drunk
  - *√pā,* vt1a, drink
- **ca**, conj pcl, and
- **madhumādhavī**, pn, the liquor Madhumādhavī
  - *madhumādhavī,* noun ck, liquor
    - *madhvī mādhavī*
  - *madhu,* adj, sweet
    - *+mādhavī,* f, a sweet drink, liquor
- **lobha**, noun, love, desire
  - *√lubh,* vi6/4a, love, lust (for loc.)
- **sauvīraka**, noun, sour gruel
  - *sauvīra,* m, the fruit of the Jujube, sour gruel
- **√kr̥**, vt8am, do, make
- **nārī**, noun, woman
- **kim**, int pron, what
- **cit**, pcl, (making prec int indef) some, any
- **iti**, pcl, thus, close quote
- **√smr̥**, vt1a, think, remember

कथं हि नारी माध्वीकं पीत्वा सौवीरके लुभ्येत् ।१। कथं हि का चिन्नारी माध्वीकं पीत्वा मधुमाधवीं च पीत्वा सौवीरके लोभं कुर्यादिति स्मरे ।२।

Nīlakaṇṭha distinguishes three types of alcohol: *madya, surā,* and *kañjika: mādhvīkaṁ madhupuṣpajaṁ madyaṁ madhumādhavīṁ kṣaudrajāṁ surāṁ sauvīraṁ kāñjikam.* Mādhvīka is liquor made from the flowers of the Madhupuṣpa, which is identified by Cowen, pp. 73-75, as the tree called Bassia Latifolia or Madhuca Indica. Madhumādhavī is *kṣaudra*, which is either any alcohol or specifically the liquor of the Michelia Campaka tree. Sauvīraka is the spontaneously fermented water of cooked rice or barley. Compare 3.268.5.

For, I think, after drinking Mādhvīka and Madhumādhavī, how could any woman have the desire for sour gruel?"

इति सा तं समाभाष्य प्रविवेशाश्रमं पुनः।
तामनुद्रुत्य सुश्रोणीं रावणः प्रत्यषेधयत् ।।३९।।

iti sā taṁ samābhāṣya praviveśāśramaṁ punaḥ;
tāmanudrutya suśroṇīṁ rāvaṇaḥ pratyaṣedhayat.

iti	sā	tam	samābhāṣya	praviveśa	āśramam	punaḥ
i	f1s	m2s	i	3sa prf	m/n2s	i

tām	anudrutya	suśroṇīm	rāvaṇaḥ	pratyaṣedhayat
f2s	i	f2s	m1s	3sa ipf c

iti, pcl, thus, close quote
tad, dem pron, that
tad, dem pron, that
samābhāṣya, abs, having spoken to
  sam ā√bhāṣ, vt1m, speak
pra√viś, v6a, enter
āśrama, noun, hermitage
punar, adv, again

tad, dem adj, that
anudrutya, abs, having run after
  anu√dru, v1a, run after
suśroṇī, adj cbv, beautiful-hipped
  śobhanā śroṇī yasyāḥ sā, she whose hips are good
  su, preverb, good
  +*śroṇī*, f, the hips, loins and buttocks
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √*ru*, v2a, roar, sound, cry
    -*ana* (-*lyu* 3.1.134)
prati√sidh, vi4a, block
  √*sidh*, vi4a, succeed

सीता रावणमेवमुक्त्वाश्रमं प्राविशत् ।१। इति सा तं समाभाष्याश्रमं पुनः प्रविवेश ।२। रावणः सीतामन्वद्रवत्तां च प्रतिषिषेध ।३। रावणस्तां सुश्रोणीमनुद्रुत्य प्रत्यषेधयत् ।४।

tām and *suśroṇīm* correferentially designate the direct object of *anudrutya*.

After addressing him thus, she started to enter the hermitage again. Rāvaṇa ran after that broad-hipped woman and prevented her.

भर्त्सयित्वा तु रूक्षेण स्वरेण गतचेतनाम्।
मूर्धजेषु निजग्राह खमुपाचक्रमे ततः ॥४०॥

bhartsayitvā tu rūkṣeṇa svareṇa gatacetanām;
mūrdhajeṣu nijagrāha khamupācakrame tataḥ.

bhartsayitvā	tu	rūkṣeṇa	svareṇa	gatacetanām
i	i	m3s	m3s	f2s

mūrdhajeṣu	nijagrāha	kham	upācakrame	tataḥ
m7p	3sa prf	n2s	3sm prf	i

bhartsayitvā, abs, having threatened
√bharts, vt10m, revile
tu, conj pcl, but
rūkṣa, adj, rough, harsh
svara, noun, sound, voice
gatacetana, adj cbv, he whose consciousness is gone, unconscious
gatam cetanam yasya saḥ
gata, ppp, gone
√gam, v1a, go
+cetanā, f, consciousness
√cit, v1a/10m, be conscious, perceive, notice
-ana (*-yuc* 3.3.107)
mūrdhaja, noun ctp upapada 2.2.19, born on the head, hair
mūrdhni jāyante
mūrdhan, m, head
+√jan, vi4m, be born
-a (*-ḍa* 3.2.97)
ni√grah, vt9am, grab, take
kha, noun, empty space, sky
upa ā√kram, vt1m, rise into
√kram, v1am 1.3.40-46, step
tatas, dem adv, from or after that

रावणः सीतां रूक्षेण स्वरेणाभर्त्सयत ।१। तां केशेषु जग्राह ।२। ततस्तया सह खं जगाम ।३। रूक्षेण तु स्वरेण गतचेतनां भर्त्सयित्वा मूर्धजेषु निजग्राह ।४। ततः खमुपाचक्रमे ।५।

tu contrasts Rāvaṇa's rough tone with his previously gentle one introduced in verse 32. *gatacetanām:* predicate accusative of *bhartsayitvā* describing Sītā in her condition resulting from the action of threatening.

After threatening her unconscious with a harsh voice, he grabbed her by the hair and then rose into the sky.

तां ददर्श तदा गृध्रो जटायुर्गिरिगोचरः।
रुदतीं राम रामेति ह्रियमाणां तपस्विनीम् ॥४१॥

tāṁ dadarśa tadā gṛdhro jaṭāyurgirigocaraḥ;
rudatīṁ rāma rāmeti hriyamāṇāṁ tapasvinīm.

tām	dadarśa	tadā	gṛdhraḥ	jaṭāyuḥ	girigocaraḥ
f2s	3sa prf	i	m1s	m1s	m1s

rudatīm	rāma	rāma	iti	hriyamāṇām	tapasvinīm
f2s	mvs	mvs	i	f2s	f2s

tad, dem pron, that
√dṛś, vt1a, see
tadā, dem adv, at that time, then
gṛdhra, noun, vulture
jaṭāyu, pn, Jaṭāyu
girigocara, adj cbv, mountain-dwelling
  giriḥ gocaraḥ yasya saḥ, whose abode is the mountains
  giri, m, mountain
  +*gocara*, m, range
    gāvaḥ caranti asmin, cattle graze in it
    go, f, cow
    +√*car*, vt1a, move, do
    -*a* (-*gha* 3.3.119)
rudat, prap, crying, weeping
  √*rud*, vi2a, cry, weep
rāma, pn, Rāma
rāma, pn, Rāma
iti, pcl, thus, close quote
hriyamāṇa, prpp, being abducted
  √*hṛ*, vt1am, take
tapasvin, adj, spiritual practitioner
  tapas, n, spiritual practice
  -*vin* 5.2.102 (*matvarthe*)

तदा जटायुः सीतां रावणेन ह्रियमाणामपश्यत् ।१। तदा गिरिगोचरो गृध्रो जटायुस्तां राम रामेति रुदतीं ह्रियमाणां तपस्विनीं ददर्श ।२।

Then the mountain-ranging vulture Jaṭāyu saw that female spiritual practitioner being abducted, crying, "Rāma, Rāma!"

मार्कण्डेय उवाच।
सखा दशरथस्यासीज्जटायुररुणात्मजः।
गृध्रराजो महावीर्यः संपातिर्यस्य सोदरः ।।१।।

mārkaṇḍeya uvāca.
sakhā daśarathasyāsījjaṭāyuraruṇātmajaḥ;
gṛdhrarājo mahāvīryaḥ saṁpātiryasya sodaraḥ.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

sakhā	daśarathasya	āsīt	jaṭāyuḥ	aruṇātmajaḥ
m1s	m6s	3sa ipf	m1s	m1s

gṛdhrarājaḥ	mahāvīryaḥ	saṁpātiḥ	yasya	sodaraḥ
m1s	m1s	m1s	n6s	m1s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

sakhi, noun, friend, associate
√*sac*, vi1am, be associated with
daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+*ratha*, m, chariot, car
√as, vi2a, be
jaṭāyu, pn, Jaṭāyu
aruṇātmaja, noun ctp6, son of Aruṇa
aruṇasya ātmajaḥ
aruṇa, m pn, Aruṇa, the dawn, the sun
aruṇa, adj, reddish brown, red
+*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√*jan*, vi4m, be born
-a (*-ḍa* 3.2.98)

gṛdhrarāja, noun ctp6, king of vultures
gṛdhrāṇām rājā
gṛdhra, m, vulture
+*rājan*, m, king
mahāvīrya, adj cbv, very virile
mahat vīryam yasya saḥ, he whose virility is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
vīrya, n, virility
saṁpāti, pn, Saṁpāti
sam√*pat*, vi1a, fly together
yad, rel pron, which, who
sodara, noun cbv, co-uterine, sibling
samānam udaram yasya saḥ, whose uterus was the same
sa, pcl, (replacement for *samāna* 6.3.89) same
+*udara*, n, uterus, womb

यस्य सोदरः संपातिः सो ऽरुणात्मजो गृध्रराजो महावीर्यो जटायुर्दशरथस्य सखासीत् ।१।

RĀ. 2.8.12 derives *sakhi* from *sa* (replacement of *samāna* 'same') +√*khyā*, vt2a, 'tell' with the affix *-i* (*iṇ* Uṇ. 1.65).

Mārkaṇḍeya said:

The mighty Jaṭāyu, whose brother was Saṁpāti, the son of Aruṇa, king of the vultures, was a friend of Daśaratha's.

स ददर्श तदा सीतां रावणाङ्कगतां स्नुषाम्।
क्रोधादभ्यद्रवत्पक्षी रावणं राक्षसेश्वरम् ॥२॥

sa dadarśa tadā sītāṁ rāvaṇāṅkagatāṁ snuṣām;
krodhādabhyadravatpakṣī rāvaṇaṁ rākṣaseśvaram.

saḥ	dadarśa	tadā	sītām	rāvaṇāṅkagatām	snuṣām
m1s	3sa prf	i	f2s	f2s	f2s

krodhāt	abhyadravat	pakṣī	rāvaṇam	rākṣaseśvaram
m5s	3sa ipf	m1s	m2s	m2s

- **tad**, dem pron, that
- **√dṛś**, vt1a, see
- **tadā**, dem adv, at that time, then
- **sītā**, pn, Sītā
  - *sītā*, f, furrow
- **rāvaṇāṅkagata**, adj ctp2 2.1.24, gone to or at Rāvaṇa's side
  - *rāvaṇāṅkam gataḥ*
  - *rāvaṇāṅka*, m ctp6, Rāvaṇa's side
    - *rāvaṇasya aṅkaḥ*
    - *rāvaṇa*, m pn, Rāvaṇa
      - *rāvaṇa*, adj c, causing to scream
        - *√ru*, v2a, roar, sound, cry
        - *-ana* (*-lyu* 3.1.134)
    - +*aṅka*, m, hook, arm, side
  - +*gata*, ppp, gone
    - *√gam*, v1a, go
- **snuṣā**, noun, daughter-in-law
- **krodha**, noun, anger
  - *√krudh*, vi4a, be angry
- **abhi√dru**, v1a, rush toward
- **pakṣin**, noun, bird
  - *pakṣa*, m, wing, side
  - *-in* (*-ini* 5.2.115)
- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa*, adj c, causing to scream
    - *√ru*, v2a, roar, sound, cry
    - *-ana* (*-lyu* 3.1.134)
- **rākṣaseśvara**, noun ctp6, lord of Rākṣasas
  - *rākṣasānām īśvaraḥ*
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - *√rakṣ*, vt1a, keep, protect
  - +*īśvara*, m, lord
    - *√īś*, vt2m, rule
    - *-vara* (*-varac* 3.2.175)

जटायुर्दशरथस्य स्नुषां सीतां रावणस्याङ्के ऽपश्यत् ।१। तदा स स्नुषां सीतां रावणाङ्कगतां ददर्श ।२। पक्षी क्रोधाद्रावणं राक्षसेश्वरमभ्यद्रवत् ।३।

He saw his daughter-in-law Sītā at Rāvaṇa's side then. Out of anger the bird rushed toward Rāvaṇa, the king of the Rākṣasas.

अथैनमब्रवीद्गृध्रो मुञ्च मुञ्चेति मैथिलीम्।
ध्रियमाणे मयि कथं हरिष्यसि निशाचर।
न हि मे मोक्ष्यसे जीवन्यदि नोत्सृजसे वधूम् ।।३।।

athainamabravīdgr̥dhro muñca muñceti maithilīm;
dhriyamāṇe mayi kathaṁ hariṣyasi niśācara;
na hi me mokṣyase jīvanyadi notsr̥jase vadhūm.

atha	enam	abravīt	gr̥dhraḥ	muñca	muñca	iti	maithilīm
i	m2s	3sa ipf	m1s	2sa ipv	2sa ipv	i	f2s

dhriyamāṇe	mayi	katham	hariṣyasi	niśācara
m7s	m/f/n7s	i	2sa fut	mvs

na	hi	me	mokṣyase	jīvan	yadi	na	utsr̥jase	vadhūm
i	i	m/f/n6s	2sp fut	m1s	i	i	2sm pre	f2s

atha, pcl, now, then, if
enad, pron, this (enclitic replacement for *etad* and *idam*)
√brū, vt2am, say, speak
gr̥dhra, noun, vulture
√muc (√mucl̥), v6am, free
√muc (√mucl̥), v6am, free
iti, pcl, thus, close quote
maithilī, noun, princess of Mithilā (Sītā)
  maithila, tadrāja, ruler of Mithilā
    mithilā, f pn, Mithilā

dhriyamāṇa, prpp, living
  √dhr̥ (√dhr̥ñ dhāraṇe), vt1am, hold, pass. continue living
  √dhr̥ (√dhr̥ṅ avasthāne), vi4m, remain
mad, 1st pron, I, me, my
katham, int adv, how
√hr̥, vt1am, take
niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
  niśāyām carati, he moves at night
  niśā, f, night
  +*√car*, vt1a, move, do
  -a (*-ṭa* 3.2.16)

na, neg pcl, not
hi, sub pcl, for, because
mad, 1st pron, I, me, my
√muc (√mucl̥), v6am, free
jīvat, prap, living
  √jīv, vi1a, live
yadi, pcl, if
na, neg pcl, not
ut√sr̥j, vt4m/6a, release
vadhū, noun, bride, wife, daughter-in-law

अथ जटायू रावणमुवाच सीतां मुञ्चेति ।१। अथ गृध्र एनमब्रवीन्मैथिलीं मुञ्च मुञ्चेति ।२। हे रावण यदाहं जीवामि तदा सीतां न हरिष्यसि ।३। मयि जीवति कथं तां हरिष्यसि ।४। निशाचर मयि ध्रियमाणे कथं हरिष्यसि ।५। यदि त्वं सीतां न मुञ्चस्यहं त्वां हनिष्यामि ।६। अहं त्वां जीवन्तं न मोक्ष्यामि ।७। जीवंस्त्वं मया न मोक्ष्यसे ।८। यदि वधूं नोत्सृजसे न हि मे जीवन्मोक्ष्यसे ।९।

dhriyamāṇe mayi: loc. abs., interpret temporally, 'while I live.' *maithilīm:* construe with *muñca* as if *iti* followed rather than preceded, or alternatively, with √*hṛ* in *pāda* d, 'How will you take the princess of Mithilā?' *me mokṣyase: me* genitive for *mayā* instrumental agent of passive. 3ef contain a future more vivid condition with a present tense in the protasis and a future tense in the apodosis. Nīlakaṇṭha reads *svamaithilī,* instead of *iti maithilī,* which he interprets as a karmadhāraya compound and explains as follows: She is Jaṭāyu's own in so far as he considers her his daughter-in-law which he does because she is the daughter-in-law of his friend Daśaratha. She is called Maithilī because she is the daughter of the king of Mithilā: *svamaithilīṁ svā cāsau maithilī. svā ātmīyā snuṣā maithilasutety arthaḥ dhriyamāṇe jīvati.* However, Sītā is entitled to be called Maithilī directly as the princess of Mithilā not merely as the daughter of the ruler of that land. Compare the note on *vaidehī* at 3.261.28.

Then the vulture said to him, "Release her! Release the princess of Mithilā! How will you take her while I live, night-ranger? For I will not release you alive if you do not let my daughter-in-law go."

उक्त्वैवं राक्षसेन्द्रं तं चकर्त नखरैर्भृशम्।
पक्षतुण्डप्रहारैश्च बहुशो जर्जरीकृतः।
चक्षार रुधिरं भूरि गिरिः प्रस्रवणैरिव ।।४।।

uktvaivaṁ rākṣasendraṁ taṁ cakarta nakharairbhṛśam;
pakṣatuṇḍaprahāraiśca bahuśo jarjarīkṛtaḥ;
cakṣāra rudhiraṁ bhūri giriḥ prasravaṇairiva.

uktvā	evam	rākṣasendram	tam	cakarta	nakharaiḥ	bhṛśam
i	i	m2s	m2s	3sa prf	m3p	i

pakṣatuṇḍaprahāraiḥ	ca	bahuśaḥ	jarjarīkṛtaḥ
m3p	i	i	m1s

cakṣāra	rudhiram	bhūri	giriḥ	prasravaṇaiḥ	iva
3sa prf	n2s	i	m1s	n3p	i

uktvā, abs, having said
- √*vac*, vt2a, say

evam, adv, thus

rākṣasendra, noun ctp6, lord of Rākṣasas
- *rākṣasānām indraḥ*, Indra of Rākṣasas
- *rākṣasa*, m, demon
  - *rakṣas*, m/n, demon
    - √*rakṣ*, vt1a, keep, protect
- +*indra*, m pn, Indra

tad, dem adj, that

√kṛt, vt6a, cut

nakhara, noun, claw, fingernail

bhṛśam, adv, severely

pakṣatuṇḍaprahāra, noun ctp3, blow with wings and beak
- *pakṣatuṇḍaiḥ prahāraḥ*
- *pakṣatuṇḍa*, m cdi, wings and beak
  - *pakṣau ca tuṇḍaḥ ca*
  - *pakṣa*, m, wing, side
  - +*tuṇḍa*, n, beak
- +*prahāra*, m, blow
  - *pra*√*hṛ*, vt1am, take forth

ca, conj pcl, and

bahuśas, adv, many times, by many
- *bahubhiḥ*
- *bahu*, adj, much, many
- *-śas* 5.4.42

jarjarīkṛta, adj ppp, torn to pieces
- *jarjarī*√*kṛ*, v ctp gati 2.2.18, tear to pieces
  - *ajarjaram jarjaram karoti*, he makes the untorn torn
  - *jarjara*, adj, decayed, torn
  - (*-cvi* 5.4.50)
  - √*kṛ*, vt8am, do, make

√kṣar, v1a, flow, cause to flow, spill

rudhira, noun, blood
- *rudhira*, adj, red, bloody

bhūri, adv, abundantly

giri, noun, mountain

prasravaṇa, noun, stream, spring, cascade
- *pra*√*sru*, vi1a, flow
- *-ana* (*-lyuṭ* 3.3.115)

iva, pcl, like, as

जटायू रावणं नखरैरकृन्तत् ।१। एवमुक्त्वा तं राक्षसेन्द्रं नखरैर्भृशं चकर्त ।२। जटायुः पक्षाभ्यां तुण्डेन च प्रहारै रावणं जर्जरमकरोत् ।३। रावणो जर्जरो ऽक्रियत ।४। जर्जरीकृतो रावणो रुधिरमक्षरत् ।५। यथा गिरिः

**प्रस्रवणैरुदकं क्षारयति तथा रावणो रुधिरमक्षारयत् ।६। पक्षतुण्डप्रहारैश्च
बहुशो जर्जरीकृतो रुधिरं भूरि चक्षार गिरिः प्रस्रवणैरिव ।७।**

The passage, 'Rāvaṇa shed blood like a mountain with streams,' states a simile between the bleeding Rāvaṇa and a mountain with streams in the typically brief Sanskrit style leaving it to inference to prevent misinterpretation. A mountain does not shed blood. The translation clarifies the basis for the comparison explicitly in the similarity of the action by supplying the missing but implied terms for the different substances involved. Nīlakaṇṭha: *nakharaiḥ nakhais tīkṣṇaiḥ. cakṣāra susrāva.*

After speaking thus to the lord of Rākṣasas, he rent him severely with his talons. And he (Rāvaṇa), sorely mutilated by blows of his wings and beak, shed blood plentifully, as a mountain sheds water through its streams.

स वध्यमानो गृध्रेण रामप्रियहितैषिणा।
खड्गमादाय चिच्छेद भुजौ तस्य पतत्रिणः ॥५॥

sa vadhyamāno gr̥dhreṇa rāmapriyahitaiṣiṇā;
khaḍgamādāya ciccheda bhujau tasya patatriṇaḥ.

saḥ	vadhyamānaḥ	gr̥dhreṇa	rāmapriyahitaiṣiṇā
m1s	m1s	m3s	m3s

khaḍgam	ādāya	ciccheda	bhujau	tasya	patatriṇaḥ
m2s	i	3sa prf	m2d	m6s	m6s

tad, dem pron, that
vadhyamāna, prpp, being struck
 √*vadh*, vt1a (Ved. Ep.), strike, slay
  (2.4.42 replacement for √*han*)
  √*han*, vt2a, strike, slay
gr̥dhra, noun, vulture
rāmapriyahitaiṣin, adj ctp upapada 2.2.19, wanting welfare for Rāma's darling
 rāmapriyahita, n ctp4, welfare for Rāma's darling
  rāmapriyāyai hitam
  rāmapriya, adj ctp6, Rāma's darling, Sītā
   rāmasya priyā
   rāma, m pn, Rāma
   +*priya*, adj, dear
  +*hita*, n, welfare
   hita, adj, good
  +√*iṣ*, vt6a, desire
  -*in* (-*ṇini* 3.2.78)

khaḍga, noun, sword
ādāya, abs, taking
 ā√*dā*, vt3am, take
√chid, vt7am, split, cut
bhuja, noun, arm, wing
tad, dem adj, that
patatrin, noun, bird, arrow
 patatra, n, wing
  √*pat*, v1a, fly, fall
 -*in* (-*ini* 5.2.115)

जटायुना वध्यमानो रावणः खड्गेन पक्षिणः पक्षावच्छिनत् ।१। स गृध्रेण रामप्रियहितैषिणा वध्यमानः खड्गमादाय तस्य पतत्रिणो भुजौ चिच्छेद ।२।

Being struck by the vulture desiring the welfare of Rāma's darling, he took his sword and cut off the wings of that bird.

निहत्य गृध्रराजं स छिन्नाभ्रशिखरौपमम्।
ऊर्ध्वमाचक्रमे सीतां गृहीत्वाङ्केन राक्षसः ॥६॥

nihatya gṛdhrarājaṁ sa chinnābhraśikharaupamam;
ūrdhvamācakrame sītāṁ gṛhītvāṅkena rākṣasaḥ.

nihatya	gṛdhrarājānam	saḥ	chinnābhraśikharaupamam
i	m2s	m1s	m2s

ūrdhvam	ācakrame	sītām	gṛhītvā	aṅkena	rākṣasaḥ
i	3sm prf	f2s	i	m3s	m1s

nihatya, abs, having slain
ni√han, vt2a, strike down, slay
gṛdhrarāja, noun ctp6, king of vultures
gṛdhrāṇām rājā
gṛdhra, m, vulture
+*rājan*, m, king
tad, dem pron, that
chinnābhraśikharaupama, adj cbv, like a mountain with tattered clouds
chinnaiḥ abhraiḥ śikharaḥ upamā yasya saḥ, he of whom the object of comparison is a peak with tattered clouds
chinna, ppp, cut
√*chid*, vt7am, split, cut
+*abhra*, n, cloud
+*śikhara*, m/n, peak
+*upamā*, f, object of comparison

ūrdhvam, adv, upward, after
ā√kram, vi1m 1.3.40, rise (sun, moon, stars)
√*kram*, v1am 1.3.40-46, step
sītā, pn, Sītā
sītā, f, furrow
gṛhītvā, abs, having grabbed
aṅka, noun, hook, arm, side
rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect

रावणो जटायुं हत्वा सीतां गृहीत्वोर्ध्वमाक्रमत ।१। स राक्षसश्छिन्नाभ्रशिखरौपमं गृध्रराजं निहत्य सीतामङ्केन गृहीत्वोर्ध्वमाचक्रमे ।२।

Nīlakaṇṭha explains *aṅka* as the area under the arm above the hip: *aṅkena utsaṅgena*. While it seems as unusual that this area should play the role of an instrument of seizing (*gṛhītvāṅkena*) rather than a locus or goal of motion as in verse 2 (*rāvaṇa-aṅka-gatā*), *aṅka* is occasionally spoken of in this role (R. 3.49.15). The term may also refer to the bend in the arm. In R. 3.47.16 Rāvaṇa seizes (*parijagrāha*) her by the hair with his left hand (*vāmena kareṇa*) and by the hips with his right (*dakṣiṇena pāṇinā*). Under K4's reading *aṅke ca* for *aṅkena*, the locative would refer to the place on Sītā's body where he grabbed her.

Having slain the king of the vultures like a mountain with tattered clouds, the Rākṣasa rose upward holding Sītā by his side.

यत्र यत्र तु वैदेही पश्यत्याश्रममण्डलम्।
सरो वा सरितं वापि तत्र मुञ्चति भूषणम् ॥७॥

yatra yatra tu vaidehī paśyatyāśramamaṇḍalam;
saro vā saritaṁ vāpi tatra muñcati bhūṣaṇam.

yatra	yatra	tu	vaidehī	paśyati	āśramamaṇḍalam
i	i	i	f1s	3sa pre	n2s

sarah	vā	saritam	vā	api	tatra	muñcati	bhūṣaṇam
n2s	i	f2s	i	i	i	3sa pre	n2s

yatra, rel adv, in which, where
yatra, rel adv, in which, where
tu, conj pcl, but
vaidehī, noun, princess of Videha
  vaideha, tadrāja, ruler of Videha
    videha, m pn, the country Videha
    -a (*-añ* 4.1.168)
  -ī (*-ṅīp* 4.1.15)
√dṛ̥ś, vt1a, see
āśramamaṇḍala, noun ctp6, circle of hermitages
  āśramāṇām maṇḍalam
  āśrama, m/n, hermitage
  +*maṇḍala*, n, circle

saras, noun, lake
vā, disj pcl, or
sarit, noun, river, stream
vā, disj pcl, or
api, pcl, even, also
tatra, dem adv, in that, there
√muc (**√mucḷ̥**), v6am, free
bhūṣaṇa, noun, ornament

यत्र सीताश्रमं पश्यति तत्र भूषणं मुञ्चति ।१। यत्र यत्र तु वैदेह्याश्रममण्डलं सरो वा सरितं वापि पश्यति तत्र भूषणं मुञ्चति ।२।

yatra yatra: Doubling signifies pervasive distribution according to Pā. 8.1.4. Because English sentences containing relative clauses typically drop the demonstrative pronoun or adverb, *tatra* is not explicitly translated. *paśyati...muñcati:* Notice the use of the present tense for continual past action in narrative.

But wherever the princess of Videha saw a circle of hermitages, a lake, or a river, she dropped an ornament.

सा ददर्श गिरिप्रस्थे पञ्चवानरपुंगवान्।
तत्र वासो महद्दिव्यमुत्ससर्ज मनस्विनी ॥८॥

sā dadarśa giriprasthe pañcavānarapuṁgavān;
tatra vāso mahaddivyamutsasarja manasvinī.

sā dadarśa giriprasthe pañcavānarapuṁgavān
f1s 3sa prf m7s m2p

tatra vāsaḥ mahat divyam utsasarja manasvinī
i n2s n2s n2s 3sa prf f1s

tad, dem pron, that

√dṛś, vt1a, see

giriprastha, noun ctp7, mountain table-land
girau prasthaḥ
giri, m, mountain
+*prastha*, m/n, table-land on the top of a mountain
pra√sthā, vi1a, rise up, set out, depart
-*a* (-*ka* 3.3.58 [306])

pañcavānarapuṁgava, noun ck, five bull-like monkeys
pañca, cardinal num, five
+*vānarapuṁgava*, m ck 2.1.56, bull-like monkey
puṁgavaḥ iva vānaraḥ
vānara, m, monkey
+*puṁgava*, m, bull
puṁs, m, man, male
+*go*, m, bull
go, f, cow

tatra, dem adv, in that, there

vāsas, noun, garment

mahat, adj prap, great, increasing
√mah, vi1m, increase

divya, adj, divine, beautiful

ud√sṛj, vt4m/6a, release

manasvin, adj, intelligent
manas, n, mind
-*vin* 5.2.102 (*matvarthe*)

सा पञ्चवानरपुंगवान्गिरिप्रस्थे ददर्श ।१। तस्मिन्प्रस्थे सीता वासो ऽसृजत् ।२। तत्र मनस्विनी महद्दिव्यं वास उत्ससर्ज ।३।

Nīlakaṇṭha interprets the word *prastha* as 'mountain-top' and cites the use of the term *sānu*, m/n, 'summit, ridge, plateau,' as synonym in Med.: *giriprasthe parvataśikhare. prasthaḥ striyāṁ mānabhede sānāv atyuccavastunīti medinī.*

She saw five bull-like monkeys on a mountain table-land. There the clever lady dropped a large beautiful garment.

तत्तेषां वानरेन्द्राणां पपात पवनोद्धुतम्।
मध्ये सुपीतं पञ्चानां विद्युन्मेघान्तरे यथा ॥९॥

tatteṣāṁ vānarendrāṇāṁ papāta pavanoddhutam;
madhye supītaṁ pañcānāṁ vidyunmeghāntare yathā.

tat	teṣām	vānarendrāṇām	papāta	pavanoddhutam
n1s	m6p	m6p	3sa prf	n1s

madhye	supītam	pañcānām	vidyut	meghāntare	yathā
m/n7s	n1s	m6p	f1s	n7s	i

tad, dem adj, that
tad, dem adj, that
vānarendra, noun, monkey-lord
vānarāṇām indraḥ, lord of monkeys
vānara, m, monkey
+*indra*, m pn, Indra
√pat, v1a, fly, fall
pavanoddhuta, adj ctp3 2.1.32, tossed by the wind
pavanena uddhutam
pavana, m, purifier, wind
√*pū*, vt9am, purify
-ana (*-lyu* 3.1.134)
+*uddhuta*, ppp, tossed
ud√dhu (*=dhū*, *vt5/9am*), vt5am, shake up
madhya, noun, middle
supīta, adj ctp prādi 2.2.18, very yellow
suṣṭhu pītam
su, preverb, good, well
+*pīta*, adj, yellow
pañca, cardinal num, five
vidyut, noun, lightning
√*dyut*, vi1m, shine
(*-kvip* 3.2.178 [289])
meghāntara, noun ctp6, amidst the clouds
meghānām antare
megha, m, cloud
+*antara*, n, interior
yathā, rel adv, in which manner, as

यथा विद्युन्मेघानां मध्ये पतति तथा तत्सुपीतं वासस्तेषां पञ्चानां वानराणां मध्ये ऽपतत् ।१। पवनोद्धुतं तत्सुपीतं तेषां पञ्चानां वानरेन्द्राणां मध्ये पपात यथा विद्युन्मेघान्तरे ।२।

Mss. B3, 4, T2, G4, read *uddhṛtam* 'carried' for *uddhutam* 'tossed.' The edition upon which Nīlakaṇṭha comments includes two additional verses: *acireṇāticakrāma khecaraḥ khe caranniva. dadarśātha purīṁ ramyāṁ bahudvārāṁ manoramām.. prākāravaprasambādhāṁ nirmitāṁ viśvakarmaṇā. praviveśa purīṁ laṅkāṁ sasīto rākṣaseśvaraḥ..* His comments explain some of the structures of the city Laṅkā. *prākāra* 'a surrounding wall,' *vapra* a reed-field outside it. Described as abounding in these, the city is difficult to approach: *prākāraḥ paridhibhittiḥ. vapras tadbāhyaṁ veṇumayaṁ durgam. tābhyāṁ sambādhāṁ durgamāṁ. vapraḥ sthāne pumānastrī veṇukṣetre capeṭake iti medinī.*

Tossed by the wind, that bright yellow cloth fell amidst the five lords of monkeys like lightning amidst the clouds.

एवं हृतायां वैदेह्यां रामो हत्वा महामृगम्।
निवृत्तो ददृशे धीमान्भ्रातरं लक्ष्मणं तदा ॥१०॥

evaṁ hṛtāyāṁ vaidehyāṁ rāmo hatvā mahāmṛgam;
nivṛtto dadṛśe dhīmānbhrātaraṁ lakṣmaṇaṁ tadā.

evam	hṛtāyām	vaidehyām	rāmaḥ	hatvā	mahāmṛgam
i	f7s	f7s	m1s	i	m2s

nivṛttaḥ	dadṛśe	dhīmān	bhrātaram	lakṣmaṇam	tadā
m1s	3sm prf	m1s	m2s	m2s	i

evam, adv, thus
hṛta, adj ppp, taken
√*hṛ*, vt1am, take
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-*a* (-*añ* 4.1.168)
-*ī* (-*ṅīp* 4.1.15)
rāma, pn, Rāma
hatvā, abs, having slain
√*han*, vt2a, strike, slay
mahāmṛga, noun ck 2.1.61, great deer
mahān mṛgaḥ, a great deer
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*mṛga*, m, deer, wild animal
nivṛtta, ppp, turned back
ni√*vṛt*, vi1m, turn back, desist
√**dṛś**, vt1a, see
dhīmat, adj, wise
dhī, f, intelligence, intellect
√*dhyai*, v1a, think
(-*kvip* 3.2.178 [292])
-*mat* (-*matup* 5.2.94)
bhrātṛ, noun, brother
lakṣmaṇa, pn, Lakṣmaṇa
tadā, dem adv, at that time, then

यदा रावणः सीतामेवमहरत्तदा रामो मृगं हत्वा न्यवर्तत ।१। सीतायां हृतायां निवृत्तो रामो लक्ष्मणमपश्यत् ।२। वैदेह्यामेवं हृतायां तदा धीमान्रामो महामृगं हत्वा निवृत्तो भ्रातरं लक्ष्मणं ददृशे ।३।

evaṁ hṛtāyāṁ vaidehyām: locative absolute interpreted temporally. Compare 3.257.1. *hatvā mahāmṛgam:* 3.262.21.

When the princess of Videha had been abducted in this way, then the wise Rāma, having turned back after slaying the great deer, saw his brother Lakṣmaṇa.

कथमुत्सृज्य वैदेहीं वने राक्षससेविते।
इत्येवं भ्रातरं दृष्ट्वा प्राप्तो ऽसीति व्यगर्हयत् ।।११।।

kathamutsr̥jya vaidehīṁ vane rākṣasasevite;
ityevaṁ bhrātaraṁ dr̥ṣṭvā prāpto 'sīti vyagarhayat.

katham	utsr̥jya	vaidehīm	vane	rākṣasasevite
i	i	f2s	n7s	n7s

iti	evam	bhrātaram	dr̥ṣṭvā	prāptaḥ	asi	iti	vyagarhayat
i	i	m2s	i	m1s	2sa pre	i	3sa ipf

katham, int adv, how
utsr̥jya, abs, having released
  ud√sr̥j, vt4m/6a, release
vaidehī, noun, princess of Videha
  vaideha, tadrāja, ruler of Videha
    videha, m pn, the country Videha
    -a (*-añ* 4.1.168)
  -ī (*-ṅīp* 4.1.15)
vana, noun, forest
rākṣasasevita, adj ctp3 2.1.32, frequented by demons
  rākṣasaiḥ sevitam
  rākṣasa, m, demon
    rakṣas, m/n, demon
      √rakṣ, vt1a, keep, protect
  sevita, ppp, frequented
    √sev, vt1m, serve

iti, pcl, thus, close quote
evam, adv, thus
bhrātr̥, noun, brother
dr̥ṣṭvā, abs, seeing
  √dr̥ś, vt1a, see
prāpta, ppp, attained
  pra√āp, vt5a, attain
√as, vi2a, be
iti, pcl, thus, close quote
vi√garh, vt1m/10am, censure, blame

रामो लक्ष्मणं दृष्ट्वा तं जगर्ह कथं सीतामुदस्राक्षीन्मां चाप्सीः ।१। कथं राक्षससेविते वने वैदेहीमुत्सृज्य प्राप्तो ऽसीत्येवं भ्रातरं दृष्ट्वा व्यगर्हयत् ।२।

Both occurrences of *iti* are construed with *vyagarhayat*, the first closing the quoted first line, the second closing *prāpto 'si*. Both quotes are read together in a single question, as Nīlakaṇṭha explains: *kathaṁ prāpto 'sīti sambandhaḥ*.

Seeing his brother he rebuked him thus, "Why have you come leaving the princess of Videha in the forest crawling with Rākṣasas?"

मृगरूपधरेणाथ रक्षसा सोऽपकर्षणम्।
भ्रातुरागमनं चैव चिन्तयन्पर्यतप्यत ॥१२॥

mr̥garūpadhareṇātha rakṣasā so 'pakarṣaṇam;
bhrāturāgamanaṁ caiva cintayanparyatapyata.

mr̥garūpadhareṇa	atha	rakṣasā	saḥ	apakarṣaṇam
n3s	i	n3s	m1s	n2s

bhrātuḥ	āgamanam	ca	eva	cintayan	paryatapyata
m6s	n2s	i	i	m1s	3sm ipf

mr̥garūpadhara, adj ctp upapada 2.2.19, bearing the form of a deer
mr̥garūpam dharati
mr̥garūpa, n ctp6, form of a deer
mr̥gasya rūpam
mr̥ga, m, deer, wild animal
+*rūpa*, n, form
+√*dhr̥* (√*dhr̥ñ dhāraṇe*), vt1am, hold
-*a* (-*ac* 3.2.9 [235-236])
atha, pcl, now, then, if
rakṣas, noun, demon
√*rakṣ*, vt1a, keep, protect
tad, dem pron, that

apakarṣaṇa, noun, drawing away
apa√*kr̥ṣ*, vt1a, draw away
-*ana* (-*lyuṭ* 3.3.115)

bhrātr̥, noun, brother
āgamana, action noun, coming
ā√*gam*, v1a, come
-*ana* (-*lyuṭ* 3.3.115)
ca, conj pcl, and
eva, pcl, only
cintayat, prap, reflecting upon
√*cint* (√*citi*), vt10am, think, consider
pari√tap, v4m, burn, feel pain

सीता केवला भवतीति रामो जज्ञे ।१। ततः स परितेपे ।२। राक्षसो मामपाकार्क्षील्लक्ष्मणश्चागमदिति चिन्तयन्रामः परितेपे ।३। रामो राक्षसेनात्मनोऽपकर्षणं लक्ष्मणस्य चागमनं चिन्तयन्परितेपे ।४। अथ स मृगरूपधरेण रक्षसापकर्षणं भ्रातुश्चागमनं चिन्तयन्पर्यतप्यत ।५।

The action noun is used governing words referring to participants in that action as a means to subordinate that action to another more principal action in the sentence. Here the drawing away of Rāma by the Rākṣasa and the coming of Lakṣmaṇa are subordinated to the thinking referred to by the prap *cintayan*. To avoid nominal style, this is rendered using secondary discourse in English.

Then he sickened, considering that he had been drawn away by a Rākṣasa bearing the form of a deer and that his brother had come.

गर्हयन्नेव रामस्तु त्वरितस्तं समासदत्।
अपि जीवति वैदेही नेति पश्यामि लक्ष्मण ॥१३॥

garhayanneva rāmastu tvaritastaṁ samāsadat;
api jīvati vaidehī neti paśyāmi lakṣmaṇa.

garhayan	eva	rāmaḥ	tu	tvaritaḥ	tam	samāsadat
m1s	i	m1s	i	m1s	m2s	3sa aor

api	jīvati	vaidehī	na	iti	paśyāmi	lakṣmaṇa
i	3sa pre	f1s	i	i	1sa pre	mvs

- **garhayat**, prap, reproaching
  - √*garh,* vt1m/10am, censure, blame
- **eva**, pcl, only
- **rāma**, pn, Rāma
- **tu**, conj pcl, but
- **tvarita**, ppp, hurried
  - √*tvar,* v1m, hurry
- **tad**, dem pron, that
- **sam ā√sad**, v1a/6a (i sīda), approach, reach, meet, assail
- **api**, int pcl, is it so, certainly
- **√jīv**, vi1a, live
- **vaidehī**, noun, princess of Videha
  - *vaideha,* tadrāja, ruler of Videha
    - *videha,* m pn, the country Videha
    - *-a* (*-añ* 4.1.168)
  - *-ī* (*-ṅīp* 4.1.15)
- **na**, neg pcl, not
- **iti**, pcl, thus, close quote
- **√dr̥ś**, vt1a, see
- **lakṣmaṇa**, pn, Lakṣmaṇa

किं सीता जीवति ।१। अहं तां न पश्यामि ।२। इति रामो लक्ष्मणं गर्हयंस्तं समाससाद ।३। रामस्तु त्वरितस्तं समासददपि जीवति वैदेही न पश्यामि लक्ष्मणेति गर्हयन्नेव ।४।

Transpose the *iti* in d to the end of the verse.

But Rāma quickly accosted him rebuking him, "Does the princess of Videha live? I don't see her, Lakṣmaṇa."

तस्य तत्सर्वमाचख्यौ सीताया लक्ष्मणो वचः।
यदुक्तवत्यसदृशं वैदेही पश्चिमं वचः ।।१४।।

tasya tatsarvamācakhyau sītāyā lakṣmaṇo vacaḥ;
yaduktavatyasadṛśaṁ vaidehī paścimaṁ vacaḥ.

tasya	tat	sarvam	ācakhyau	sītāyāḥ	lakṣmaṇaḥ	vacaḥ
m6s	n2s	n2s	3sa prf	f6s	m1s	n2s

yat	uktavatī	asadṛśam	vaidehī	paścimam	vacaḥ
n2s	f1s	n2s	f1s	n2s	n2s

tad, dem pron, that
tad, dem adj, that
sarva, pron adj, all, whole
ā√khyā, vt2a, tell, relate
sītā, pn, Sītā
sītā, f, furrow
lakṣmaṇa, pn, Lakṣmaṇa
vacas, noun, speech

yad, rel pron, which, who
uktavat, pap, said
asadṛśa, adj ctp na 2.2.6, improper
na sadṛśam, not proper
na, neg pcl, not
+*sadṛśa*, adj ctp upapada 2.2.19, appearing the same or harmonious
samānaḥ dṛśyate, it is seen the same
sa, pcl, (replacement for *samāna* 6.3.89) same
+√*dṛś*, vt1a, see
-*a* (-*kañ* 3.2.60 vt. 1 [261])
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-*a* (-*añ* 4.1.168)
-*ī* (-*ṅīp* 4.1.15)
paścima, adj, last, final
vacas, noun, speech

यद्वचः सीतोवाच तत्सर्वं लक्ष्मणो रामायाचख्यौ ।१। यदसदृशं पश्चिमं वचो वैदेह्युक्तवती तत्सर्वं सीताया वचो लक्ष्मणस्तस्याचख्यौ ।२।

tasya: gen. for dat. or acc. with √*vac* for person told. The translation of a sentence with a relative clause typically draws the antecedent from the relative clause into the main clause, drops the demonstrative pronoun, and places the relative clause immediately after the antecedent.

Lakṣmaṇa told him the entire speech of Sītā, the final improper words which the princess of Videha had spoken.

दह्यमानेन तु हृदा रामो ऽभ्यपतदाश्रमम्।
स ददर्श तदा गृध्रं निहतं पर्वतोपमम् ।।१५।।

dahyamānena tu hṛdā rāmo 'bhyapatadāśramam;
sa dadarśa tadā gṛdhraṁ nihataṁ parvatopamam.

dahyamānena	tu	hṛdā	rāmaḥ	abhyapatat	āśramam
n3s	i	n3s	m1s	3sa ipf	m/n2s

saḥ	dadarśa	tadā	gṛdhram	nihatam	parvatopamam
m1s	3sa prf	i	m2s	m2s	m2s

dahyamāna, ppp, being burned
√*dah*, vt1a, burn
tu, conj pcl, but
hṛd, noun, heart
rāma, pn, Rāma
abhi√pat, vt1a, rush towards
āśrama, noun, hermitage

tad, dem pron, that
√**dṛś**, vt1a, see

tadā, dem adv, at that time, then
gṛdhra, noun, vulture
nihata, ppp, struck down
ni√han, vt2a, strike down, slay
parvatopama, adj cbv, he whose object of comparison is a mountain
parvataḥ upamā yasya saḥ
parvata, m, mountain, range
+*upamā*, f, object of comparison

रामस्तु दह्यमानेन हृदाश्रममभ्यपतत् ।१। तदा स निहतं पर्वतोपमं गृध्रं ददर्श ।२।

But Rāma flew towards the hermitage with his heart burning. Then he saw the slain mountain-like vulture.

राक्षसं शङ्कमानस्तु विकृष्य बलवद्धनुः।
अभ्यधावत काकुत्स्थस्ततस्तं सहलक्ष्मणः ॥१६॥

rākṣasaṁ śaṅkamānastu vikṛṣya balavaddhanuḥ;
abhyadhāvata kākutsthastatastaṁ sahalakṣmaṇaḥ.

rākṣasam	śaṅkamānaḥ	tu	vikṛṣya	balavat	dhanuḥ
m2s	m1s	i	i	n2s	n2s

abhyadhāvata	kākutsthaḥ	tataḥ	tam	sahalakṣmaṇaḥ
3sm ipf	m1s	i	m2s	m1s

rākṣasa, noun, demon
  rakṣas, m/n, demon
    √*rakṣ*, vt1a, keep, protect
śaṅkamāna, prap, suspecting
  √*śaṅk* (√*śaki*), vt1m, suspect
tu, conj pcl, but
vikṛṣya, abs, drawing
  vi√*kṛṣ*, vt1a/6am, draw
balavat, adj, strong
  bala, n, strength
  -vat (*-matup* 5.2.94, *v* 8.2.9)
dhanus, noun, bow

abhi√dhāv, vt1am, run towards

kākutstha, patronymic, descendant of Kakutstha
  kakutstha, m pn ctp upapada 2.2.19, Kakutstha
    kakudi tiṣṭhati, he stands on a peak
    kakud, f, peak, hump
    +√*sthā*, vi1a, stand
    -a (*-ka* 3.2.4)
  -a (*-aṇ* 4.1.112)
tatas, dem adv, from or after that
tad, dem adj, that
sahalakṣmaṇa, adj cbv 2.2.28, with Lakṣmaṇa
  saha lakṣmaṇena
  saha, pcl, with (inst.)
  +*lakṣmaṇa*, m pn, Lakṣmaṇa

रामो लक्ष्मणेन सह गृध्रमभिदधाव ।१। राक्षसं तु शङ्कमानो बलवद्धनुर्विकृष्य ततः सहलक्ष्मणः काकुत्स्थस्तमभ्यधावत ।२।

But suspecting a Rākṣasa, the descendant of Kakutstha (Rāma) drew his mighty bow, then ran towards him with Lakṣmaṇa.

स तावुवाच तेजस्वी सहितौ रामलक्ष्मणौ।
गृध्रराजो ऽस्मि भद्रं वां सखा दशरथस्य ह ॥१७॥

sa tāvuvāca tejasvī sahitau rāmalakṣmaṇau;
gṛdhrarājo 'smi bhadraṁ vāṁ sakhā daśarathasya ha.

saḥ	tau	uvāca	tejasvī	sahitau	rāmalakṣmaṇau
m1s	m2d	3sa prf	m1s	m2d	m2d

gṛdhrarājaḥ	asmi	bhadram	vām	sakhā	daśarathasya	ha
m1s	1sa pre	n1s	m/f/n4d	m1s	m6s	i

tad, dem adj, that
tad, dem pron, that
√vac, vt2a, say
tejasvin, adj, brilliant, glorious
tejas, n, brilliance
√*tij*, vi1m, be sharp
-*vin* 5.2.102 (*matvarthe*)
sahita, adj, together
rāmalakṣmaṇa, noun cdi, Rāma and Lakṣmaṇa
rāmaḥ ca lakṣmaṇaḥ ca
rāma, m pn, Rāma
+*lakṣmaṇa*, m pn, Lakṣmaṇa
gṛdhrarāja, noun ctp6, king of vultures
gṛdhrāṇām rājā
gṛdhra, m, vulture
+*rājan*, m, king
√as, vi2a, be
bhadra, noun, welfare, blessing
bhadra, adj, blessed
yuṣmad, pron, you
sakhi, noun, friend, associate
√*sac*, vi1am, be associated with
daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+*ratha*, m, chariot, car
ha, pcl, indeed

जटायू रामलक्ष्मणावुवाचाहं दशरथस्य सखास्मि ।१। स तेजस्वी तौ सहितौ रामलक्ष्मणावुवाच गृध्रराजो ऽस्मि दशरथस्य सखा भद्रं वाम् ।२।

Explaining *vām* as a genitive rather than dative, *vāṁ yuvayoḥ*, Nīlakaṇṭha does not observe the parallel of *bhadraṁ* with other words of benediction such as *namas* and *svasti* which govern the dative according to Pā. 2.3.16.

The brilliant one (Jaṭāyu) said to those two Rāma and Lakṣmaṇa together, "I am the king of the vultures, friend of Daśaratha's. A blessing to you."

तस्य तद्वचनं श्रुत्वा संगृह्य धनुषी शुभे।
को ऽयं पितरमस्माकं नाम्नाहेत्यूचतुश्च तौ ॥१८॥

tasya tadvacanaṁ śrutvā saṁgr̥hya dhanuṣī śubhe;
ko 'yaṁ pitaramasmākaṁ nāmnāhetyūcatuśca tau.

tasya	tat	vacanam	śrutvā	saṁgr̥hya	dhanuṣī	śubhe
m6s	n2s	n2s	i	i	n2d	n2d

kaḥ	ayam	pitaram	asmākam	nāmnā	āha	iti	ūcatuḥ	ca	tau
m1s	m1s	m2s	m/f/n6p	n3s	3sa pre	i	3da prf	i	m1d

tad, dem pron, that
tad, dem adj, that
vacana, noun, speech
  √*vac*, vt2a, say
  -ana (*-lyuṭ* 3.3.115)
śrutvā, abs, having heard
  √*śru*, vt1am/5am 3.1.74, hear, listen
saṁgr̥hya, abs, contracting
  sam√*grah*, vt9am, draw together, contract
dhanus, noun, bow
śubha, adj, splendid, bright

kim, int adj, what
idam, dem adj, this
pitr̥, noun, father
asmad, 1st pron, we, us, our
nāman, noun, name
√brū, vt2am 3.4.84, say, speak
iti, pcl, thus, close quote
√vac, vt2a, say
ca, conj pcl, and
tad, dem pron, that

रामलक्ष्मणौ जटायोर्वचनं श्रुत्वा धनुषी संगृह्योचतुर्य एष दशरथस्य नामाह स को ऽस्तीति ।१। तौ च तस्य तद्वचनं श्रुत्वा शुभे धनुषी संगृह्योचतुः को ऽयमस्माकं पितरं नाम्नाहेति ।२।

Perfect forms such as *āha* occur in present meaning instead of third person singular, dual, and plural and second person singular and dual present forms of √*brū* according to Pā. 3.4.84 as Nīlakaṇṭha intimates: *āha brūte*.

And they, hearing that speech of his, contracted their glorious bows and said, "Who is this who calls our father by name?"

ततो ददृशतुस्तौ तं छिन्नपक्षद्वयं तथा।
तयोः शशंस गृध्रस्तु सीतार्थे रावणाद्वधम् ॥१९॥

tato dadṛśatustau taṁ chinnapakṣadvayaṁ tathā;
tayoḥ śaśaṁsa gṛdhrastu sītārthe rāvaṇādvadham.

tataḥ	dadṛśatuḥ	tau	tam	chinnapakṣadvayam	tathā
i	3da prf	m1d	m2s	m2s	i

tayoḥ	śaśaṁsa	gṛdhraḥ	tu	sītārthe	rāvaṇāt	vadham
m6d	3sa prf	m1s	i	m7s	m5s	m2s

tatas, dem adv, from or after that
√**dṛś**, vt1a, see
tad, dem pron, that
tad, dem adj, that
chinnapakṣadvaya, adj cbv, having both of one's wings cut
  chinnam pakṣadvayam yasya saḥ, he whose pair of wings has been cut
  chinna, ppp, cut
    √*chid*, vt7am, split, cut
  pakṣadvaya, n ctp6, wing-pair
    pakṣāṇām dvayam
    pakṣa, m, wing, side
    dvaya, n, pair
      dvaya, adj, two-fold
tathā, dem adv, thus

tad, dem pron, that
√**śaṁs**, vt1a, tell, praise
gṛdhra, noun, vulture
tu, conj pcl, but
sītārtha, noun ctp4, aim for Sītā
  sītāyai arthaḥ
  sītā, f pn, Sītā
    sītā, f, furrow
  +*artha*, m, aim, object, purpose
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √*ru*, v2a, roar, sound, cry
    -*ana* (-*lyu* 3.1.134)
vadha, noun, striking, slaying
  √*vadh*, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)

ततो रामलक्ष्मणौ जटायुं तथापश्येताम्। कथम्। छिन्नपक्षद्वयम् ।१। ततस्तौ तं तथा छिन्नपक्षद्वयं ददृशतुः ।२। जटायुस्तु रामलक्ष्मणावशंसद्रावणो मामवधीत्सीतां हर्तुमिति ।३। मम वधो रावणादासीत् ।४। गृध्रस्तु तयोः शशंस सीतार्थे रावणाद्वधम् ।५।

tayoḥ: gen. for dat. or acc. with √*śaṁs* for person told. *chinnapakṣadvayam* is predicate accusative, with the subject accusative *tam*, elaborating upon *tathā*. *pāda* d uses nominal style to subordinate Jaṭāyu's description of his slaying to the verb √*śaṁs*. In literal English, 'The vulture described to them his smiting from Rāvaṇa for Sītā's sake.'

Then they saw him that way, having both of his wings cut. But the vulture told them that he had been smitten by Rāvaṇa for the sake of Sītā.

अपृच्छद्राघवो गृध्रं रावणः कां दिशं गतः।
तस्य गृध्रः शिरःकम्पैराचचक्षे ममार च ॥२०॥

apr̥cchadrāghavo gr̥dhraṁ rāvaṇaḥ kāṁ diśaṁ gataḥ;
tasya gr̥dhraḥ śiraḥkampairācacakṣe mamāra ca.

apr̥cchat	rāghavaḥ	gr̥dhram	rāvaṇaḥ	kām	diśam	gataḥ
3sa ipf	m1s	m2s	m1s	f2s	f2s	m1s

tasya	gr̥dhraḥ	śiraḥkampaiḥ	ācacakṣe	mamāra	ca
m6s	m1s	m3p	3sm prf	3sa prf	i

- **√prach**, vt6a, ask
- **rāghava**, patronymic, descendant of Raghu
  - *raghu,* m pn, Raghu
  - *-a* (*-aṇ* 4.1.83)
- **gr̥dhra**, noun, vulture
- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa,* adj c, causing to scream
    - *√ru,* v2a, roar, sound, cry
    - *-ana* (*-lyu* 3.1.134)
- **kim**, int adj, which
- **diś**, noun, direction
- **gata**, ppp, gone
  - *√gam,* v1a, go
- **tad**, dem pron, that
- **gr̥dhra**, noun, vulture
- **śiraḥkampa**, noun ctp3, head motions
  - *śirasā kampaḥ*
  - *śiras,* n, head
  - *+kampa,* m, trembling, shaking
- **ā√cakṣ**, vt2m, tell
- **√mr̥**, vi6m, die
- **ca**, conj pcl, and

रामो जटायुमपृच्छद्रावणः कां दिशमगमदिति ।१। राघवो गृध्रमपृच्छद्रावणः कां दिशं गतः ।२। जटायुस्तस्य शिरसः कम्पेन दिशमाचष्ट ।३। गृध्रस्तस्य शिरःकम्पैराचचक्षे ममार च ।४।

The descendant of Raghu asked the vulture, "Which direction did Rāvaṇa go?" The vulture told him with movements of his head and died.

दक्षिणामिति काकुत्स्थो विदित्वास्य तदिङ्गितम्।
संस्कारं लम्भयामास सखायं पूजयन्पितुः ।।२१।।

dakṣiṇāmiti kākutstho viditvāsya tadiṅgitam;
saṁskāraṁ lambhayāmāsa sakhāyaṁ pūjayanpituḥ.

dakṣiṇām	iti	kākutsthaḥ	viditvā	asya	tat	iṅgitam
f2s	i	m1s	i	m6s	n2s	n2s

saṁskāram	lambhayām	āsa	sakhāyam	pūjayan	pituḥ
m2s	i	3sa prf	m2s	m1s	m6s

dakṣiṇā, noun, south, the southern direction

iti, pcl, thus, close quote

kākutstha, patronymic, descendant of Kakutstha
- *kakutstha,* m pn ctp upapada 2.2.19, Kakutstha
  - *kakudi tiṣṭhati,* he stands on a peak
  - *kakud,* f, peak, hump
  - +√*sthā,* vi1a, stand
  - *-a* (*-ka* 3.2.4)
- *-a* (*-aṇ* 4.1.112)

viditvā, abs, having known
- √*vid,* vt2a, know

idam, dem pron, this

tad, dem adj, that

iṅgita, noun, gesture
- √*iṅg* (√*igi*), v1a, move, gesture
- *-ta* (*-kta* 3.3.114)

saṁskāra, noun, rite, cremation ceremony
- *sam*√*kṛ,* vt8am, bring together, prepare

lambhayām, ppf actn c, performing
- √*labh* (*ḍu*√*labhaṣ*), vt1m, grab, obtain, caus.: bestow, cause to suffer

√as, vi2a, be

sakhi, noun, friend, associate
- √*sac,* vi1am, be associated with

√pūj, vt10am, honor

pitṛ, noun, father

रामो जटायोः शिरसः कम्पाद्दक्षिणामित्यवेत् ।१। रामो जटायोः शिरसः कम्पं दक्षिणामित्यवेत् ।२। ततो रामो जटायोः संस्कारं अकरोत् ।३। काकुत्स्थोऽस्य तदिङ्गितं दक्षिणामिति विदित्वा पितुः सखायं पूजयन्संस्कारं लम्भयामास ।४।

Generally the Gṛhyasūtras enumerate sixteen *saṁskāras* to be performed for an upper caste member beginning with one to secure conception and ending with the cremation of the body and offering of water.

The descendant of Kakutstha (Rāma) having understood that gesture of his to mean towards the south, performed the cremation ceremony honoring the friend of his father.

ततो दृष्ट्वाश्रमपदं व्यपविद्धबृसीघटम्।
विध्वस्तकलशं शून्यं गोमायुबलसेवितम् ।।२२।।

tato dṛṣṭvāśramapadaṁ vyapaviddhabṛsīghaṭam;
vidhvastakalaśaṁ śūnyaṁ gomāyubalasevitam.

tataḥ	dṛṣṭvā	āśramapadam	vyapaviddhabṛsīghaṭam
i	i	n2s	n2s

vidhvastakalaśam	śūnyam	gomāyubalasevitam
n2s	n2s	n2s

tatas, dem adv, from or after that

dṛṣṭvā, abs, seeing

√*dṛś*, vt1a, see

āśramapada, noun ctp6, site of the hermitage

āśramasya padam

āśrama, m/n, hermitage

+*pada*, n, step

vyapaviddhabṛsīghaṭa, adj cbv, in which seats and pots have been cast about

vyapaviddhāḥ bṛsyaḥ ca ghaṭāḥ ca yasmin tat

vyapaviddha, ppp, thrown about, broken to pieces, cast away, abandoned

√*vyadh*, vt4a, pierce

+*bṛsī*, f, cushion, seat

+*ghaṭa*, m, pot, water-pot

vidhvastakalaśa, adj cbv, in which jars have been smashed or scattered

vidhvastāni kalaśāni yasmin tat

vidhvasta, ppp, smashed, scattered

vi√*dhvaṁs* (√*dhvansu*), v1m, fall to pieces, scatter

+*kalaśa*, m, jar

śūnya, adj, empty

gomāyubalasevita, adj ctp3, frequented by jackals and crows

gomāyubalaiḥ sevitam

gomāyubala, m cdi, jackals and crows

gomāyavaḥ ca balāḥ ca

gomāyu, m, frog, jackal, cow urine

go, f, cow

+*bala*, m, crow

sevita, ppp, attended, frequented

√*sev*, vt1m, serve

ततो रामलक्ष्मणावाश्रमं शून्यमपश्यताम् ।१। तत आश्रमपदं व्यपविद्धबृसीघटं विध्वस्तकलशं शून्यं गोमायुबलसेवितं ददृशतुः ।२।

The sentence continues in verse 23.

Seeing the site of the hermitage in which the seats and pots had been cast about, in which jars had been smashed, empty, overrun by jackals and crows, ...

दुःखशोकसमाविष्टौ वैदेहीहरणार्दितौ।
जग्मतुर्दण्डकारण्यं दक्षिणेन परंतपौ ।।२३।।

duḥkhaśokasamāviṣṭau vaidehīharaṇārditau;
jagmaturdaṇḍakāraṇyaṁ dakṣiṇena paraṁtapau.

duḥkhaśokasamāviṣṭau vaidehīharaṇārditau
m1d m1d

jagmatuḥ daṇḍakāraṇyam dakṣiṇena paraṁtapau
3da prf n2s i m1d

duḥkhaśokasamāviṣṭa, adj ctp3 2.1.32, filled with sorrow and grief
duḥkhaśokābhyām samāviṣṭaḥ
duḥkhaśoka, m cdi 2.2.29, sorrow and grief
duḥkham ca śokaḥ ca
duḥkha, n, sorrow
+*śoka*, m, grief
+*samāviṣṭa*, ppp, filled
sam ā√viś, v6a, enter, fill

vaidehīharaṇārdita, adj ctp3 2.1.32, agitated by Sītā's abduction
vaidehīharaṇena arditaḥ
vaidehīharaṇa, n ctp6, the abduction of Sītā
vaidehyāḥ haraṇam
vaidehī, f, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-*a* (-*añ* 4.1.168)
-*ī* (-*ṅīp* 4.1.15)
+*haraṇa*, n, taking, abduction
√*hṛ*, vt1am, take
+*ardita*, ppp c, pained
√*ard*, vi1a, move, ask, caus.: agitate, torment

√gam, v1a, go

daṇḍakāraṇya, noun ctp6, Daṇḍaka's forest
daṇḍakasya araṇyam
daṇḍaka, m pn, Daṇḍaka
+*araṇya*, n, wilderness, forest

dakṣiṇena, adv, near in the south
dakṣiṇa, adj, right, southern
-*ena* (-*enap* 5.3.35)

paraṁtapa, noun ctp upapada 2.2.19, scorcher of enemies
parān tapati, he scorches enemies
para, m, enemy
para, pron adj, other
+√*tap*, vt1a, heat, scorch
-*a* (-*khac* 3.2.39)

ततो रामलक्ष्मणावाश्रमं शून्यं दृष्ट्वा दक्षिणामगच्छताम् ।१। तत आश्रमपदं व्यपविद्धबृसीघटं विध्वस्तकलशं शून्यं गोमायुबलसेवितं दृष्ट्वा परंतपौ दुःखशोकसमाविष्टौ वैदेहीहरणार्दितौ दक्षिणेन दण्डकारण्यं जग्मतुः ।२।

daṇḍakāraṇyam: acc. of extent of space not of goal of motion. Rāma, Lakṣmaṇa, and Sītā entered Daṇḍaka's forest in 3.261.40.

...the two scorchers of enemies, filled with sorrow and grief, agitated by Sītā's abduction, went south through Daṇḍaka's forest.

वने महति तस्मिंस्तु रामः सौमित्रिणा सह।
ददर्श मृगयूथानि द्रवमाणानि सर्वशः।
शब्दं च घोरं सत्त्वानां दावाग्नेरिव वर्धतः ॥२४॥

vane mahati tasmiṁstu rāmaḥ saumitriṇā saha;
dadarśa mṛgayūthāni dravamāṇāni sarvaśaḥ;
śabdaṁ ca ghoraṁ sattvānāṁ dāvāgneriva vardhataḥ.

vane	mahati	tasmin	tu	rāmaḥ	saumitriṇā	saha
n7s	n7s	n7s	i	m1s	m3s	i

dadarśa	mṛgayūthāni	dravamāṇāni	sarvaśaḥ
3sa prf	n2p	n2p	i

śabdam	ca	ghoram	sattvānām	dāvāgneḥ	iva	vardhataḥ
m2s	i	m2s	n6p	m5s	i	m5s

vana, noun, forest
mahat, adj prap, great, increasing
  √mah, vi1m, increase
tad, dem adj, that
tu, conj pcl, but
rāma, pn, Rāma
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -i (*-iñ* 4.1.96 *bāhvādi*)
saha, pcl, with (inst.)

√dṛś, vt1a, see
mṛgayūtha, noun ctp6, herd of deer
  mṛgāṇām yūtham
  mṛga, m, deer, wild animal
  +yūtha, n/m, herd
dravamāṇa, prmp, running
  √dru, v1a(m W), run
sarvaśas, adv, in every way, every
  sarvāṇi
  sarva, pron adj, all, whole
    sarva, adj, all
  -śas 5.4.42

śabda, noun, sound, speech, voice
ca, conj pcl, and
ghora, adj, awful
sattva, noun, being
  sat, prap, being
    √as, vi2a, be
  -tva 5.1.119
dāvāgni, noun ck 2.1.57, forest-fire
  dāvaḥ ca asau agniḥ ca, it is a forest-fire and is fire
  dāva, m, forest-fire
    √du, v5a, burn
    -a (*-aṇ* 3.1.142)
  +agni, m, fire
iva, pcl, like, as
vardhat, prap, growing
  √vṛdh, vi1m, grow

दण्डकारण्ये रामो मृगानपश्यत्सत्त्वानि चाशृणोत् ।१। अरण्ये मृगास्तथा द्रवन्ति सत्त्वानि च तथा शब्दं कुर्वन्ति यथा वने ऽग्निर्वर्धते ।२। यथा वर्धतो ऽग्नेर्मृगा द्रवन्ति सत्त्वानि च शब्दं कुर्वन्ति तथा तस्मिन्दण्डकारण्ये रामो लक्ष्मणेन सह मृगान्द्रवतो ददर्श सत्त्वानां च घोरं शब्दं शुश्राव ।३। तस्मिंस्तु महति वने रामः सौमित्रिणा सह मृगयूथानि सर्वशो द्रवमाणानि ददर्श सत्त्वानां च घोरं शब्दं शुश्राव वर्धत इव दावाग्नेः ।४।

śabdaṁ ca...: supply *śuśrāva* 'heard' in e parallel to *dadarśa* in c. Construe f as ablative of source with *dravamāṇāni* and ablative of cause with *ghoraṁ śabdam*, syntax departed from in the translation.

But in that great forest Rāma, with the son of Sumitrā (Lakṣmaṇa), saw herds of deer running in all directions and heard the awful cry of creatures as if there were a forest fire raging.

अपश्येतां मुहूर्ताच्च कबन्धं घोरदर्शनम्।
मेघपर्वतसंकाशं शालस्कन्धं महाभुजम्।
उरोगतविशालाक्षं महोदरमहामुखम् ॥२५॥

apaśyetāṁ muhūrtācca kabandhaṁ ghoradarśanam;
meghaparvatasaṁkāśaṁ śālaskandhaṁ mahābhujam;
urogataviśālākṣaṁ mahodaramahāmukham.

apaśyetām	muhūrtāt	ca	kabandham	ghoradarśanam
3dm ipf	n5s	i	m2s	m2s

meghaparvatasaṁkāśam	śālaskandham	mahābhujam
m2s	m2s	m2s

urogataviśālākṣam	mahodaramahāmukham
m2s	m2s

√dr̥ś, vt1a, see

muhūrta, noun, a moment, 1/30 day, a period of 48 minutes

ca, conj pcl, and

kabandha, pn, the Rākṣasa Kabandha
kabandha, m/n, a large cask, clouds

ghoradarśana, adj cbv, awful-looking
ghoram darśanam yasya saḥ, whose appearance is awful
ghora, adj, awful
+*darśana*, n, seeing, sight
√dṛś, vt1a, see
-*ana* (-*lyuṭ* 3.3.115)

meghaparvatasaṁkāśa, adj cbv 2.2.24 [99], like a mountain of clouds
meghaparvatasya saṁkāśaḥ iva saṁkāśaḥ yasya saḥ, whose appearance is like that of a mountain of clouds
meghaparvata, m ctp6, mountain of clouds
meghānām parvataḥ
megha, m, cloud
+*parvata*, m, mountain, range
+*saṁkāśa*, m, appearance
sam√kāś, v1m/4m, shine

śālaskandha, adj cbv, broad-shouldered
śālaḥ iva skandha, whose shoulders are like a wall
śāla, m, the Śāla tree, wall
+*skandha*, m, shoulder, upper back

mahābhuja, adj cbv, great-armed
mahāntau bhujau yasya saḥ
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*bhuja*, m, arm

urogataviśālākṣa, adj cbv, with large eyes on his chest
uraḥ gate viśāle akṣiṇī yasya saḥ, he whose two large eyes have gone to his chest
uras, n, chest
+*gata*, ppp, gone
√gam, v1a, go
viśāla, adj, spacious, large
akṣi, n, eye
-*a* (-*ṣac* 5.4.113)

mahodaramahāmukha, adj cbv, having a large mouth in one's great belly
mahati udare mahat mukham yasya saḥ, he who has a great mouth in his great belly
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*udara*, n, uterus, womb, belly
+*mahat*, adj prap, great, increasing
√mah, vi1m, increase
+*mukham*, n, mouth

मुहूर्ताद्रामलक्ष्मणौ कबन्धं ददृशतुः ।१। मुहूर्ताच्च घोरदर्शनं मेघपर्वतसंकाशं शालस्कन्धं महाभुजमुरोगतविशालाक्षं महोदरमहामुखं कबन्धमपश्येताम् ।२।

apaśyetām: Whitney does cite the verb in the middle voice; however, mss. K1, 3, 4, B1, 3, Dc, D1, 2, 5 read *apaśyatām,* 3da ipf. Nīlakaṇṭha explains that the compounds *urogataviśālākṣa* and *mahodaramahāmukha* mean 'having eyes in his chest and a mouth in his belly' and describes Kabandha as a headless man: *urasi netre udare mukhaṁ ca yasya. kabandhaḥ śīrṣahīnaḥ pumān.*

And after a short time they saw the horrible-looking Kabandha, like a mountain of clouds, broad-shouldered, mighty-armed, with large eyes on his chest and a large mouth in his great belly.

यदृच्छयाथ तद्रक्षः करे जग्राह लक्ष्मणम्।
विषादमगमत्सद्यः सौमित्रिरथ भारत ॥२६॥

yadṛcchayātha tadrakṣaḥ kare jagrāha lakṣmaṇam;
viṣādamagamatsadyaḥ saumitriratha bhārata.

yadṛcchayā	atha	tat	rakṣaḥ	kare	jagrāha	lakṣmaṇam
f3s	i	n1s	n1s	m7s	3sa prf	m2s

viṣādam	agamat	sadyaḥ	saumitriḥ	atha	bhārata
m2s	3sa ipf	i	m1s	i	mvs

yadṛcchā, noun ck 2.1.57 Am. 3.2.2, accident, suddenness, inst.: suddenly
  yā ṛcchā
  yad, rel adj, which
  +*ṛcchā*, f, going
    √*ṛccha*, v6a, go
    -*a* 3.3.103
atha, pcl, now, then, if
tad, dem adj, that
rakṣas, noun, demon
  √*rakṣ*, vt1a, keep, protect
kara, noun, hand
  √*kṛ*, vt8am, do, make
  -*a* (-*ap* 3.3.57)
√**grah**, vt9am, grab, take, accept
lakṣmaṇa, pn, Lakṣmaṇa
viṣāda, noun, despair
  vi√*sad*, v1a/6a, despair
  -*a* (-*ghañ* 3.3.18)
√**gam**, v1a, go
sadyas, adv, simultaneously
  samāne ahni, on the same day
  sa, pcl, (replacement for *samāna* 6.3.89) same
  -*dyas* 5.3.22
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -*i* (-*iñ* 4.1.96 *bāhvādi*)
atha, pcl, now, then, if
bhārata, patronymic, descendant of Bharata
  bharata, m pn, Bharata[2]
  -*a* (-*añ* 4.1.86)

कबन्धः करे लक्ष्मणमगृह्णात् ।१। अथ यदृच्छया तद्रक्षः करे लक्ष्मणं जग्राह ।२। हे युधिष्ठिर लक्ष्मणो विषण्णो ऽभवत् ।३। भारताथ सद्यः सौमित्रिर्विषादमगमत् ।४।

The grammar notes derive *yadṛcchā* according to RĀ. 3.2.2. Alternatively, *ṛcchā* is derived from the stem *ṛccha* which is the replacement stem for √*ṛ*, v1a, go, reach by 7.3.78 before -*śa* 3.3.100. Sanskrit often uses a verb of going with an action noun 'went to despair,' where English uses a verb of change of state with an adjective, 'became despondent.'

Then suddenly that Rākṣasa grabbed Lakṣmaṇa in his hand. At once, O descendant of Bharata (Yudhiṣṭhira), the son of Sumitrā (Lakṣmaṇa) became despondent.

स राममभिसंप्रेक्ष्य कृष्यते येन तन्मुखम्।
विषण्णश्चाब्रवीद्रामं पश्यावस्थामिमां मम ।।२७।।

sa rāmamabhisaṁprekṣya kr̥ṣyate yena tanmukham;
viṣaṇṇaścābravīdrāmaṁ paśyāvasthāmimāṁ mama.

saḥ	rāmam	abhisaṁprekṣya	kr̥ṣyate	yena	tanmukham
m1s	m2s	i	3sp pre	m3s	n2s

viṣaṇṇaḥ	ca	abravīt	rāmam	paśya	avasthām	imām	mama
m1s	i	3sa ipf	m2s	2sa ipv	f2s	f2s	m/f/n6s

tad, dem pron, that
rāma, pn, Rāma
abhisaṁprekṣya, abs, seeing, looking at
  abhi sam pra√īkṣ, vt1m, see, look at
√kr̥ṣ, vt1a/6am, draw, lead
yad, rel pron, which, who
tanmukha, noun ctp6, his mouth
  tasya mukham
  tad, dem pron, that
  +*mukha*, n, mouth

viṣaṇṇa, ppp, despondent
  vi√sad, v1a/6a (i sīda), despair
ca, conj pcl, and
√brū, vt2am, say, speak
rāma, pn, Rāma
√dr̥ś, vt1a, see
avasthā, noun, situation
idam, dem adj, this
mad, 1st pron, I, me, my

येन कालेन लक्ष्मणः कबन्धस्य मुखं कृष्यते तस्मिन्काले लक्ष्मणो राममभिसंप्रेक्षां चक्रे रामं चोवाच ममावस्थां पश्येति ।१। येन कालेन स तन्मुखं कृष्यते तस्मिन्स राममभिसंप्रेक्ष्य विषण्णश्च राममब्रवीन्ममेमामवस्थां पश्य ।२।

kr̥ṣyate: Notice the use of the present tense for continual past action in narrative. 'As the ogre pulled him to his maw' (van B) requires interpreting *yena* as referring to time: *yena kālena lakṣmaṇaḥ kr̥ṣyate tasmin kāle....* Nīlakaṇṭha suggests, 'drawn towards the mouth of him with whom he was connected:' *yena yutaḥ tanmukhaṁ tataḥ kr̥ṣyate.* Alternatively, read *tena* for *yena* (K3 D4)*: saḥ* (*lakṣmaṇaḥ*) *rāmam abhisaṁprekṣya kr̥ṣyate tena* (*rakṣasā*) *tat-*(*rakṣasaḥ*)*-mukham:* 'Lakṣmaṇa looking at Rāma is drawn by the Rākṣasa to his mouth.' Or read *dr̥śyate* for *kr̥ṣyate* (K2): 'He (Lakṣmaṇa), by whom the demon's mouth is seen, looking at Rāma said despondently.'

He looked at Rāma as he was drawn towards his mouth and said despairingly to Rāma, "Look at this situation of mine!"

हरणं चैव वैदेह्या मम चायमुपप्लवः।
राज्यभ्रंशश्च भवतस्तातस्य मरणं तथा ॥२८॥

haraṇaṁ caiva vaidehyā mama cāyamupaplavaḥ;
rājyabhraṁśaśca bhavatastātasya maraṇaṁ tathā.

haraṇam	ca	eva	vaidehyāḥ	mama	ca	ayam	upaplavaḥ
n1s	i	i	f6s	m/f/n6s	i	m1s	m1s

rājyabhraṁśaḥ	ca	bhavataḥ	tātasya	maraṇam	tathā
m1s	i	m6s	m6s	n1s	i

haraṇa, noun, taking, abduction
  √hṛ, vt1am, take
ca, conj pcl, and
eva, pcl, only
vaidehī, noun, princess of Videha
  vaideha, tadrāja, ruler of Videha
    videha, m pn, the country Videha
    -a (*-añ* 4.1.168)
  -ī (*-ṅīp* 4.1.15)
mad, 1st pron, I, me, my
ca, conj pcl, and
idam, dem adj, this
upaplava, noun, flood, calamity
  upa√plu, v1m, overflow
rājyabhraṁśa, noun ctp5, falling from the kingdom
  rājyāt bhraṁśaḥ
  rājya, n, kingdom
    √rāj (*√rājṛ*), v1am, shine, rule
  +bhraṁśa, m, falling or slipping from, abandonment of
    √bhraṁś, vi1m/4a, fall
ca, conj pcl, and
bhavat, pron, your lordship, you
tāta, noun, father, son
maraṇa, action noun, dying, death
  √mṛ, vi6m, die
  -ana (*-lyuṭ* 3.3.115)
tathā, dem adv, thus

वैदेह्या हरणमासीत् ।१। मम चोपप्लवो ऽस्ति ।२। तव च राज्याद्भ्रंश आसीत् ।३। दशरथस्य च मरणमासीत् ।४। वैदेह्याश्चैव हरणमासीन्मम चायमुपप्लवो भवतश्च राज्यभ्रंशस्तथा तातस्य मरणम् ।५।

The nominatives *upaplavaḥ* and *bhraṁśaḥ* require separating the verse from the previous and suppleting the sentence with a verb 'to be.' Literally, 'The abduction of the princess of Videha occurred, this my calamity, your fall from the kingdom, and the death of our father.' The nominal style is verbalized by making the genitives nominative and replacing the abstract nouns by their cognate verbs.

The princess of Videha was abducted, I am perishing, you fell from the kingdom, and our father died.

नाहं त्वां सह वैदेह्या समेतं कोसलागतम्।
द्रक्ष्यामि पृथिवीराज्ये पितृपैतामहे स्थितम् ॥२९॥

nāhaṁ tvāṁ saha vaidehyā sametaṁ kosalāgatam;
drakṣyāmi pṛthivīrājye pitṛpaitāmahe sthitam.

na	aham	tvām	saha	vaidehyā	sametam	kosalāgatam
i	m/f/n1s	m/f/n2s	i	f3s	m2s	m2s

drakṣyāmi	pṛthivīrājye	pitṛpaitāmahe	sthitam
1sa fut	n7s	n7s	m2s

na, neg pcl, not
mad, 1st pron, I, me, my
tvad, 2nd pron, you
saha, pcl, with (inst.)
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-a (*-añ* 4.1.168)
-ī (*-ṅīp* 4.1.15)
sameta, ppp, united with (inst.)
sam ā√i, v2a, come together, unite
kosalāgata, adj ctp2 2.1.24, gone to Kosala
kosalān gataḥ
kosala, m pn pl, the country Kosala
gata, ppp, gone
√gam, v1a, go

√dṛś, vt1a, see

pṛthivīrājya, noun, kingdom on earth
pṛthivyām rājyam
pṛthivī, f, earth
pṛthu, adj, broad
√prath, vi1m, extend, spread
+rājya, n, kingdom
√rāj (*√rājṛ*), v1am, shine, rule
pitṛpaitāmaha, adj, derived from father and grandfathers, ancestral
pitṛ, m, father
+pitāmaha, m ck, grandfather
mahān pitā, grand father
pitṛ, m, father
+mahat, adj prap, great, increasing
√mah, vi1m, increase
sthita, ppp, having stood, standing, present
√sthā, vi1a, stand

नाहं त्वां वैदेह्या सह समेतं कोसलागतं पितृपैतामहे पृथिवीराज्ये स्थितं द्रक्ष्यामि ।१।

sametam, kosalāgatam, and *sthitam* are predicate accusatives and *tvām* subject accusative.

I will not see you reunited with the princess of Videha, returned to Kosalā, reestablished in your ancestral kingdom on earth.

द्रक्ष्यन्त्यार्यस्य धन्या ये कुशलाजशमीलवैः।
अभिषिक्तस्य वदनं सोमं साभ्रलवं यथा ॥३०॥

drakṣyantyāryasya dhanyā ye kuśalājaśamīlavaiḥ;
abhiṣiktasya vadanaṁ somaṁ sābhralavaṁ yathā.

drakṣyanti	āryasya	dhanyāḥ	ye	kuśalājaśamīlavaiḥ
3pa fut	m6s	m1p	m1p	m3p

abhiṣiktasya	vadanam	somam	sābhralavam	yathā
m6s	n2s	m2s	m2s	i

√dṛś, vt1a, see
ārya, adj, respectable, noble
arya, m, lord
√*ṛ*, v1a, go, reach
-ya (*-yat* 3.1.103)
dhanya, adj, wealthy, fortunate
dhana, n, wealth
yad, rel pron, which, who
kuśalājaśamīlava, noun cdi 2.2.29, grass, parched grain and Samī-logs
kuśāḥ ca lājāḥ ca śamīlavāḥ ca
kuśa, m, a type of grass
+*lāja*, m pl, fried or parched grain or rice
+*śamīlava*, m ctp6, cut piece of the Śamī tree
śamyāḥ lavaḥ
śamī, f, the Śamī tree
+*lava*, m, cutting, piece
√*lū*, vt9am, cut
-a (*-ap* 3.3.57)
abhiṣikta, ppp, consecrated
abhi√*sic*, vt6am, sprinkle, consecrate
vadana, noun, mouth, face
√*vad*, vt1a, speak
-ana (*-lyuṭ* 3.3.117)
soma, noun, moon
√*su*, vt5am, press
sābhralava, adj cbv 2.2.28, with bits of clouds
saha abhralavaiḥ
sa, pcl, (replacement for *saha*) with
+*abhralava*, m ctp6, bit of cloud
abhrasya lavaḥ
abhra, n, cloud
+*lava*, m, cutting, piece
√*lū*, vt9am, cut
-a (*-ap* 3.3.57)
yathā, rel adv, in which manner, as

यदा रामो ऽभिषेक्ष्यते तदा तस्य वदनं कुशलाजशमीलवैर्द्रक्ष्यते ।१। यथाभ्राणां लवैः सोमो दृश्यते तथा कुशलाजशमीलवै रामस्य वदनं द्रक्ष्यते ।२। ये कुशलाजशमीलवैरभिषिक्तस्य रामस्य मुखं द्रक्ष्यन्ति ते धन्याः ।३। धन्या ये कुशलाजशमीलवैरभिषिक्तस्यार्यस्य वदनं द्रक्ष्यन्ति यथा साभ्रलवं सोमम् ।४।

In epic verse, contrary to classical prose but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun. The moon is a common object of comparison for a beautiful face in Sanskrit poetry.

Fortunate are they who will see the face of the prince consecrated with grass, parched grain, and Śamī-logs, like the moon with tatters of clouds.

एवं बहुविधं धीमान्विललाप स लक्ष्मणः।
तमुवाचाथ काकुत्स्थः संभ्रमेष्वप्यसंभ्रमः ॥३१॥

evaṁ bahuvidhaṁ dhīmānvilalāpa sa lakṣmaṇaḥ;
tamuvācātha kākutsthaḥ saṁbhrameṣvapyasaṁbhramaḥ.

evam	bahuvidham	dhīmān	vilalāpa	saḥ	lakṣmaṇaḥ
i	n2s	m1s	3sa prf	m1s	m1s

tam	uvāca	atha	kākutsthaḥ	saṁbhrameṣu	api	asaṁbhramaḥ
m2s	3sa prf	i	m1s	m7p	i	m1s

evam, adv, thus
bahuvidha, adj cbv, manifold, of many kinds
bahvyaḥ vidhāḥ yasya saḥ
bahu, adj, much, many
+*vidhā*, f, division, part, kind
dhīmat, adj, wise
dhī, f, intelligence, intellect
√*dhyai*, v1a, think
(-*kvip* 3.2.178 [292])
-*mat* (-*matup* 5.2.94)
vi√lap, vt1a, babble, chatter, wail
tad, dem pron, that
lakṣmaṇa, pn, Lakṣmaṇa

tad, dem pron, that
√vac, vt2a, say
atha, pcl, now, then, if
kākutstha, patronymic, descendant of Kakutstha
kakutstha, m pn ctp upapada 2.2.19, Kakutstha
kakudi tiṣṭhati, he stands on a peak
kakud, f, peak, hump
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)
-*a* (-*aṇ* 4.1.112)
saṁbhrama, noun, confusion
sam√*bhram*, v1/4a, wander, waver
api, pcl, even
asaṁbhrama, adj cbv, unwavering, unconfused
avidyamānaḥ saṁbhramaḥ yasmin saḥ, he in whom there is no confusion
na, neg pcl, not
+*saṁbhrama*, n, confusion
sam√*bhram*, v1/4a, wander, waver

लक्ष्मणो बहुविधं वचनं व्यलपत् ।१। स धीमाँल्लक्ष्मण एवं बहुविधं विललाप ।२। ततो रामो लक्ष्मणमुवाच ।३। अथ संभ्रमेष्वप्यसंभ्रमः काकुत्स्थस्तमुवाच ।४।

Nīlakaṇṭha clarifies that Lakṣmaṇa cried out to Rāma who was fearless: *evaṁ bahuvidhaṁ rāmam abravīt. asaṁbhramaḥ nirbhayaḥ.*

Variously in this way did the wise Lakṣmaṇa wail. Then the descendant of Kakutstha (Rāma), unperturbed in the midst of turmoils, said to him:

मा विषीद नरव्याघ्र नैष कश्चिन्मयि स्थिते।
छिन्ध्यस्य दक्षिणं बाहुं छिन्नः सव्यो मया भुजः ॥३२॥

mā viṣīda naravyāghra naiṣa kaścinmayi sthite;
chindhyasya dakṣiṇaṁ bāhuṁ chinnaḥ savyo mayā bhujaḥ.

mā	viṣīda	naravyāghra	na	eṣaḥ	kaḥ	cit	mayi	sthite
i	2sa ipv	mvs	i	m1s	m1s	i	m/f/n7s	m7s

chindhi	asya	dakṣiṇam	bāhum	chinnaḥ	savyaḥ	mayā	bhujaḥ
2sa ipv	m6s	m2s	m2s	m1s	m1s	m/f/n3s	m1s

mā, neg pcl, don't
vi√sad, v1a/6a, despair
naravyāghra, noun ck 2.1.56, tiger-like man
  vyāghraḥ iva naraḥ
  nara, m, man
  +*vyāghra*, m, tiger
na, neg pcl, not
etad, dem pron, this
kim, int pron, what
cit, pcl, (making prec int indef) some, any
mad, 1st pron, I, me, my
sthita, ppp, having stood, standing, present
  √*sthā*, vi1a, stand

√chid, vt7am, split, cut
idam, dem pron, this
dakṣiṇa, adj, right
bāhu, noun, arm
chinna, ppp, cut
savya, adj, left
  √*sū*, vt6a, impel
  -*ya* (-*yat* 3.1.97, Am. 3.1.84)
mad, 1st pron, I, me
bhuja, noun, arm

नरव्याघ्र मा विषीद ।१। मयि स्थित एष न कश्चिदस्ति ।२। अस्य दक्षिणं बाहुं छिन्धि ।३। मया सव्यो भुजश्छिन्नः ।४।

mayi sthite: loc. abs. Interpret temporally or causally. *sthite:* The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72. *chinnaḥ:* the translation converts the passive construction to active.

"Don't grieve, O tiger-like man! This is nobody as long as I am present. Cut off his right arm! I have cut off his left."

इत्येवं वदता तस्य भुजो रामेण पातितः।
खड्गेन भृशतीक्ष्णेन निकृत्तस्तिलकाण्डवत् ॥३३॥

ityevaṁ vadatā tasya bhujo rāmeṇa pātitaḥ;
khaḍgena bhṛśatīkṣṇena nikṛttastilakāṇḍavat.

iti	evam	vadatā	tasya	bhujaḥ	rāmeṇa	pātitaḥ
i	i	m3s	m6s	m1s	m3s	m1s

khaḍgena	bhṛśatīkṣṇena	nikṛttaḥ	tilakāṇḍavat
m3s	m3s	m1s	i

- **iti**, pcl, thus, close quote
- **evam**, adv, thus
- **vadat**, prap, saying
  - √*vad,* vt1a, speak
- **tad**, dem pron, that
- **bhuja**, noun, arm
- **rāma**, pn, Rāma
- **pātita**, ppp c, caused to fall, felled
  - √*pat,* v1a, fly, fall

- **khaḍga**, noun, sword
- **bhṛśatīkṣṇa**, adj ck, very sharp
  - *bhṛśa,* adj, strong, excessive
    - √*bhṛś,* v4a, fall
  - +*tīkṣṇa,* adj, sharp
    - √*tij,* vi1m, be sharp
- **nikṛtta**, ppp, cut
  - *ni*√*kṛt,* vt6a, cut
- **tilakāṇḍavat**, adv, like a sesame stalk
  - *tilakāṇḍa,* m ctp7, sesame stalk
    - *tile kāṇḍam*
    - *tila,* m, sesame
    - +*kāṇḍa,* m/n, a section of a stalk
  - -*vat* (-*vati* 5.1.115)

एवं वदन्रामः खड्गेन कबन्धस्य भुजं निकृत्यापातयत् ।१। रामेण भुजो निकृत्तो ऽपात्यत ।२। इत्येवं वदता रामेण तस्य भुजो भृशतीक्ष्णेन खड्गेन तिलकाण्डवन्निकृत्तः पातितः ।३।

The ppp *nikṛttaḥ* is subordinate; the ppp *nipātitaḥ* serves as the principal verb of the sentence which is converted to an active construction in the translation.

Speaking thus, Rāma felled his (Kabandha's) arm, cut with his very sharp sword, like a sesame stalk.

ततो ऽस्य दक्षिणं बाहुं खड्गेनाजघ्निवान्बली।
सौमित्रिरपि संप्रेक्ष्य भ्रातरं राघवं स्थितम् ॥३४॥

tato 'sya dakṣiṇaṁ bāhuṁ khaḍgenājaghnivānbalī;
saumitrirapi saṁprekṣya bhrātaraṁ rāghavaṁ sthitam.

tataḥ	asya	dakṣiṇam	bāhum	khaḍgena	ājaghnivān	balī
i	m6s	m2s	m2s	m3s	m1s	m1s

saumitriḥ	api	saṁprekṣya	bhrātaram	rāghavam	sthitam
m1s	i	i	m2s	m2s	m2s

tatas, dem adv, from or after that

idam, dem pron, this

dakṣiṇa, adj, right

bāhu, noun, arm

khaḍga, noun, sword

ājaghnivas, pfap, having struck, smote
ā√han, vt2a, strike, slay

balin, adj, strong
bala, n, strength
-in (*-ini* 5.2.115)

saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)

api, pcl, also

saṁprekṣya, abs, having seen
sam pra√īkṣ, vt1m, see, observe

bhrātṛ, noun, brother

rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)

sthita, ppp, having stood, standing, present
√sthā, vi1a, stand

ततो रामं स्थितमीक्षित्वा लक्ष्मणः खड्गेन कबधस्य दक्षिणं बाहुं जघान ।१। ततो भ्रातरं राघवं स्थितं संप्रेक्ष्य बली सौमित्रिरपि खड्गेनास्य दक्षिणं बाहुमाजघ्निवान् ।२।

ājaghnivān: properly, 'having smote,' closes a participial clause with a subordinate clause closed by the absolutive *saṁprekṣya*. The main verb of the sentence is *abhyāhanat* in 35a. However, the perfect active participle does serve as the principal verb in simple past time in Vedic according to Pā. 3.2.107 and certain perfect active participles do in classical Sanskrit according to Pā. 3.2.108-9. The present usage may be an extension of this usage and is translated accordingly. *bhrātaraṁ rāghavam:* subject accusative and *sthitam:* predicate accusative of *saṁprekṣya.*

Then the mighty son of Sumitrā (Lakṣmaṇa), seeing his brother the son of Raghu (Rāma) present, smote his (Kabandha's) right arm with his sword.

पुनरभ्याहनत्पार्श्वे तद्रक्षो लक्ष्मणो भृशम्।
गतासुरपतद्भूमौ कबन्धः सुमहांस्ततः ॥३५॥

punarabhyāhanatpārśve tadrakṣo lakṣmaṇo bhr̥śam;
gatāsurapatadbhūmau kabandhaḥ sumahāṁstataḥ.

punaḥ	abhyāhanat	pārśve	tat	rakṣaḥ	lakṣmaṇaḥ	bhr̥śam
i	3sa ipf	n7s	n2s	n2s	m1s	i

gatāsuḥ	apatat	bhūmau	kabandhaḥ	sumahān	tataḥ
m1s	3sa ipf	f7s	m1s	m1s	i

punar, adv, again
abhi ā√han, vt2a, strike, slay
pārśva, noun, side
tad, dem adj, that
rakṣas, noun, demon
  √*rakṣ*, vt1a, keep, protect
lakṣmaṇa, pn, Lakṣmaṇa
bhr̥śam, adv, severely

gatāsu, adj cbv, lifeless
  gatāḥ asavaḥ yasmāt saḥ, he from whom the life-breaths have departed
  gata, ppp, gone
    √*gam*, v1a, go
  +*asu*, m, breath, life
√pat, v1a, fly, fall
bhūmi, noun, earth
kabandha, pn, the Rākṣasa Kabandha
  kabandha, m/n, a large cask, clouds
sumahat, adj ctp prādi 2.2.18, very great
  suṣṭhu mahān
  su, preverb, good, well (1.4.94)
  +*mahat*, adj prap, great, increasing
    √*mah*, vi1m, increase
tatas, dem adv, from or after that

लक्ष्मणः कबन्धं पुनः पार्श्वे जघान ।१। लक्ष्मणस्तद्रक्षः पुनः पार्श्वे भृशमभ्याहनत् ।२। कबन्धो भुमौ पपात ।३। ततः सुमहान्कबन्धो गतासुर्भूमावपतत् ।४।

Lakṣmaṇa smote that Rākṣasa again forcefully on the side. Then, the enormous Kabandha fell to the ground lifeless.

तस्य देहाद्विनिःसृत्य पुरुषो दिव्यदर्शनः।
ददृशे दिवमास्थाय दिवि सूर्य इव ज्वलन् ॥३६॥

tasya dehādviniḥsṛtya puruṣo divyadarśanaḥ;
dadṛśe divamāsthāya divi sūrya iva jvalan.

tasya	dehāt	viniḥsṛtya	puruṣaḥ	divyadarśanaḥ
m6s	m5s	i	m1s	m1s

dadṛśe	divam	āsthāya	divi	sūryaḥ	iva	jvalan
3sp prf	f2s	i	f7s	m1s	i	m1s

tad, dem pron, that
deha, noun, body
viniḥsṛtya, abs, having emerged
vi nis√sṛ, v1a, flow out away
puruṣa, noun, man, soul
divyadarśana, adj cbv, of divine appearance
divyam darśanam yasya saḥ
divya, adj, divine, beautiful
+*darśana*, n, seeing, sight
√*dṛś*, vt1a, see
-ana (*-lyuṭ* 3.3.115)

√dṛś, vt1a, see
div, noun /m Ved., sky
āsthāya, abs, having resorted to
ā√sthā, v1a, resort to
div, noun /m Ved., sky
sūrya, noun, sun
iva, pcl, like, as
jvalat, prap, blazing
√*jval*, v1a, shine, burn

पुरुषः कबन्धस्य देहाद्विनिःससार ।१। स दिवमातस्थौ ।२। स सूर्य इव दिवि ज्वलन्नदृश्यत ।३। तस्य देहाद्विनिःसृत्य दिव्यदर्शनः पुरुषो दिवमास्थाय दिवि सूर्य इव ज्वलन्ददृशे ।४।

Nīlakaṇṭha explains that the person bearing the body of Kabandha was of divine appearance after he emerged and he was seen by Rāma and Lakṣmaṇa: *viniḥsṛtya divyadarśano 'bhūt puruṣaḥ kabandhadehadhārī sa ca dadṛśe dṛṣṭaḥ.*

A person of divine appearance emerged from his body, resorted to the sky and was seen blazing like the sun in the sky.

पप्रच्छ रामस्तं वाग्मी कस्त्वं प्रब्रूहि पृच्छतः।
कामया किमिदं चित्रमाश्चर्यं प्रतिभाति मे ॥३७॥

papraccha rāmastaṁ vāgmī kastvaṁ prabrūhi pṛcchataḥ;
kāmayā kimidaṁ citramāścaryaṁ pratibhāti me.

papraccha	rāmaḥ	tam	vāgmī	kaḥ	tvam	prabrūhi	pṛcchataḥ
3sa prf	m1s	m2s	m1s	m1s	m/f/n1s	2sa ipv	m6s

kāmayā	kim	idam	citram	āścaryam	pratibhāti	me
f3s	n1s	n1s	n1s	n1s	3sa pre	m/f/n4s

√prach, vt6a, ask
rāma, pn, Rāma
tad, dem pron, that
vāgmin, adj, skilled in speech, articulate
vāc, f, speech
-min (*-gmini* 5.2.124)
kim, int pron, what, who
tvad, 2nd pron, you
pra√brū, vt2am, say, speak
pṛcchat, prap, asking

√prach, vt6a, ask

kāmā, noun, wish, desire
kim, int pron, what
idam, dem adj, this
citra, adj, conspicuous, excellent, bright, variegated, strange
āścarya, adj, wonderful
prati√bhā, vi2a, appear
mad, 1st pron, I, me, my

वाग्मी रामः कबन्धमपृच्छत् ।१। रामस्तं वाग्मी पप्रच्छ ।२। कस्त्वमसि ।३। मह्यं कामया पृच्छते ब्रूहि ।४। कामया पृच्छतः प्रब्रूहि ।५। इदं चित्रमाश्चर्यं मह्यं प्रतिभाति ।६। किमिदं चित्रमाश्चर्यमस्ति ।७। किमिदं चित्रमाश्चर्यं मे प्रतिभाति ।८।

vāgmī: a predicate adjective describing Rāma in the circumstance of speaking, literally 'Rāma asked courteous,' can be properly put into English only as an adverb describing the manner of speaking 'courteously.' *pṛcchataḥ:* gen. for dat. (PMBh. 1.334.13-14) or acc. (Kā. on Pā. 1.4.51 which cites PMBh. 1.334.1-2) with *√brū* for person told. *kim idam...pratibhāti:* Sanskrit may put a question concerning the subject of the verb in a sentence with a verb other than the verb to be. The interrogative then asks what sort of thing it is. Interpreted as a single sentence, 37cd translates literally, 'Which this strange wonderful thing appears to me?' The translation, however, prefers to break the sentence into two at the pāda boundary. Nīlakaṇṭha: *kāmayā icchayā.*

Rāma asked him courteously, "Who are you? Speak to one asking with desire. What is this strange thing? It appears wonderful to me?"

तस्याचचक्षे गन्धर्वो विश्वावसुरहं नृप।
प्राप्तो ब्रह्मानुशापेन योनिं राक्षससेविताम् ॥३८॥

tasyācacakṣe gandharvo viśvāvasuraham nṛpa;
prāpto brahmānuśāpena yonim rākṣasasevitām.

tasya	ācacakṣe	gandharvaḥ	viśvāvasuḥ	aham	nṛpa
m6s	3sm prf	m1s	m1s	m/f/n1s	mvs

prāptaḥ	brahmānuśāpena	yonim	rākṣasasevitām
m1s	m3s	m/f2s	f2s

tad, dem pron, that
ā√**cakṣ**, vt2m, tell
gandharva, noun, Gandharva, a class of divine beings
viśvāvasu, pn, Viśvāvasu
  viśvāvasu, adj, beneficent to all
    viśva, pron, all
    +*vasu*, adj, excellent, good
mad, 1st pron, I, me, my
nṛpa, noun, king

prāpta, ppp, attained
  pra√āp, vt5a, attain

brahmānuśāpa, noun ctp3, the curse of a Brāhmaṇa
  brahmaṇā anuśāpaḥ
  brahman, m, a Brāhmaṇa
  +*anuśāpa*, m, curse
yoni, noun, womb
rākṣasasevita, adj ctp3, frequented by a Rākṣasa
  rākṣasena sevitaḥ
  rākṣasa, m, demon
    rakṣas, m/n, demon
      √*rakṣ*, vt1a, keep, protect
  +*sevita*, ppp, frequented
    √*sev*, vt1m, serve

स पुरुषस्तस्मै रामायाचष्टाहं विश्वावसुर्नाम गन्धर्वो ऽस्मीति ।१। अहं ब्राह्मणस्य शापेन राक्षस्या योनौ जज्ञे ।२। तस्याचचक्षे नृपाहं गन्धर्वो विश्वावसुः ।३। ब्रह्मानुशापेन राक्षससेवितां योनिं प्राप्तः ।४।

tasya: gen. for acc. of person told with *ā√cakṣ*. In R. 3.67.2-6, Kabandha relates how he had taken the form of a monster to terrify people and frighten sages in the forest. The great sage Sthūlaśiras, angered by him, cursed him to keep permanently the body he had taken up for this purpose. At Kabandha's plea, he modified the curse. He would regain his own form when Rāma cut off his arms and cremated him in a deserted forest. R. 3.67.7-15 relates what seems to be a different story, rather than a subsequent event, of how Indra put him in his headless shape.

To him he said, "I am the Gandharva Viśvāvasu, O king (Rāma). I attained a womb served by a Rākṣasa due to the curse of a Brahman.

रावणेन हृता सीता राज्ञा लङ्कानिवासिना।
सुग्रीवमभिगच्छस्व स ते साह्यं करिष्यति ॥३९॥

rāvaṇena hr̥tā sītā rājñā laṅkānivāsinā;
sugrīvamabhigacchasva sa te sāhyaṁ kariṣyati.

rāvaṇena	hr̥tā	sītā	rājñā	laṅkānivāsinā
m3s	f1s	f1s	m3s	m3s

sugrīvam	abhigacchasva	saḥ	te	sāhyam	kariṣyati
m2s	2sm ipv	m1s	m/f/n4s	n1s	3sa fut

rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
hr̥ta, adj ppp, taken
  √hr̥, vt1am, take
sītā, pn, Sītā
  sītā, f, furrow
rājan, m, king
laṅkānivāsin, adj ctp upapada 2.2.19, dwelling in Laṅkā
  laṅkā, f pn, the city Laṅkā
  +ni√vas, vi1a, dwell
  -in (*-ṇini* 3.2.78)

sugrīva, pn cbv 2.2.24 [101], Sugrīva
  śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
  su, preverb, good
  +grīva, m, neck
abhi√gam, v1a(m W), go to
tad, dem pron, that
tvad, 2nd pron, you
sāhya, noun, aid, assistance
  saha, pcl, with
√kr̥, vt8am, do, make

सीता लङ्कानिवासिना राज्ञा रावणेन हृता ।१। सुग्रीवमभिगच्छस्व ।२। स ते साह्यं करिष्यति ।३।

Sītā was abducted by Rāvaṇa, the king dwelling in Laṅkā. Go to Sugrīva; he will give you assistance.

एषा पम्पा शिवजला हंसकारण्डवायुता।
ऋश्यमूकस्य शैलस्य संनिकर्षे तटाकिनी ॥४०॥

eṣā pampā śivajalā haṁsakāraṇḍavāyutā;
ṛśyamūkasya śailasya saṁnikarṣe taṭākinī.

eṣā	pampā	śivajalā	haṁsakāraṇḍavāyutā
f1s	f1s	f1s	f1s

ṛśyamūkasya	śailasya	saṁnikarṣe	taṭākinī
m6s	m6s	m7s	f1s

etad, dem pron, this
pampā, pn, the river Pampā
śivajala, adj cbv, whose water is auspicious
śivam jalam yasmin tat
śiva, adj, auspicious, gracious
+*jala*, n, water
haṁsakāraṇḍavāyuta, adj ctp3 2.1.32, resorted to by geese and ducks
haṁsakāraṇḍavaiḥ āyutaḥ
haṁsakāraṇḍava, m cdi, geese and ducks
haṁsāḥ ca kāraṇḍavāḥ ca
haṁsa, m, goose
+*kāraṇḍava*, m, a kind of duck
+*āyuta*, adj ppp, joined, united, filled
ā√yu, v2a, unite
ṛśyamūka, pn, Mount Ṛśyamūka
ṛśya, m, the male painted or white-footed antelope
+*mūka*, adj, tied, dumb, mute
śaila, noun, crag, hill, mountain
śaila, adj, made of stone
śilā, f, stone
saṁnikarṣa, noun, vicinity, neighborhood
taṭākin, adj ctp upapada 2.2.19, slithering in its banks
taṭa, m/f/n, bank
+√*ak*, v1a, move crookedly, slither
-*in* (-*ṇini* 3.2.78)

एषा पम्पा नाम नद्यस्ति ।१। सर्श्यमूकस्य नाम शैलस्य संनिकर्षे ऽकति ।२। एषा शिवजला हंसकारण्डवायुता पम्पर्श्यमूकस्य शैलस्य संनिकर्षे तटाकिनी ।३।

Nīlakaṇṭha: *pampā nāma taṭākinī sarasī.* It seems unlikely to me that someone would point out a lake as the indication of the location of a mountain. The mountain would be obvious on its own unless the lake were enormous. It is more likely that the Pampā is a river which runs by the mountain Ṛśyamūka.

This is the auspicious-watered Pampā, resorted to by geese and ducks, winding within its banks near Mount Ṛśyamūka.

संवसत्यत्र सुग्रीवश्चतुर्भिः सचिवैः सह।
भ्राता वानरराजस्य वालिनो हेममालिनः ॥४१॥

saṁvasatyatra sugrīvaścaturbhiḥ sacivaiḥ saha;
bhrātā vānararājasya vālino hemamālinaḥ.

saṁvasati	atra	sugrīvaḥ	caturbhiḥ	sacivaiḥ	saha
3sa pre	i	m1s	m3p	m3p	i

bhrātā	vānararājasya	vālinaḥ	hemamālinaḥ
m1s	m6s	m6s	m6s

sam√vas, vi1a, dwell together
atra, adv, in this place, here
sugrīva, pn cbv 2.2.24 [101], Sugrīva
  śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
  su, preverb, good
  +grīva, m, neck
catur, cardinal num, four
saciva, noun, associate, counselor, minister
  √sac, vi1am, be associated with
saha, pcl, with (inst.)
bhrātṛ, noun, brother
vānararāja, noun ctp6, monkey-king
  vānarāṇām rājā, king of monkeys
  vānara, m, monkey
  +rājan, m, king
vālin, pn, Vālin
  vālin, adj, hairy or tailed
    vāla, m, the hair of an animal's tail, any tail or hair
    -in (*-ini* 5.2.115)
hemamālin, adj, having a golden necklace

सुग्रीव ऋश्यमूके शैले वसति ।१। अत्र वानरराजस्य हेममालिनो वालिनो भ्राता सुग्रीवश्चतुर्भिः सचिवैः सह संवसति ।२।

Sugrīva, brother of the golden-garlanded monkey-king Vālin, lives here with four associates.

एतावच्छक्यमस्माभिर्वक्तुं द्रष्टासि जानकीम्।
ध्रुवं वानरराजस्य विदितो रावणालयः ॥४२॥

etāvacchakyamasmābhirvaktuṁ draṣṭāsi jānakīm;
dhruvaṁ vānararājasya vidito rāvaṇālayaḥ.

etāvat	śakyam	asmābhiḥ	vaktum	draṣṭāsi	jānakīm
n1s	n1s	m/f/n3p	i	2sa pft	f2s

dhruvam	vānararājasya	viditaḥ	rāvaṇālayaḥ
i	m6s	m1s	m1s

etāvat, pron, this much
  etad, dem pron, this
śakya, gerundive, able, possible
  √*śak*, vi5a, be able
  -*ya* (-*yat* 3.1.99)
asmad, 1st pron, we, us, our
vaktum, inf, to say
  √*vac*, vt2a, say
√dṛś, vt1a, see
jānakī, patronymic, daughter of Janaka
  janaka, m pn, Janaka
    janaka, agent noun, progenitor, father
      √*jan*, vt3a, generate
      -*aka* (-*ṇvul* 3.1.133)
  -*a* (-*aṇ* 4.1.83)
  -*ī* (-*ṅīp* 4.1.15)

dhruvam, adv, certainly, definitely
  dhruva, adj, firm, certain
vānararāja, noun ctp6, monkey-king
  vānarāṇām rājā, king of monkeys
  vānara, m, monkey
  +*rājan*, m, king
vidita, ppp, known
  √*vid*, vt2a, know
rāvaṇālaya, noun ctp6, Rāvaṇa's abode
  rāvaṇasya ālayaḥ
  rāvaṇa, m pn, Rāvaṇa
    rāvaṇa, adj c, causing to scream
      √*ru*, v2a, roar, sound, cry
      -*ana* (-*lyu* 3.1.134)
  ālaya, m, abode
    ā√*lī*, vi4m, cling to, recline, settle on (loc.)
    -*a* (-*gha* 3.3.118)

अहमेतावद्वक्तुं शक्नोमि ।१। एतावदस्माभिर्वक्तुं शक्यते ।२। एतावदस्माभिर्वक्तुं शक्यम् ।३। सीतां द्रक्ष्यसि ।४। जानकीं द्रष्टासि ।५। सुग्रीवो रावणस्य गृहं वेत्ति ।६। रावणस्यालयः सुग्रीवेण विद्यते ।७। रावणालयो वानरराजस्य ध्रुवं विदितः ।८।

etāvac chakyam asmābhir vaktum: sa devāsuraiḥ śakyaḥ...jetum: √*śak* as an intransitive verb forms a gerundive which agrees with its agent denoted by *etāvat* in the nominative. It is used with an infinitive according to Pā. 3.4.65-66. See PMBh. 1.8.11 and 2.175.5-22 with commentaries for a discussion which concludes that the infinitive denotes neither agent nor direct object but the action (*bhāva*). The agent of the action of speaking denoted by the infinitive *vaktum* is Viśvāvasu denoted by the first person pronoun in the instrumental. *vānararājasya:* gen. of agent with ppp √*vid* with present meaning according to Pā. 3.2.188 and 2.3.67.

This much we can tell you: you will see the daughter of Janaka. The monkey-king certainly knows Rāvaṇa's abode."

इत्युक्त्वान्तर्हितो दिव्यः पुरुषः स महाप्रभः।
विस्मयं जग्मतुश्चोभौ तौ वीरौ रामलक्ष्मणौ ॥४३॥

ityuktvāntarhito divyaḥ puruṣaḥ sa mahāprabhaḥ;
vismayaṁ jagmatuścobhau tau vīrau rāmalakṣmaṇau.

iti	uktvā	antarhitaḥ	divyaḥ	puruṣaḥ	saḥ	mahāprabhaḥ
i	i	m1s	m1s	m1s	m1s	m1s

vismayam	jagmatuḥ	ca	ubhau	tau	vīrau	rāmalakṣmaṇau
m2s	3da prf	i	m1d	m1d	m1d	m1d

iti, pcl, thus, close quote
uktvā, abs, having said
√vac, vt2a, say
antarhita, ppp, disappeared
antar√dhā, v3am, put within, hide, disappear
divya, adj, divine, beautiful
puruṣa, noun, man, soul
tad, dem adj, that
mahāprabha, adj cbv, very radiant
mahatī prabhā yasya saḥ, he whose radiance is great
mahat, adj prap, great, increasing
√mah, vi1m, increase
+prabhā, f, radiance
pra√bhā, vi2a, shine

vismaya, noun, astonishment
vi√smi (*√smiṅ*), vi1m, smile
-a (*-ac* 3.3.56)
√gam, v1a, go
ca, conj pcl, and
ubha, pron, both
tad, dem adj, that
vīra, noun, hero
vīra, adj, heroic
rāmalakṣmaṇa, noun cdi, Rāma and Lakṣmaṇa
rāmaḥ ca lakṣmaṇaḥ ca
rāma, m pn, Rāma
+lakṣmaṇa, m pn, Lakṣmaṇa

एवमुक्त्वा विश्वावसुरन्तरधत्त ।१। रामलक्ष्मणौ व्यस्मयेताम् ।२। स दिव्यः पुरुषो ऽन्तर्दधे तौ च रामलक्ष्मणौ विसिष्मियाते ।३। इत्युक्त्वा स महाप्रभो दिव्यः पुरुषो ऽन्तर्हित उभौ च तौ वीरौ रामलक्ष्मणौ विस्मयं जग्मतुः ।४।

antarhitaḥ: By Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative. Sanskrit often uses a verb of going with an action noun 'went to astonishment,' where English uses a verb of change of state with an adjective, 'became astonished.'

Having said this, the very radiant divine person disappeared and both the heroes Rāma and Lakṣmaṇa were astonished.

मार्कण्डेय उवाच।
ततो ऽविदूरे नलिनीं प्रभूतकमलोत्पलाम्।
सीताहरणदुःखार्तः पम्पां रामः समासदत् ॥१॥

mārkaṇḍeya uvāca.
tato 'vidūre nalinīṁ prabhūtakamalotpalām;
sītāharaṇaduḥkhārtaḥ pampāṁ rāmaḥ samāsadat.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tataḥ	avidūre	nalinīm	prabhūtakamalotpalām
i	m7s	f2s	f2s

sītāharaṇaduḥkhārtaḥ	pampām	rāmaḥ	samāsadat
m1s	f2s	m1s	3sa aor

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

tatas, dem adv, from or after that
avidūra, adj ctp na 2.2.6, not far
na vidūraḥ
na, neg pcl, not
+vidūra, adj, far
nalinī, noun, pond, river
nalin, adj, in which there are lotuses
nala, m, reed
-in (*-ini* 5.2.115)
prabhūtakamalotpala, adj cbv, filled with blue and red lotuses
prabhūtāni kamalotpalāni yasmin tat, that in which there are many blue and red lotuses
prabhūta, adj, much, many
+kamalotpala, n cdi, blue lotuses and red lotuses
kamalam ca utpalam ca
kamala, m/n, (red) lotus
kamala, adj, desirous
+utpala, n, (blue) lotus
ut√pal, v1a, blossom

sītāharaṇaduḥkhārta, adj ctp2 2.1.24, plunged in sorrow over the abduction of Sītā
sītāharaṇaduḥkham ārtaḥ, fallen into sorrow because of the abduction of Sītā
sītāharaṇaduḥkha, n ctp3, sorrow because of the abduction of Sītā
sītāharaṇena duḥkham
sītāharaṇa, n ctp6, the abduction of Sītā
sītāyāḥ haraṇam
sītā, f pn, Sītā
sītā, f, furrow
+haraṇa, n, taking, abduction
√hṛ, vt1am, take
+duḥkha, n, sorrow
+ārta, ppp, fallen into, afflicted, pained
ā√ṛ, v1a, go to, reach
pampā, pn, the river Pampā
rāma, pn, Rāma
sam ā√sad, v1a/6a (i sīda), approach, reach, meet, assail

रामः पम्पामाससाद ।१। ततो ऽविदूरे सीताहरणदुःखार्तो रामः प्रभूतकमलोत्पलां पम्पां नलिनीं समासदत् ।२।

Nīlakaṇṭha: *avidūre samīpe, nalinīṁ puṣkariṇīm, utpalāni kumudāni.*

Mārkaṇḍeya said:

Then Rāma, plunged in sorrow over the abduction of Sītā, reached the river Pampā nearby, filled with blue and red lotuses.

मारुतेन सुशीतेन सुखेनामृतगन्धिना।
सेव्यमानो वने तस्मिञ्जगाम मनसा प्रियाम् ॥२॥

mārutena suśītena sukhenāmṛtagandhinā;
sevyamāno vane tasmiñjagāma manasā priyām.

mārutena	suśītena	sukhena	amṛtagandhinā
m3s	m3s	n3s	m3s

sevyamānaḥ	vane	tasmin	jagāma	manasā	priyām
m1s	n7s	n7s	3sa prf	n3s	f2s

māruta, noun, wind
marut, m pn pl, the Maruts
suśīta, adj ctp prādi 2.2.18, very cool
su, preverb, good, well
śīta, adj, cold
sukha, adj, easy, pleasant, gentle
amṛtagandhin, adj, on which there is the fragrance of ambrosia
amṛtagandha, m ctp6, fragrance of ambrosia
amṛtasya gandhaḥ
amṛta, n, ambrosia, immortality
amṛta, adj ctp na 2.2.6, not dead, immortal
na mṛtaḥ
na, neg pcl, not
+*mṛta*, adj ppp, dead
√*mṛ*, vi6m, die
+*gandha*, m, smell, fragrance
-*in* (-*ini* 5.2.115)

sevyamāna, prpp, being served, being attended upon
√*sev*, vt1m, serve
vana, noun, forest
tad, dem adj, that
√gam, v1a, go
manas, noun, mind
√*man*, vt4/8m, think, consider
priya, adj, dear
√*prī*, vi9am, please (dat.)
√*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)

रामः सीताममनुत ।१। रामो मारुतेन सेव्यमानो मनसा सीतामगच्छत् ।२। तस्मिन्वने सुशीतेन सुखेनामृतगन्धिना मारुतेन सेव्यमानो मनसा प्रियां जगाम ।३।

Nīlakaṇṭha interprets *amṛtagandhin* to mean 'like ambrosia:' *amṛtagandhinā amṛtasadṛśena*. He thought of Sītā.

Being succored by a pleasant cool breeze bearing the fragrance of ambrosia in that forest, he went with his mind to his darling.

विललाप स राजेन्द्रस्तत्र कान्तामनुस्मरन्।
कामबाणाभिसंतप्तः सौमित्रिस्तमथाब्रवीत् ।।३।।

vilalāpa sa rājendrastatra kāntāmanusmaran;
kāmabāṇābhisaṁtaptaḥ saumitristamathābravīt.

vilalāpa	saḥ	rājendraḥ	tatra	kāntām	anusmaran
3sa prf	m1s	m1s	i	f2s	m1s

kāmabāṇābhisaṁtaptaḥ	saumitriḥ	tam	atha	abravīt
m1s	m1s	m2s	i	3sa ipf

vi√lap, vt1a, babble, chatter, wail
tad, dem pron, that
rājendra, noun ctp6, lord of kings
  rājñām indraḥ, Indra of kings
  rājan, m, king
  +*indra*, m pn, Indra
tatra, dem adv, in that, there
kānta, adj ppp, beloved
  √*kam*, vt1m, desire, love
anusmarat, prap, remembering
  anu√smṛ, vt1a, remember

kāmabāṇābhisaṁtapta, adj ctp3 2.1.32, burned by the arrow of love
  kāmabāṇena abhisaṁtaptaḥ
  kāmabāṇa, m ctp6, arrow of love
    kāmasya bāṇaḥ
    kāma, m pn, Kāma
      kāma, m, desire, love
        √*kam*, vt1m, desire, love
    +*bāṇa*, m, reed-shaft, arrow
  +*abhisaṁtapta*, ppp, burned, pained
    abhi sam√tap, vt1a/4m, heat, burn
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -i (*-iñ* 4.1.96 *bāhvādi*)
tad, dem pron, that
atha, pcl, now, then, if
√**brū**, vt2am, say, speak

रामः सीतामन्वस्मरत् ।१। कामो राममतपत् ।२। सीतामनुस्मरन्रामः कामेनातप्यत ।३। कामस्य बाणेन तप्तो रामो व्यलपत् ।४। ततो लक्ष्मणो राममुवाच ।५। तत्र कान्तामनुस्मरन्कामबाणाभिसंतप्तः स राजेन्द्रो विललाप ।६। अथ सौमित्रिस्तमब्रवीत् ।७।

The verb is placed in initial position for emphasis.

Remembering his beloved there, pained by the arrow of love, that lord of kings (Rāma) lamented. Then the son of Sumitrā (Lakṣmaṇa) said to him:

न त्वामेवंविधो भावः स्प्रष्टुमर्हति मानद।
आत्मवन्तमिव व्याधिः पुरुषं वृद्धशीलिनम् ॥४॥

na tvāmevaṁvidho bhāvaḥ spraṣṭumarhati mānada;
ātmavantamiva vyādhiḥ puruṣaṁ vṛddhaśīlinam.

na	tvām	evaṁvidhaḥ	bhāvaḥ	spraṣṭum	arhati	mānada
i	m/f/n2s	m1s	m1s	i	3sa pre	mvs

ātmavantam	iva	vyādhiḥ	puruṣam	vṛddhaśīlinam
m2s	i	m1s	m2s	m2s

na, neg pcl, not
tvad, 2nd pron, you
evaṁvidha, adj cbv, of this kind
  evam vidhā yasya saḥ
  evam, adv, thus
  +*vidhā*, f, division, part, kind
bhāva, noun, a being, emotion
  √*bhū*, vi1a, be, become, exist
  -*a* (-*ghañ* 3.3.18)
spraṣṭum, inf, to touch
  √*spṛś*, vt6a, touch
√arh, vt1a, be fit, be able
mānada, noun ctp upapada 2.2.19, giving honor
  mānam dadāti, he gives honor
  māna, m, respect
  +√*dā*, vt3am, give
  -*a* (-*ka* 3.2.3)
ātmavat, adj, possessing one's self
  ātman, m, self
  -*vat* (-*matup* 5.2.94, *v* 8.2.9)
iva, pcl, like, as
vyādhi, noun, disease
puruṣa, noun, man
vṛddhaśīlin, adj, in whom there is strong moral conduct or healthy habits
  vṛddhaśīla, n ck 2.1.57, strong moral conduct, healthy habit
  vṛddham ca adaḥ śīlam ca, it is grown and is good conduct or habit
  vṛddha, adj ppp, grown, aged
    √*vṛdh*, vi1m, grow
  śīla, n/m, habit, moral conduct
  -*in* (-*ini* 5.2.115)

व्याधिः पुरुषं न स्प्रशेत् ।१। संतापो न रामं स्पृशेत् ।२। हे राम यथा व्याधिर्न वृद्धशीलिनमात्मवन्तं पुरुषं स्प्रष्टुमर्हति तथा संतापो न त्वां स्प्रष्टुमर्हति ।३। मानदैवंविधो भावो न त्वां स्प्रष्टुमर्हति व्याधिर्वृद्धशीलिनमात्मवन्तं पुरुषमिव ।४।

na tvām: na occurs immediately prior to the item excepted in a limiting negation (*paryudāsa*) while it occurs immediately prior to the verb or sentence-initial in a canceling negation (*pratiṣedha*). Rāma is an exception; such emotion may effect others but not him. *mānada* may also mean, 'destroyer of pride,' derived from √*dā* (√*do*), vt4a, cut down. The possible deliberate pun *mā nada* 'don't babble,' (√*nad*, v1a, sound, roar) should not be overlooked.

"This sort of emotion is not able to touch you, O bestower of confidence, as disease is not able to touch a man of healthy habits, possessed of the self.

प्रवृत्तिरुपलब्धा ते वैदेह्या रावणस्य च।
तां त्वं पुरुषकारेण बुद्ध्या चैवोपपादय ।।५।।

pravṛttirupalabdhā te vaidehyā rāvaṇasya ca;
tāṁ tvaṁ puruṣakāreṇa buddhyā caivopapādaya.

pravṛttiḥ	upalabdhā	te	vaidehyāḥ	rāvaṇasya	ca
f1s	f1s	m/f/n6s	f6s	m6s	i

tām	tvam	puruṣakāreṇa	buddhyā	ca	eva	upapādaya
f2s	m/f/n1s	m3s	f3s	i	i	2sa ipv c

pravṛtti, noun, proceeding, occurrence, activity, news
  pra√vṛt, vi1m, turn forth, proceed, occur
upalabdha, ppp, grasped, perceived
  upa√labh, vt1m, obtain, perceive
tvad, 2nd pron, you
vaidehī, noun, princess of Videha
  vaideha, tadrāja, ruler of Videha
    videha, m pn, the country Videha
    -a (*-añ* 4.1.168)
  -ī (*-ṅīp* 4.1.15)
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
ca, conj pcl, and

tad, dem pron, that
tvad, 2nd pron, you
puruṣakāra, noun ctp3 2.1.32, human effort
  puruṣeṇa kāraḥ
  puruṣa, m, man
  kāra, m, doing, action, effort
buddhi, noun, intelligence
  √budh, vt1am/4m, be aware, know
ca, conj pcl, and
eva, pcl, only
upa√pad, vt4m/10m, step near, caus.: cause to arrive

त्वं सीताया रावणस्य च प्रवृत्तिमुपालब्धाः ।१। सीताया रावणस्य च प्रवृत्तिस्त्वयोपालभ्यत ।२। सीतामुपपादय ।३। वैदेह्या रावणस्य च प्रवृत्तिस्त उपलब्धा ।४। त्वं पुरुषकारेण बुद्ध्या चैव तामुपपादय ।५।

upalabdhā te: is perceived by you. The ppp of a verb of wishing, knowing or honoring occurs with a present sense according to Pā. 3.2.188 and the agent of its action takes the genitive according to Pā. 2.3.67. *eva* following *ca* is just verse-filler. Nīlakaṇṭha interprets *upapādaya* to mean 'rescue,' literally, 'make fruitful:' *upapādaya saphalīkuru.*

You have received news of the princess of Videha and of Rāvaṇa. Rescue her by human effort and intelligence!

अभिगच्छाव सुग्रीवं शैलस्थं हरिपुंगवम्।
मयि शिष्ये च भृत्ये च सहाये च समाश्वस ॥६॥

abhigacchāva sugrīvaṁ śailasthaṁ haripuṁgavam;
mayi śiṣye ca bhṛtye ca sahāye ca samāśvasa.

abhigacchāva	sugrīvam	śailastham	haripuṁgavam
1da ipv	m2s	m2s	m2s

mayi	śiṣye	ca	bhṛtye	ca	sahāye	ca	samāśvasa
m/f/n7s	m7s	i	m7s	i	m7s	i	2sa ipv

abhi√gam, v1a, go to
sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
śailastha, noun ctp upapada 2.2.19, standing or present on a mountain
śaile tiṣṭhati
śaila, m, crag, hill, mountain
śaila, adj, made of stone
śilā, f, stone
+√*sthā*, vi1a, stand, be situated
-*a* (-*ka* 3.2.4)
haripuṁgava, noun ck 2.1.56, bull-like monkey
puṁgavaḥ iva hariḥ
hari, m, monkey
hari, adj, yellow, green, brown
+*puṁgava*, m, bull
puṁs, m, man, male
+*go*, m, bull
go, f, cow

mad, 1st pron, I, me, my
śiṣya, noun, student
śiṣya, gerundive, to be taught
√*śās*, vt2a, instruct, teach
ca, conj pcl, and
bhṛtya, noun, servant
bhṛtya, gerundive, to be supported
√*bhṛ*, vt3am, bear, support
ca, conj pcl, and
sahāya, noun ctp upapada 2.2.19, companion
saha eti, he goes with
saha, pcl, with
+√*i*, v2a, go
-*a* (-*ac* 3.1.134, Am. 2.8.71)
ca, conj pcl, and
sam ā√śvas, vi2a, breathe easily, have confidence, confide in (loc.)

शैलस्थं हरिपुंगवं सुग्रीवमभिगच्छाव ।१। हे राम मयि समाश्वस ।२।
मयि शिष्ये च भृत्ये च सहाये च समाश्वस ।३।

Let's go to the bull-like monkey Sugrīva on the mountain. Have confidence in me your disciple, servant, and companion."

एवं बहुविधैर्वाक्यैर्लक्ष्मणेन स राघवः।
उक्तः प्रकृतिमापेदे कार्ये चानन्तरो ऽभवत् ॥७॥

evaṁ bahuvidhairvākyairlakṣmaṇena sa rāghavaḥ;
uktaḥ prakṛtimāpede kārye cānantaro 'bhavat.

evam	bahuvidhaiḥ	vākyaiḥ	lakṣmaṇena	saḥ	rāghavaḥ
i	n3p	n3p	m3s	m1s	m1s

uktaḥ	prakṛtim	āpede	kārye	ca	anantaraḥ	abhavat
m1s	f2s	3sm prf	n7s	i	m1s	3sa ipf

evam, adv, thus
bahuvidha, adj cbv, manifold, of many kinds
bahvyaḥ vidhāḥ yasya saḥ, of whom there are many parts
bahu, adj, much, many
+vidhā, f, division, part, kind
vākya, noun, sentence, speech
lakṣmaṇa, pn, Lakṣmaṇa
tad, dem adj, that
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)

ukta, ppp, spoken to, addressed
√*vac*, vt2a, say
prakṛti, noun, nature, original state
ā√pad, vt4m, resort to
kārya, noun, task
kārya, gerundive, to be done necessarily
√*kṛ*, vt8am, do, make
ca, conj pcl, and
anantara, adj cbv, without interval, uninterrupted, engrossed (in loc.)
na antaram yasya saḥ, of whom there is no interval
na, neg pcl, not
+antara, n, interior, interval
√bhū, vi1a, be, become, exist

लक्ष्मणो वाक्यै राममुवाच ।१। लक्ष्मणेन राम एवमूचे ।२। एवमुक्तो रामः प्रकृतिमापद्यत ।३। रामः कार्यमकरोत् ।४। एवं बहुविधैर्वाक्यैर्लक्ष्मणेनोक्तः स राघवः प्रकृतिमापेदे कार्ये चानन्तरो ऽभवत् ।५।

uktaḥ: The participle closes a participial clause interpreted temporally. Nīlakaṇṭha explains *anantara* to mean 'attached:' *anantaraḥ saṁlagnaḥ.*

When he had been addressed in this way by Lakṣmaṇa with expressions of many kinds, the descendant of Raghu (Rāma) regained his constitution and became focused on what had to be done.

निषेव्य वारि पम्पायास्तर्पयित्वा पितॄनपि।
प्रतस्थतुरुभौ वीरौ भ्रातरौ रामलक्ष्मणौ ॥८॥

niṣevya vāri pampāyāstarpayitvā pitṝnapi;
pratasthaturubhau vīrau bhrātarau rāmalakṣmaṇau.

niṣevya	vāri	pampāyāḥ	tarpayitvā	pitṝn	api
i	n2s	f6s	i	m2p	i

pratasthatuḥ	ubhau	vīrau	bhrātarau	rāmalakṣmaṇau
3da prf	m1d	m1d	m1d	m1d

niṣevya, abs, having worshipped
ni√sev, vt1m, serve, worship
vāri, noun, water
pampā, pn, the river Pampā
tarpayitvā, abs, having satisfied
√tṛp, vi4a/5a/10m/6a, become satisfied, be pleased
√tṛp, vt10a, satiate, satisfy
pitṛ, noun, father
api, pcl, also
pra√sthā, vi1a, rise up, set out, depart
ubha, pron, both
vīra, noun, hero
vīra, adj, heroic
bhrātṛ, noun, brother
rāmalakṣmaṇa, noun cdi, Rāma and Lakṣmaṇa
rāmaḥ ca lakṣmaṇaḥ ca
rāma, m pn, Rāma
+lakṣmaṇa, m pn, Lakṣmaṇa

रामो लक्ष्मणश्च पम्पाया वारि निषिषेवाते ।१। तौ पितॄंस्तर्पयामासतुः ।२। पम्पाया वारि निषेव्य पितॄनपि तर्पयित्वोभौ वीरौ भ्रातरौ रामलक्ष्मणौ प्रतस्थतुः ।३।

tarpayitvā pitṛn: literally, 'satiating their ancestors.'

After worshipping the water of the Pampā and pouring water as an offering to their deceased ancestors too, the two heroes, the brothers Rāma and Lakṣmaṇa, set out.

तावृश्यमूकमभ्येत्य बहुमूलफलं गिरिम्।
गिर्यग्रे वानरान्पञ्च वीरौ ददृशतुस्तदा ॥९॥

tāvṛśyamūkamabhyetya bahumūlaphalaṁ girim;
giryagre vānarānpañca vīrau dadṛśatustadā.

tau	ṛśyamūkam	abhyetya	bahumūlaphalam	girim
m1d	m2s	i	m2s	m2s

giryagre	vānarān	pañca	vīrau	dadṛśatuḥ	tadā
n7s	m2p	m/f/n2p	m1d	3da prf	i

tad, dem adj, that

ṛśyamūka, pn, Mount Ṛśyamūka
  ṛśya, m, the male painted or white-footed antelope
  +mūka, adj, tied, dumb, mute

abhyetya, abs, having come to
  abhi ā√i, v2a, come to

bahumūlaphala, adj cbv, filled with roots and fruit
  bahūni mūlaphalāni yasmin saḥ, that on which there are many roots and much fruit
  bahu, adj, much, many
  +mūlaphala, n cdi, roots and fruit
  mūlāni ca phalāni ca
  mūla, n/m, root
  +phala, n, fruit

giri, noun, mountain

giryagra, noun, mountain top
  giri, m, mountain
  +agra, n, top

vānara, noun, monkey

pañca, cardinal num, five

vīra, noun, hero

√dṛś, vt1a, see

tadā, dem adv, at that time, then

यदा तौ वीरावृश्यमूकमभ्यैतां तदा पञ्च वानरानपश्यताम् ।१। तौ वीरौ बहुमूलफलं गिरिमृश्यमूकमभ्येत्य तदा गिर्यग्रे पञ्च वानरान्ददृशतुः ।२।

abhyetya...dadṛśatustadā: Translate the clause ending in the absolutive as a relative adverbial clause, as one may any circumstantial participial phrase. With the explicitly translated relative adverb 'when' drop the translation of the demonstrative adverb *tadā*. Nīlakaṇṭha: *ṛṣyamūkaṁ parvatam.*

When they came to Ṛśyamūka, the mountain abounding in roots and fruit, the two heroes saw five monkeys on the mountain-top.

सुग्रीवः प्रेषयामास सचिवं वानरं तयोः।
बुद्धिमन्तं हनूमन्तं हिमवन्तमिव स्थितम् ॥१०॥

sugrīvaḥ preṣayāmāsa sacivaṁ vānaraṁ tayoḥ;
buddhimantaṁ hanūmantaṁ himavantamiva sthitam.

sugrīvaḥ	preṣayām	āsa	sacivam	vānaram	tayoḥ
m1s	i	3sa prf	m2s	m2s	m6d

buddhimantam	hanūmantam	himavantam	iva	sthitam
m2s	m2s	m2s	i	m2s

sugrīva, pn cbv 2.2.24 [101], Sugrīva
  śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
  su, preverb, good
  +grīva, m, neck
preṣayām, ppf actn c, sending forth
  pra√iṣ, v4a, send forth
√as, vi2a, be
saciva, noun, associate, counselor, minister
  √sac, vi1am, be associated with
vānara, noun, monkey
tad, dem pron, that

buddhimat, adj, intelligent
  buddhi, f, intelligence, intellect
    √budh, vt1am/4m, be aware, know
  -mat (*-matup* 5.2.94)
hanūmat, pn, Hanūmat
  hanūmat, adj, having (large) jaws
    hanū, f, jaw
      hanu, f, jaw
    -mat (*-matup* 5.2.94)
himavat, pn, the mountain range Himālaya
  hima, n, snow
    hima, m, cold
  -vat (*-matup* 5.2.94, *v* 8.2.9)
iva, pcl, like, as
sthita, ppp, having stood, standing, present
  √sthā, vi1a, stand

सुग्रीवस्ताभ्यां रामलक्ष्मणाभ्यां हनूमन्तं प्रैषयत् ।१। सुग्रीवस्तयोः सचिवं वानरं हिमवन्तमिव स्थितं बुद्धिमन्तं हनूमन्तं प्रेषयामास ।२।

tayoḥ preṣayām āsa: gen. for dat. or acc. of goal of motion.

Sugrīva sent them his monkey associate, the wise Hanūmat, stable like the Himālayan range.

तेन संभाष्य पूर्वं तौ सुग्रीवमभिजग्मतुः।
सख्यं वानरराजेन चक्रे रामस्ततो नृप ॥११॥

tena saṁbhāṣya pūrvaṁ tau sugrīvamabhijagmatuḥ;
sakhyaṁ vānararājena cakre rāmastato nṛpa.

tena	saṁbhāṣya	pūrvam	tau	sugrīvam	abhijagmatuḥ
m3s	i	i	m1d	m2s	3da prf

sakhyam	vānararājena	cakre	rāmaḥ	tataḥ	nṛpa
n2s	m3s	3sm prf	m1s	i	mvs

tad, dem pron, that

saṁbhāṣya, abs, having spoken with, conversed

sam√bhāṣ, v1m, to speak with, converse

pūrvam, adv, previously

pūrva, adj, before, preceding, previous

tad, dem pron, that

sugrīva, pn cbv 2.2.24 [101], Sugrīva

śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good

su, preverb, good

+grīva, m, neck

abhi√gam, v1a, go to

sakhya, noun, friendship

sakhi, m, friend, associate

√*sac*, v1am, be associated with

-ya (*-ṣyañ* 5.1.126)

vānararāja, noun ctp6, monkey-king

vānarāṇām rājā, king of monkeys

vānara, m, monkey

+rājan, m, king

√kṛ, vt8am, do, make

rāma, pn, Rāma

tatas, dem adv, from or after that

nṛpa, noun, king

रामलक्ष्मणौ हनूमता पूर्वं समभाषेताम् ।१। ततस्तौ सुग्रीवमभ्यगच्छताम् ।२। तेन पूर्वं संभाष्य तौ सुग्रीवमभिजग्मतुः ।३। हे युधिष्ठिर ततो रामः सुग्रीवेण सख्यमकुरुत ।४। नृप ततो रामो वानरराजेन सख्यं चक्रे ।५।

sakhyaṁ cakre: the middle of a verb used both in active and middle indicates that the activity is for the benefit of the agent. Rāma makes friends with Sugrīva because he needs his help to recover Sītā.

After conversing with him first, they went to Sugrīva. Then, O king (Yudhiṣṭhira), Rāma established friendship with the monkey-king.

तद्वासो दर्शयामासुस्तस्य कार्ये निवेदिते।
वानराणां तु यत्सीता ह्रियमाणाभ्यवासृजत् ।।१२।।

tadvāso darśayāmāsustasya kārye nivedite;
vānarāṇāṁ tu yatsītā hriyamāṇābhyavāsṛjat.

tat	vāsaḥ	darśayām	āsuḥ	tasya	kārye	nivedite
n2s	n2s	i	3pa prf	m6s	n7s	n7s

vānarāṇām	tu	yat	sītā	hriyamāṇā	abhyavāsṛjat
m6p	i	n1s	f1s	f1s	3sa ipf

tad, dem adj, that
vāsas, noun, garment
darśayām, ppf actn c, showing (to acc.)
 √dṛś, vt1a, see
√as, vi2a, be
tad, dem pron, that
kārya, noun, task
 kārya, gerundive, to be done necessarily
  √kṛ, vt8am, do, make
nivedita, ppp c, made known
  ni√vid, vt2a, know

vānara, noun, monkey
tu, conj pcl, but
yad, rel pron, which, who
sītā, pn, Sītā
 sītā, f, furrow
hriyamāṇa, prpp, being abducted
 √hṛ, vt1am, take
abhi ava√sṛj, vt4m/6a, release down to, drop, throw

सीता वासो ऽसृजत् ।१। रामो वानरान्कार्यमवेदयत् ।२। वानरा रामं वासो ऽदर्शयन् ।३। यदा रामो वानरान्कार्यमवेदयत्तदा वानरा रामं वासो ऽदर्शयन् ।४। यदा रामस्य कार्यं न्यवेद्यत तदा यद्वासः सीतासृजत्तद्वानरा राममदर्शयन् ।५। तस्य कार्ये निवेदिते यद्वासः सीता ह्रियमाणा वानराणामभ्यवासृजत्तद्दर्शयामासुः ।६।

kārye nivedite: loc. abs. interpreted temporally and translated in an active construction. A subordinated past participle indicates prior time and when subordinated to a main verb in past time is translated in the pluperfect. *vānarāṇām:* gen. for dat. or acc. of the goal of motion with *√sṛj*. *hriyamāṇā:* A present participle interpreted temporally indicates simultaneous time.

When he had made known his purpose, they showed him the garment which Sītā had dropped to the monkeys while being abducted.

तत्प्रत्ययकरं लब्ध्वा सुग्रीवं प्लवगाधिपम्।
पृथिव्यां वानरैश्वर्ये स्वयं रामो ऽभ्यषेचयत् ।।१३।।

tatpratyayakaraṁ labdhvā sugrīvaṁ plavagādhipam;
pṛthivyāṁ vānaraiśvarye svayaṁ rāmo 'bhyaṣecayat.

tatpratyayakaram	labdhvā	sugrīvam	plavagādhipam
m2s	i	m2s	m2s

pṛthivyām	vānaraiśvarye	svayam	rāmaḥ	abhyaṣecayat
f7s	n7s	i	m1s	3sa ipf c

- **tatpratyayakara**, adj ctp upapada 2.2.19, providing that assurance, giving that proof
  - *tatpratyayam karoti*
  - *tatpratyaya*, m ck, that assurance, proof
    - *saḥ pratyayaḥ*, that assurance
    - *tat*, pron adj, that
    - +*pratyaya*, m, understanding, comprehension, assurance, proof
      - *prati√i*, v2a, go against, understand
      - -*a* (-*ac* 3.3.56)
  - +√*kṛ*, vt8am, do
  - -*a* (-*ṭa* 3.2.20)
- **labdhvā**, abs, having found
  - √*labh*, vt1m, obtain
- **sugrīva**, pn cbv 2.2.24 [101], Sugrīva
  - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
  - *su*, preverb, good
  - +*grīva*, m, neck
- **plavagādhipa**, n, monkey-lord
  - *plavagānām adhipaḥ*, lord of monkeys
  - *plavaga*, m ctp upapada 2.2.19, frog, monkey
    - *plavena gacchati*
    - *plava*, m, floating, jumping
      - √*plu*, v1m, float, swim, fly, jump
    - +√*gam*, v1a, go
    - -*a* (-*ḍa* 3.2.48 [256])
  - +*adhipa*, m, overlord, king
    - *adhi*, preverb, over
    - √*pā*, vt2a, protect
    - -*a* (-*ka* 3.1.136)
- **pṛthivī**, noun, earth
  - *pṛthu*, adj, broad
    - √*prath*, vi1m, extend, spread
- **vānaraiśvarya**, n ctp6, lordship of the monkeys
  - *vānarāṇām aiśvaryam*
  - *vānara*, m, monkey
  - *aiśvarya*, n, lordship
- **svayam**, reflexive adv, one's self
- **rāma**, pn, Rāma
- **abhi√sic**, vt6am, sprinkle, consecrate

रामस्तत्प्रत्ययकरं सुग्रीवं लेभे ।१। रामस्तत्प्रत्ययकरं सुग्रीवं लब्ध्वा सुग्रीवं वानराणामैश्वर्ये ऽभिषेचयामास ।२। रामस्तत्प्रत्ययकरं प्लवगाधिपं सुग्रीवं लब्ध्वा पृथिव्यां वानरैश्वर्ये स्वयमभ्यषेचयत् ।३।

The causative of *abhi√sic* is used here in the meaning, 'he spoke of that' (*tadācaṣṭe*). See Pā. 3.1.26 vt. 6 [201]. When Sugrīva showed him proof that Sītā had been abducted in that direction, Rāma promised to consecrate him king of the monkeys.

When he found the monkey-lord Sugrīva providing that assurance, Rāma himself spoke of consecrating him to lordship of the monkeys on earth.

प्रतिजज्ञे च काकुत्स्थः समरे वालिनो वधम्।
सुग्रीवश्चापि वैदेह्याः पुनरानयनं नृप ॥१४॥

pratijajñe ca kākutsthaḥ samare vālino vadham;
sugrīvaścāpi vaidehyāḥ punarānayanaṁ nr̥pa.

pratijajñe	ca	kākutsthaḥ	samare	vālinaḥ	vadham
3sm prf	i	m1s	m7s	m6s	m2s

sugrīvaḥ	ca	api	vaidehyāḥ	punaḥ	ānayanam	nr̥pa
m1s	i	i	f6s	i	n2s	mvs

- **prati√jñā**, vt9am, acknowledge, promise
- **ca**, conj pcl, and
- **kākutstha**, patronymic, descendant of Kakutstha
  - *kakutstha,* m pn ctp upapada 2.2.19, Kakutstha
    - *kakudi tiṣṭhati,* he stands on a peak
    - *kakud,* f, peak, hump
    - +√*sthā,* vi1a, stand
    - *-a* (*-ka* 3.2.4)
  - *-a* (*-aṇ* 4.1.112)
- **samara**, noun, encounter, battle
- **vālin**, pn, Vālin
  - *vālin,* adj, hairy or tailed
    - *vāla,* m, the hair of an animal's tail, any tail or hair
    - *-in* (*-ini* 5.2.115)
- **vadha**, noun, striking, slaying
- **sugrīva**, pn cbv 2.2.24 [101], Sugrīva
  - *śobhanaḥ grīvaḥ yasya saḥ,* he whose neck is good
  - *su,* preverb, good
  - +*grīva,* m, neck
- **ca**, conj pcl, and
- **api**, pcl, also
- **vaidehī**, noun, princess of Videha
  - *vaideha,* tadrāja, ruler of Videha
    - *videha,* m pn, the country Videha
    - *-a* (*-añ* 4.1.168)
  - *-ī* (*-ṅīp* 4.1.15)
- **punar**, adv, again, back
- **ānayana**, action noun, bringing
  - *ā*√*nī,* vt1am, lead to, bring
  - *-ana* (*-lyuṭ* 3.3.115)
- **nr̥pa**, noun, king

अहं वालिनं समरे हनिष्यामीति रामः प्रतिजज्ञे ।१। अहं सीतां पुनरानेष्यामीति सुग्रीवः प्रतिजज्ञे ।२। नृप काकुत्स्थश्च समरे वालिनो वधं प्रतिजज्ञे सुग्रीवश्चापि वैदेह्याः पुनरानयनम् ।३।

Nominal style: *vālinaḥ* is objective genitive with *vadham* and *vaidehyāḥ* is objective genitive with *ānayanam. vadham* goes with *pratijajñe* which is to be supplied also with*ānayanam.*

The descendant of Kakutstha (Rāma) committed to the slaying of Vālin in battle and Sugrīva, to the recovery of the princess of Videha, O king (Yudhiṣṭhira).

इत्युक्त्वा समयं कृत्वा विश्वास्य च परस्परम्।
अभ्येत्य सर्वे किष्किन्धां तस्थुर्युद्धाभिकाङ्क्षिणः ॥१५॥

ityuktvā samayaṁ kr̥tvā viśvāsya ca parasparam;
abhyetya sarve kiṣkindhāṁ tasthuryuddhābhikāṅkṣiṇaḥ.

iti	uktvā	samayam	kr̥tvā	viśvāsya	ca	parasparam
i	i	m2s	i	i	i	i

abhyetya	sarve	kiṣkindhām	tasthuḥ	yuddhābhikāṅkṣiṇaḥ
i	m1p	f2s	3sa prf	m1p

iti, pcl, thus, close quote
uktvā, abs, having said
√vac, vt2a, say
samaya, noun, agreement
sam√i, v2am, go together, approach, unite with
-a (*-ac* 3.3.56)
kr̥tvā, abs, having done
√kr̥, vt8am, do, make
viśvāsya, abs c, having encouraged
vi√śvas, vi2a, breathe freely
ca, conj pcl, and
parasparam, adv, each other, mutually
paraspara, adj, mutual
para, pron, other
para, pron, other

abhyetya, abs, having come to
abhi ā√i, v2a, come to
sarva, pron, all
kiṣkindhā, pn, the monkey city Kiṣkindhā
√sthā, vi1a, stand
yuddhābhikāṅkṣin, adj, desirous of battle, having the desire for battle
yuddhābhikāṅkṣā, f ctp7, desire for battle
yuddhe abhikāṅkṣā
yuddha, n, war, battle
yuddha, ppp, fought
√yudh, vt4m, fight
+abhikāṅkṣā, f, wish, desire
-in (*-ini* 5.2.115)

रामः सुग्रीवश्चैवमूचतुः ।१। तौ समयं चक्राते ।२। रामः सुग्रीवं विश्वासयां चकार सुग्रीवश्च रामं विश्वासयां चकार ।३। ततः सर्वे किष्किन्धामभ्याजग्मुः ।४। किष्किन्धायां च ते युद्धाभिकाङ्क्षिणस्तस्थुः ।५। इत्युक्त्वा समयं कृत्वा परस्परं च विश्वास्य सर्वे किष्किन्धामभ्येत्य युद्धाभिकाङ्क्षिणस्तस्थुः ।६।

When they had spoken thus, contracted an agreement, and encouraged each other, they all went to Kiṣkindhā and stood desirous of battle.

सुग्रीवः प्राप्य किष्किन्धां ननादौघनिभस्वनः।
नास्य तन्ममृषे वाली तं तारा प्रत्यषेधयत् ॥१६॥

sugrīvaḥ prāpya kiṣkindhāṁ nanādaughanibhasvanaḥ;
nāsya tanmamṛṣe vālī taṁ tārā pratyaṣedhayat.

sugrīvaḥ	prāpya	kiṣkindhām	nanāda	oghanibhasvanaḥ
m1s	i	f2s	3sa prf	m1s

na	asya	tat	mamṛṣe	vālī	tam	tārā	pratyaṣedhayat
i	m6s	n2s	3sm prf	m1s	m2s	f1s	3sa ipf c

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck

prāpya, abs, having attained
pra√āp, vt5a, attain

kiṣkindhā, pn, the monkey city Kiṣkindhā

√nad, v1a, sound, roar

oghanibhasvana, adj cbv, whose roar is like a flood's
oghanibhaḥ svanaḥ yasya saḥ
oghanibha, adj cbv 2.2.24 [99], like a flood's
oghasya nibhā iva nibhā yasya saḥ, he whose appearance is like a flood's
ogha, m, flood
√vah, v1am, carry, flow
+*nibhā*, f, appearance
ni√bhā, vi2a, appear
+*svana*, m, sound
√svan, v1a, sound

na, neg pcl, not

idam, dem pron, this

tad, dem pron, that

√mṛṣ, vt4am, tolerate

vālin, pn, Vālin
vālin, adj, hairy or tailed
vāla, m, the hair of an animal's tail, any tail or hair
-*in* (-*ini* 5.2.115)

tad, dem pron, that

tārā, pn, Tārā
tārā, f, star, constellation
tāra, m/n, star
tāra, adj, saving
√tṝ, vt1a, cross

prati√sidh, vi4a, block
√sidh, vi4a, succeed

सुग्रीवः किष्किन्धां प्राप्यौघनिभस्वनो ननाद ।१। वाली सिग्रीवस्य नदनं नामृष्यत् ।२। वाल्यस्य तन्न ममृषे ।३। तारा वालिनं प्रतिषिषेध ।४। तारा तं प्रत्यषेधयत् ।५।

oghanibhasvanaḥ, properly a predicate adj. describing Sugrīva when he roars, is translated as an adverb describing his roar. Nīlakaṇṭha interprets *ogha* as a crowd of people but cites Med. giving this meaning as well as 'rush of water:' *ogho janavṛndaḥ. tannibhaḥ svano yasya. ogho vege jalasya ca; vṛnde paramparāyāṁ ca iti medinī.*

When he reached Kiṣkindhā, Sugrīva roared with a sound like a flood. Vālin did not tolerate it from him. Tārā checked him:

यथा नदति सुग्रीवो बलवानेष वानरः।
मन्ये चाश्रयवान्प्राप्तो न त्वं निर्गन्तुमर्हसि ।।१७।।

yathā nadati sugrīvo balavāneṣa vānaraḥ;
manye cāśrayavānprāpto na tvaṁ nirgantumarhasi.

yathā	nadati	sugrīvaḥ	balavān	eṣaḥ	vānaraḥ
i	3sa pre	m1s	m1s	m1s	m1s

manye	ca	āśrayavān	prāptaḥ	na	tvam	nirgantum	arhasi
1sm pre	i	m1s	m1s	i	m/f/n1s	i	2sa pre

yathā, rel adv, in which manner, as
√**nad**, v1a, sound, roar
sugrīva, pn cbv 2.2.24 [101], Sugrīva
  śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
  su, preverb, good
  +grīva, m, neck
balavat, adj, strong
  bala, n, strength
  -vat (*-matup* 5.2.94, *v* 8.2.9)
etad, dem adj, this
vānara, noun, monkey

√**man**, vt4/8m, think, consider

ca, conj pcl, and
āśrayavat, adj, having a refuge, having support
  āśraya, m, refuge
    ā√*śri*, vt1am, lean on, resort to
  -a (*-ac* 3.3.56)
  -vat (*-matup* 5.2.94, *v* 8.2.9)
prāpta, ppp, attained, arrived
  pra√*āp*, vt5a, attain
na, neg pcl, not
tvad, 2nd pron, you
nirgantum, inf, to go out
  nis√*gam*, v1a, go out
√**arh**, vt1a, be fit, be able

यथा सुग्रीवो नदति तथा स बलवानस्ति ।१। यथा सुग्रीवो नदति तथाहं मन्ये स आश्रयवान्किष्किन्धां प्राप्सीदिति ।२। यथा सुग्रीवो नदत्येष वानरो बलवान्मन्ये चाश्रयंवान्प्राप्तः ।३। हे वालिंस्ततस्त्वं न निर्गच्छेः ।४। न त्वं निर्गन्तुमर्हसि ।५।

ca in c indicates that what she thought is the second of two things that follow from the way Sugrīva roars. Hence supply *tathā* twice in b and in c and interpret each pāda as correlative to a as in prose sentences 1-2. Nīlakaṇṭha clarifies that 'having support' means 'having resorted to the strength of another:' *āśrayavān parabalāśritaḥ*.

"The way Sugrīva roars, this monkey is powerful and I think he has come with support. You should not go out."

हेममाली ततो वाली तारां ताराधिपाननाम्।
प्रोवाच वचनं वाग्मी तां वानरपतिः पतिः ॥१८॥

hemamālī tato vālī tārāṁ tārādhipānanām;
provāca vacanaṁ vāgmī tāṁ vānarapatiḥ patiḥ.

hemamālī	tataḥ	vālī	tārām	tārādhipānanām
m1s	i	m1s	f2s	f2s

provāca	vacanam	vāgmī	tām	vānarapatiḥ	patiḥ
3sa prf	n2s	m1s	f2s	m1s	m1s

hemamālin, adj, having a golden necklace
tatas, dem adv, from or after that
vālin, pn, Vālin
  vālin, adj, hairy or tailed
    vāla, m, the hair of an animal's tail, any tail or hair
    -in (*-ini* 5.2.115)
tārā, pn, Tārā
  tārā, f, star, constellation
    tāra, m/n, star
      tāra, adj, saving
        √*tṝ*, vt1a, cross
tārādhipānana, adj cbv, whose face is like the moon
  tārādhipaḥ iva ānanam yasya saḥ, he whose face is like the moon
  tārādhipa, m ctp6, moon
    tārāṇām adhipaḥ, lord of the stars
    tāra, m/n, star
      tāra, adj, saving
        √*tṝ*, vt1a, cross
    +*adhipa*, m, overlord, king
      adhi, preverb, over
      √*pā*, vt2a, protect
      -a (*-ka* 3.1.136)
  +*ānana*, n, nose, mouth, face
    √*an*, vi2a, breathe

pra√vac, vt2a, proclaim
vacana, noun, speech
  √*vac*, vt2a, say
  -ana (*-lyuṭ* 3.3.115)
vāgmin, adj, skilled in speech, articulate
  vāc, f, speech
  -min (*-gmini* 5.2.124)
tad, dem adj, that
vānarapati, noun ctp6, lord of monkeys
  vānarāṇām patiḥ
  vānara, m, monkey
  +*pati*, m, lord
pati, noun, lord, husband

वाली तारामुवाच ।१। ततो वानरपतिः पतिर्वाग्मी हेममाली वाली तां ताराधिपाननां तारां वचनं प्रोवाच ।२।

provāca vacanam: The literal, 'spoke the speech,' appears redundant in English which avoids cognate predicate accusatives or internal accusatives used often in Sanskrit. The lord of the stars is the moon which is often the object of comparison for a beautiful face of a male or female. Since the name 'Tārā' means star, the verse translates literally, 'the star-lord-faced Star.'

Then her husband, the eloquent lord of the monkeys, the golden-garlanded Vālin, said to Tārā whose face was like the lord of the stars:

सर्वभूतरुतज्ञा त्वं पश्य बुद्ध्या समन्विता।
केनापाश्रयवान्प्राप्तो ममैष भ्रातृगन्धिकः ॥१९॥

sarvabhūtarutajñā tvaṁ paśya buddhyā samanvitā;
kenāpāśrayavānprāpto mamaiṣa bhrātṛgandhikaḥ.

sarvabhūtarutajñā	tvam	paśya	buddhyā	samanvitā
f1s	m/f/n1s	2sa ipv	f3s	f1s

kena	apāśrayavān	prāptaḥ	mama	eṣaḥ	bhrātṛgandhikaḥ
m3s	m1s	m1s	m/f/n6s	m1s	m1s

sarvabhūtarutajña, adj ctp upapada 2.2.19, knowing the sounds of all beings
- *sarvabhūtarutam jānāti*
- *sarvabhūtaruta*, n ctp6, sound of all beings
  - *sarvabhūtānām rutam*
  - *sarvabhūta*, n ck 2.1.49, all beings
    - *sarvāṇi bhutāni*
    - *sarva*, pron adj, all, whole
    - +*bhūta*, n, a being
      - √*bhū*, vi1a, be, become, exist
  - +*ruta*, n, roar, sound, cry
    - *ruta*, ppp, sounded
      - √*ru*, v2a, roar, sound, cry
- +√*jñā*, vt9am, know
- -*a* (-*ka* 3.2.3)

tvad, 2nd pron, you

√dṛś, vt1a, see

buddhi, noun, intelligence
- √*budh*, vt1am/4m, be aware, know

samanvita, ppp, endowed with
- *sam anu√i*, v2a, go along with

kim, int pron, what, who

apāśrayavat, adj, having a refuge, having support
- *apāśraya*, m, refuge
  - *apa ā√śri*, vt1am, resort to away
- -*a* (-*ac* 3.3.56)
- -*vat* (-*matup* 5.2.94, *v* 8.2.9)

prāpta, ppp, attained
- *pra√āp*, vt5a, attain

mad, 1st pron, I, me, my

etad, dem adj, this

bhrātṛgandhika, adj, having only the smell of a brother, hardly a brother
- *bhrātṛgandha*, m ctp6, smell of a brother
  - *bhrātuḥ gandhaḥ*
  - *bhrātṛ*, m, brother
  - +*gandha*, m, smell
- -*ika* (-*ṭhan* 5.2.115, *ika* 7.3.50)

त्वं तारा पश्य ।१। त्वं सर्वभूतरुतज्ञा बुद्ध्या समन्विता पश्य ।२। कः सुग्रीवस्याश्रयो ऽस्ति ।३। सुग्रीवः केनाश्रयेन प्राप्सीत् ।४। ममैष भ्रातृगन्धिकः केनापाश्रयवान्प्राप्तः ।५।

tvaṁ paśya: Sanskrit uses nominatives in an imperative sentence, translated in Indian English, 'Do you, Tārā, look,' (not a question) where American English would allow only vocatives, 'Look, Tārā.'

"Look you, knowing the speech of all beings, endowed with intelligence! With whom as support has this pseudo-brother of mine arrived?"

चिन्तयित्वा मुहूर्तं तु तारा ताराधिपप्रभा।
पतिमित्यब्रवीत्प्राज्ञा शृणु सर्वं कपीश्वर ॥२०॥

cintayitvā muhūrtaṁ tu tārā tārādhipaprabhā;
patimityabravītprājñā śṛṇu sarvaṁ kapīśvara.

cintayitvā	muhūrtam	tu	tārā	tārādhipaprabhā
i	n2s	i	f1s	f1s

patim	iti	abravīt	prājñā	śṛṇu	sarvam	kapīśvara
m2s	i	3sa ipf	f1s	2sa ipv	n2s	mvs

cintayitvā, abs, having thought
√*cint* (√*citi*), vt10am, think, consider
muhūrta, noun, a moment, 1/30 day, a period of 48 minutes
tu, conj pcl, but
tārā, pn, Tārā
tārā, f, star, constellation
tāra, m/n, star
tāra, adj, saving
√*tṝ*, vt1a, cross
tārādhipaprabhā, adj cbv, whose radiance is like that of the moon
tārādhipaḥ prabhā iva prabhā yasya saḥ
tārādhipa, m ctp6, moon
tārāṇām adhipaḥ, lord of the stars
tāra, m/n, star
tāra, adj, saving
√*tṝ*, vt1a, cross
+*adhipa*, m, overlord, king
adhi, preverb, over
√*pā*, vt2a, protect
-*a* (-*ka* 3.1.136)
+*prabhā*, f, radiance
pra√*bhā*, vi2a, shine

pati, noun, lord, husband
iti, pcl, thus, close quote
√brū, vt2am, say, speak
prājña, adj, wise, intelligent
prajñā, f, intelligence
√śru, vt1am/5am 3.1.74, hear, listen
sarva, pron, all
kapīśvara, noun ctp6, lord of monkeys
kapīnām īśvaraḥ
kapi, m, monkey
+*īśvara*, m, lord
√*īś*, vt2m, rule
-*vara* (-*varac* 3.2.175)

तारा वालिनमब्रवीत्सर्वं शृण्विति ।१। मुहूर्तं तु चिन्तयित्वा ताराधिपप्रभा प्राज्ञा तारा पतिमब्रवीत्कपीश्वर सर्वं शृण्विति ।२।

muhūrtam: acc. of duration of time. *iti:* transpose to the end of the verse.

But after thinking for a moment, the intelligent Tārā, radiant as the lord of the stars, said to her husband, "Hear everything, O lord of the monkeys!

हृतदारो महासत्त्वो रामो दशरथात्मजः।
तुल्यारिमित्रतां प्राप्तः सुग्रीवेण धनुर्धरः ॥२१॥

hṛtadāro mahāsattvo rāmo daśarathātmajaḥ;
tulyārimitratāṁ prāptaḥ sugrīveṇa dhanurdharaḥ.

hṛtadāraḥ	mahāsattvaḥ	rāmaḥ	daśarathātmajaḥ
m1s	m1s	m1s	m1s

tulyārimitratām	prāptaḥ	sugrīveṇa	dhanurdharaḥ
f2s	m1s	m3s	m1s

hṛtadāra, adj cbv, he whose wife has been abducted
hṛtaḥ dārāḥ yasya saḥ
hṛta, adj ppp, taken
√hṛ, vt1am, take
+dāra, m, furrow, pl.: wife

mahāsattva, adj cbv, great-souled
mahat sattvam yasya saḥ, he whose being is great
mahat, adj prap, great, increasing
√mah, vi1m, increase
sattva, n, being, nature, character, purity, goodness

rāma, pn, Rāma

daśarathātmaja, noun ctp6, son of Daśaratha
daśarathasya ātmajaḥ
daśaratha, m pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+ratha, m, chariot, car
+ātmaja, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√jan, vi4m, be born
-a (*-ḍa* 3.2.98)

tulyārimitratā, noun, the state of having the same friends and enemies
tulyārimitra, adj cbv, allied, having the same friends and enemies
tulyāḥ arayaḥ mitrāṇi ca yayoḥ tau, they whose enemies and friends are the same
tulya, adj, equal
+ari, m, enemy
+mitra, n/m, friend
-tā (*-tal* 5.1.119, *-ṭāp* 4.1.4)

prāpta, ppp, attained
pra√āp, vt5a, attain

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+grīva, m, neck

dhanurdhara, adj ctp upapada 2.2.19, bearing a bow
dhanuḥ dharati, he holds a bow
dhanus, n, bow
+√dhṛ (*√dhṛñ dhāraṇe*), vt1am, hold
-a (*-ac* 3.2.9 [235-236], *-ṭa* 3.2.21)

तवारिर्ममाप्यरिः स्यान्मम च मित्रं तव मित्रं स्यात् ।१। मम तव चारयो मित्राणि च तुल्याः स्युरिति रामः सुग्रीवश्चावोचताम् ।२। रामः सुग्रीवेण तुल्यारिमित्रतां प्राप्सीत् ।३। हृतदारो महासत्त्वो दशरथात्मजो धनुर्धरो रामः सुग्रीवेण तुल्यारिमित्रतां प्राप्तः ।४।

tulyārimitratāṁ prāptaḥ: Sanskrit often uses a verb of going with an abstract noun, literally, 'reached the state of having the same friends and enemies.'

The great-souled bowman Rāma, Daśaratha's son, whose wife had been abducted, formed an alliance with Sugrīva.

भ्राता चास्य महाबाहुः सौमित्रिरपराजितः।
लक्ष्मणो नाम मेधावी स्थितः कार्यार्थसिद्धये ॥२२॥

bhrātā cāsya mahābāhuḥ saumitriraparājitaḥ;
lakṣmaṇo nāma medhāvī sthitaḥ kāryārthasiddhaye.

bhrātā	ca	asya	mahābāhuḥ	saumitriḥ	aparājitaḥ
m1s	i	m6s	m1s	m1s	m1s

lakṣmaṇaḥ	nāma	medhāvī	sthitaḥ	kāryārthasiddhaye
m1s	i	m1s	m1s	f4s

bhrātr̥, noun, brother
ca, conj pcl, and
idam, dem pron, this
mahābāhu, adj cbv, great-armed
mahatī bāhū yasya saḥ, he whose arms are great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
bāhu, m, arm
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
aparājita, adj ctp na 2.2.6, undefeated
na parājitaḥ, not defeated
na, neg pcl, not
+*parājita*, ppp, defeated
parā√*ji*, v1m 1.3.19, be defeated (by abl.), defeat (acc.)
-a (*-ac* 3.3.56)

lakṣmaṇa, pn, Lakṣmaṇa

nāma, adv, by name, indeed
nāman, n, name
medhāvin, adj, intelligent
medhā, f, intelligence
-vin 5.2.121 (*matvarthe*)
sthita, ppp, having stood, standing, present
√*sthā*, vi1a, stand
kāryārthasiddhi, noun ctp6, success of the object having to be achieved, accomplishment of the goal
kāryārthasya siddhiḥ
kāryārtha, m ck, object having to be achieved, goal
kāryaḥ arthaḥ
kārya, gerundive, to be done necessarily
√*kr̥*, vt8am, do, make
+*artha*, m, aim, object, purpose
+*siddhi*, f, accomplishment, success
√*sidh*, vi4a, succeed

लक्ष्मणस्तिष्ठति ।१। अस्य च भ्राता महाबाहुरपराजितो मेधावी सौमित्रिर्लक्ष्मणो नाम कार्यार्थसिद्धये स्थितः ।२।

sthitaḥ: The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72. *kāryārthasiddhaye:* dative of purpose as in 3.260.9, translated as an infinitive.

And his brother, the great-armed, undefeated, intelligent son of Sumitrā, Lakṣmaṇa by name, stands ready to accomplish the goal.

मैन्दश्च द्विविदश्चैव हनूमांश्चानिलात्मजः।
जाम्बवानृक्षराजश्च सुग्रीवसचिवाः स्थिताः ॥२३॥

maindaśca dvividaścaiva hanūmāṁścānilātmajaḥ;
jāmbavānṛkṣarājaśca sugrīvasacivāḥ sthitāḥ.

maindaḥ ca dvividaḥ ca eva hanūmān ca anilātmajaḥ
m1s i m1s i i m1s i m1s

jāmbavān ṛkṣarājaḥ ca sugrīvasacivāḥ sthitāḥ
m1s m1s i m1p m1p

mainda, pn, Mainda
ca, conj pcl, and
dvivida, pn, Dvivida
ca, conj pcl, and
eva, pcl, only
hanūmat, pn, Hanūmat
- *hanūmat*, adj, having (large) jaws
  - *hanū*, f, jaw
    - *hanu*, f, jaw
  - *-mat* (*-matup* 5.2.94)

ca, conj pcl, and
anilātmaja, noun ctp6, son of the wind
- *anilasya ātmajaḥ*
- *anila*, m, wind
- +*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
  - *ātmanaḥ jāyate*, born from one's self
  - *ātman*, m, self
  - +√*jan*, vi4m, be born
  - *-a* (*-ḍa* 3.2.98)

jāmbavat, pn, Jāmbavat
- *jāmbava*, adj, from the Jambū tree, a Jambū fruit
- *-vat* (*-matup* 5.2.94, *v* 8.2.9)

ṛkṣarāja, noun ctp6, king of bears
- *ṛkṣāṇām rājā*
- *ṛkṣa*, m, bear
- +*rājan*, m, king

ca, conj pcl, and
sugrīvasaciva, noun ctp6, Sugrīva's minister
- *sugrīvasya sacivaḥ*
- *sugrīva*, m pn cbv 2.2.24 [101], Sugrīva
  - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
  - *su*, preverb, good
  - +*grīva*, m, neck
- +*saciva*, m, associate, counselor, minister
  - √*sac*, vi1am, be associated with

sthita, ppp, having stood, standing, present
- √*sthā*, vi1a, stand

मैन्दो द्विविदो हनूमाञ्जाम्बवांश्च तिष्ठन्ति ।१। सुग्रीवसचिवा मैन्दश्च द्विविदश्चानिलात्मजश्च हनूमानृक्षराजश्च जाम्बवान्स्थिताः ।२।

sthitāḥ: The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72.

And Sugrīva's ministers Mainda, Dvivida, Hanūmat, son of the wind, and Jāmbavat, king of the bears, are present.

सर्व एते महात्मानो बुद्धिमन्तो महाबलाः।
अलं तव विनाशाय रामवीर्यव्यपाश्रयात् ॥२४॥

sarva ete mahātmāno buddhimanto mahābalāḥ;
alaṁ tava vināśāya rāmavīryavyapāśrayāt.

sarve	ete	mahātmānaḥ	buddhimantaḥ	mahābalāḥ
m1p	m1p	m1p	m1p	m1p

alam	tava	vināśāya	rāmavīryavyapāśrayāt
i	m/f/n6s	m4s	m5s

sarva, pron, all
etad, dem pron, this
mahātman, adj cbv, great-souled
  mahān ātmā yasya saḥ
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*ātman*, m, self
buddhimat, adj, wise
  buddhi, f, intelligence, intellect
    √*budh*, vt1am/4m, be aware, know
  -*mat* (-*matup* 5.2.94)
mahābala, adj cbv, mighty
  mahat balam yasya saḥ, he whose strength is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*bala*, n, strength

alam, pcl, enough, sufficient
tvad, 2nd pron, you, your
vināśa, noun, destruction
  vi√*naś*, vi4a, perish
rāmavīryavyapāśraya, noun ctp6, resorting to Rāma's virility
  rāmavīryasya vyapāśrayaḥ
  rāmavīrya, n ctp6, Rāma's virility
    rāmasya vīryam
    rāma, m pn, Rāma
    +*vīrya*, n, virility
  +*vyapāśraya*, m, resorting to
    vi apa ā√*śri*, vt1am, resort to away
  -*a* (-*ac* 3.3.56)

ते त्वां विनाशयितुं शक्नुवन्ति ।१। ते राममाश्रित्यालं सन्ति त्वां विनाशयितुम् ।२। सर्व एते महात्मानो बुद्धिमन्तो महाबला रामवीर्यव्यपाश्रयादलं तव विनाशाय ।३।

The first line contains attributive adjectives of the subject; the second line contains the predicate. *alaṁ...vināśāya:* The dative occurs with *alam* according to Pā. 2.3.16. Literally, 'sufficient for your destruction,' it is translated with an infinitive.

Great-souled, intelligent, and mighty, they are all able to destroy you by resorting to Rāma's power."

तस्यास्तदाक्षिप्य वचो हितमुक्तं कपीश्वरः।
पर्यशङ्कत तामीर्षुः सुग्रीवगतमानसाम् ॥२५॥

tasyāstadākṣipya vaco hitamuktaṁ kapīśvaraḥ;
paryaśaṅkata tāmīrṣuḥ sugrīvagatamānasām.

tasyāḥ	tat	ākṣipya	vacaḥ	hitam	uktam	kapīśvaraḥ
f6s	n2s	i	n2s	n2s	n2s	m1s

paryaśaṅkata	tām	īrṣuḥ	sugrīvagatamānasām
3sm ipf	f2s	m1s	f2s

tad, dem pron, that
tad, dem adj, that
ākṣipya, abs, having objected
  ā√kṣip, vt4a/6am, throw at
vacas, noun, speech
hita, adj, good
ukta, ppp, spoken
  √vac, vt2a, say
kapīśvara, noun ctp6, lord of monkeys
  kapīnām īśvaraḥ
  kapi, m, monkey
  +*īśvara*, m, lord
    √īś, vt2m, rule
    -vara (*-varac* 3.2.175)

pari√śaṅk (√śaki), vt1m, suspect
tad, dem pron, that
īrṣu, adj, envious, jealous
  √īrṣy, vi1a, envy
sugrīvagatamānasa, adj cbv, thinking of Sugrīva
  sugrīvagatam mānasam yasya saḥ, whose mind has gone to Sugrīva
  sugrīvagata, adj ctp2 2.1.24, gone to Sugrīva
    sugrīvam gataḥ
    sugrīva, m pn cbv 2.2.24 [101], Sugrīva
      śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
      su, preverb, good
      +*grīva*, m, neck
    +*gata*, ppp, gone
      √gam, v1a, go
  +*mānasa*, n, mind
    mānasa, adj, belonging to the mind
      manas, n, mind
        √man, vt4/8m, think, consider

ताराया वच आक्षिप्य वाली परिशशङ्के सा सुग्रीवं मनुत इति ।१। तस्यास्तद्धितमुक्तं वच आक्षिप्य कपीश्वर ईर्षुस्तां सुग्रीवगतमानसां पर्यशङ्कत ।२।

īrśuḥ: properly a predicate adj. describing Vālin when he suspects Tārā, is translated as an adverb describing the act of suspecting. Nīlakaṇṭha glosses the shortened form *īrṣu*, properly *īrṣyu*, with a cognate synonym: *īrṣuḥ īrṣyāluḥ. tām:* subject accusative; *sugrīvagatamānasām:* predicate accusative. 'He suspected her to be whose mind had gone to Sugrīva.'

Rejecting that speech of hers which had been spoken for his benefit, the lord of monkeys jealously suspected her of being concerned about Sugrīva.

तारां परुषमुक्त्वा स निर्जगाम गुहामुखात्।
स्थितं माल्यवतो ऽभ्याशे सुग्रीवं सो ऽभ्यभाषत ।।२६।।

tārāṁ paruṣamuktvā sa nirjagāma guhāmukhāt;
sthitaṁ mālyavato 'bhyāśe sugrīvaṁ so 'bhyabhāṣata.

tārām	paruṣam	uktvā	saḥ	nirjagāma	guhāmukhāt
f2s	n2s	i	m1s	3sa prf	n5s

sthitam	mālyavataḥ	abhyāśe	sugrīvam	saḥ	abhyabhāṣata
m2s	m6s	m7s	m2s	m1s	3sm ipf

tārā, pn, Tārā
tārā, f, star, constellation
tāra, m/n, star
tāra, adj, saving
√*tṝ*, vt1a, cross
paruṣa, noun, harsh speech, abuse
paruṣa, adj, harsh
uktvā, abs, having said
√*vac*, vt2a, say
tad, dem pron, that
nis√gam, v1a, go out, emerge
guhāmukha, noun ctp6, mouth of the cave
guhāyāḥ mukham
guhā, f, cave
+*mukha*, n, mouth

sthita, ppp, having stood, standing, present
√*sthā*, vi1a, stand
mālyavat, pn, Mount Mālyavat
mālyavat, adj, on whom there is a garland, wearing a garland, epithet of a mountain
mālya, n, garland, flower
mālā, f, garland
-*vat* (-*matup* 5.2.94, *v* 8.2.9)
abhyāśa, n, proximity
abhi√*aś* (√*aśū*), vt5m, reach to, pervade
sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
tad, dem pron, that
abhi√bhāṣ, vt1m, speak to, address

वाली गुहान्निरगच्छत् ।१। तारां परुषमुक्त्वा स गुहामुखान्निर्जगाम ।२। वाली सुग्रीवं बभाषे ।३। स माल्यवतो ऽभ्याशे स्थितं सुग्रीवमभ्यभाषत ।४।

After speaking harshly to Tārā, he emerged from the mouth of the cave. To Sugrīva who was standing near Mount Mālyavat, he said:

असकृत्त्वं मया मूढ निर्जितो जीवितप्रियः।
मुक्तो ज्ञातिरिति ज्ञात्वा का त्वरा मरणे पुनः ।।२७।।

asakṛttvaṁ mayā mūḍha nirjito jīvitapriyaḥ;
mukto jñātiriti jñātvā kā tvarā maraṇe punaḥ.

asakṛt	tvam	mayā	mūḍha	nirjitaḥ	jīvitapriyaḥ
i	m/f/n1s	m/f/n3s	mvs	m1s	m1s

muktaḥ	jñātiḥ	iti	jñātvā	kā	tvarā	maraṇe	punaḥ
m1s	m1s	i	i	f1s	f1s	n7s	i

asakṛt, adv ctp na 2.2.6, more than once
  na sakṛt, not once
  na, neg pcl, not
  +sakṛt, adv, once
tvad, 2nd pron, you
mad, 1st pron, I, me
mūḍha, noun, fool
  mūḍha, adj ppp (8.2.31), deluded, confused
    √muh, vi4a, become stupefied, err
nirjita, ppp, conquered
  nis√ji, vt1a, conquer
jīvitapriya, adj ck 2.1.55, dear as life
  jīvitam iva priyam
  jīvita, n, life
    jīvita, ppp, living
      √jīv, vi1a, live
  +priya, adj, dear
    √prī, vi9am, please (dat.)
    √prī, vi4m(tp BR), be pleased (with/by inst. or gen.)

mukta, ppp, liberated
  √muc (√muc̣l), v6am, free
jñāti, noun, relative
iti, pcl, thus, close quote
jñātvā, abs, having known
  √jñā, vt9am, know
kim, int pron, what
tvarā, noun, hurry, haste
  √tvar, v1m, hurry
maraṇa, action noun, dying, death
  √mṛ, vi6m, die
  -ana (*-lyuṭ* 3.3.115)
punar, adv, again

हे सुग्रीवासकृद्यद्यप्यहं त्वां निरजैषं तथाप्यहं त्वाममौक्षम् ।१। त्वं मम ज्ञातिरसीत्यज्ञासिषं ततस्त्वाममौक्षम् ।२। त्वं मयासकृन्निर्जितो ऽपि मुक्तः ।३। मूढासकृज्जीवितप्रियस्त्वं मया निर्जितो ज्ञातिरिति ज्ञात्वा मुक्तः ।४। कस्मात्त्वं त्वरसे मर्तुम् ।५। पुनः का त्वरा मरणे ।६।

jīvitapriyaḥ does not mean, 'he to whom life is dear,' because Sugrīva denies that life is dear to him in 3.264.29d and Sītā uses the term for Rāma in 3.264.50b. Interpret *nirjitaḥ* as a concessive clause and *jñātvā* causally both subordinate to *muktaḥ* which serves as the main verb. *maraṇe:* lakṣyasaptamī, locative of aim with *tvarā.*

"Fool, more than once I released you who are dear to me as life even though I had beaten you because I considered that you were my relative. What is your hurry for death again?"

इत्युक्तः प्राह सुग्रीवो भ्रातरं हेतुमद्वचः।
प्राप्तकालममित्रघ्नो रामं संबोधयन्निव ॥२८॥

ityuktaḥ prāha sugrīvo bhrātaraṁ hetumadvacaḥ;
prāptakālamamitraghno rāmaṁ saṁbodhayanniva.

iti uktaḥ prāha sugrīvaḥ bhrātaram hetumat vacaḥ
i m1s 3sa pre m1s m2s n2s n2s

prāptakālam amitraghnaḥ rāmam saṁbodhayan iva
m2s m1s m2s m1s i

- **iti**, pcl, thus, close quote
- **ukta**, ppp, spoken to, addressed
  - √*vac*, vt2a, say
- **pra√brū**, vt2am 3.4.84, proclaim, say, speak
- **sugrīva**, pn cbv 2.2.24 [101], Sugrīva
  - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
  - *su*, preverb, good
  - +*grīva*, m, neck
- **bhrātṛ**, noun, brother
- **hetumat**, adj, having a reason or cause, portentous
  - *hetu*, m, cause, reason
  - *-mat* (*-matup* 5.2.94)
- **vacas**, noun, speech

- **prāptakāla**, noun ck, the arrived time, high time
  - *prāptaḥ kālaḥ*, the time which has arrived
  - *prāpta*, ppp, attained, arrived
    - *pra√āp*, vt5a, attain
  - +*kāla*, m, time
- **amitraghna**, adj ctp upapada 2.2.19, enemy-slayer
  - *amitrān hantum śaktaḥ*, able to slay enemies
  - *amitra*, n/m ctp na 2.2.6, enemy
    - *na mitram*, not a friend
    - *na*, neg pcl, not
    - +*mitra*, n/m, friend
  - +√*han*, vt2a, slay
  - *-a* (*-ṭak* 3.2.54)
- **rāma**, pn, Rāma
- **saṁbodhayat**, prap c, alerting
  - *sam√budh*, vt1am/4m, be aware, know
- **iva**, pcl, like, as

सुग्रीवो वालिनं वच आह ।१। सुग्रीवो रामं बोधयति स कालः प्राप्तकालो भवतीति ।२। रामस्तं कालं प्राप्तकालं बोधति ।३। सुग्रीवो रामं तं कालं प्राप्तकालं बोधयति ।४। इत्युक्तो ऽमित्रघ्नः सुग्रीवो रामं प्राप्तकालं संबोधयन्निव भ्रातरं हेतुमद्वचः प्राह ।५।

Perfect forms such as *āha* occur in present meaning instead of third person singular, dual, and plural and second person singular and dual present forms of √*brū* according to Pā. 3.4.84. √*brū* takes a double accusative, accusative of the thing said and of the person told, according to Kā. on Pā. 1.4.51 which cites PMBh. 1.334.1-2. Supply *tam* as subject accusative and *prāptakālam* is predicate accusative of the base verb *sam*√*budh*. *rāmam* is agent of the base verb and direct object of the action of causing in the causative.

Thus addressed, the enemy-slaying Sugrīva told his brother this portentous speech, as if alerting Rāma that the time had arrived.

हृतदारस्य मे राजन्हृतराज्यस्य च त्वया।
किं नु जीवितसामर्थ्यमिति विद्धि समागतम् ॥२९॥

hṛtadārasya me rājanhṛtarājyasya ca tvayā;
kiṁ nu jīvitasāmarthyamiti viddhi samāgatam.

hṛtadārasya	me	rājan	hṛtarājyasya	ca	tvayā
m6s	m/f/n6s	mvs	m6s	i	m/f/n3s

kim	nu	jīvitasāmarthyam	iti	viddhi	samāgatam
n1s	i	n1s	i	2sa ipv	m2s

hṛtadāra, adj cbv, whose wife has been abducted
  hṛtaḥ dārāḥ yasya saḥ
  hṛta, adj ppp, taken
    √*hṛ*, vt1am, take
  +*dāra*, m, furrow, pl.: wife
mad, 1st pron, I, me, my
rājan, noun, king
hṛtarājya, adj cbv, whose kingdom has been taken
  hṛtam rājyam yasya saḥ
  hṛta, adj ppp, taken
    √*hṛ*, vt1am, take
  +*rājya*, n, kingdom
    √*rāj* (√*rājṛ*), v1am, shine, rule
ca, conj pcl, and
tvad, 2nd pron, you
kim, int pron, what
nu, pcl, now, indeed (emphasizes preceding int pcl)
jīvitasāmarthya, noun ctp4, suitability for life
  jīvitāya sāmarthyam
  jīvita, n, life
    jīvita, ppp, living
      √*jīv*, vi1a, live
  sāmarthya, n, suitability, capacity
    samartha, adj, fit, capable
iti, pcl, thus, close quote
√vid, vt2a, know
samāgata, ppp, come, arrived
  sam ā√gam, v1a, come together

यतस्त्वं मम दारा राज्यं चाहार्षीस्ततो ऽहं न जीवितुं समर्थः ।१। ततो ऽहं समागतः ।२। हे वालिन्नेतद्विद्धि ।३। मम जीवितसामर्थ्यं नास्ति ।४। किं नु त्वया हृतदारस्य हृतराज्यस्य च मम जीवितसामर्थ्यमिति मन्वानं मां समागतं विद्धि ।५। राजंस्त्वया हृतदारस्य हृतराज्यस्य च मे किं नु जीवितसामर्थ्यमिति समागतं विद्धि ।६।

Vālin took Sugrīva's wife as well as his kingdom after he thought Sugrīva abandoned him in the cave to save his own life. Hence *hṛtadāra* does not refer to Rāma nor does *samāgatam* refer to the union of Rāma's and Sugrīva's capacities for life as van Buitenen translates. *viddhi samāgatam: samāgatam* is predicate accusative with the subject accusative *mām* understood, 'Know me (to be) having come.' *iti* closes Sugrīva's question, 'What is the capacity for living of me whose wife and kingdom have been taken by you?' which is translated using secondary discourse. The participial phrases included in the compounds *hṛtadārasya* and *hṛtarājyasya* describing *me* are interpreted temporally with implied causality in the translation. The question uses nominal style with the subject *me* in the genitive and an abstract noun *sāmarthya* as the predicate with compounded dative. But Nīlakaṇṭha interprets *jīvitasāmarthya* as a ṣaṣṭhī-tatpuruṣa compound meaning worthiness of life: *jīvitasāmarthyaṁ jīvanasya ślāghyatvam.* Translated accordingly the verse means, 'What is the worthiness of life for me whose wife and kingdom have been taken by you?'

"O king (Vālin), know that I have come considering that I am hardly fit to live since you have taken my wife and kingdom."

एवमुक्त्वा बहुविधं ततस्तौ संनिपेततुः।
समरे वालिसुग्रीवौ शालतालशिलायुधौ ॥३०॥

evamuktvā bahuvidhaṁ tatastau saṁnipetatuḥ;
samare vālisugrīvau śālatālaśilāyudhau.

evam	uktvā	bahuvidham	tataḥ	tau	saṁnipetatuḥ
i	i	n2s	i	m1d	3da prf

samare	vālisugrīvau	śālatālaśilāyudhau
m7s	m1d	m1d

- **evam**, adv, thus
- **uktvā**, abs, having said
  - *√vac,* vt2a, say
- **bahuvidha**, adj cbv, manifold, of many kinds
  - *bahvyaḥ vidhāḥ yasya saḥ*
  - *bahu,* adj, much, many
  - *+vidhā,* f, division, part, kind
- **tatas**, dem adv, from or after that
- **tad**, dem pron, that
- **sam ni√pat**, vi1a, fall in together

- **samara**, noun, encounter, battle
- **vālisugrīva**, noun cdi, Vālin and Sugrīva
  - *vālī ca sugrīvaḥ ca*
  - *vālin,* pn, Vālin
    - *vālin,* adj, hairy or tailed
      - *vāla,* m, the hair of an animal's tail, any tail or hair
      - *-in* (*-ini* 5.2.115)
  - *+sugrīva,* m pn cbv 2.2.24 [101], Sugrīva
    - *śobhanaḥ grīvaḥ yasya saḥ,* he whose neck is good
    - *su,* preverb, good
    - *+grīva,* m, neck
- **śālatālaśilāyudha**, adj cbv, armed with Śāla trees, Palm trees, and stones
  - *śālatālaśilāḥ āyudhāni yasya saḥ,* he whose weapons are Śāla trees, Palm trees, and stones
  - *śālatālaśilā,* f cdi, Śālas, Palms, and stones
    - *śālāḥ ca tālāḥ ca śilāḥ ca*
    - *śāla,* m, the Śāla tree, wall
    - *+tāla,* m, the Palmyra tree, Fan-palm
    - *+śilā,* f, stone
  - *+āyudha,* n, weapon
    - *ā√yudh,* vt4m, fight against, attack
    - *-a* (*-ka* 3.3.58 [306])

एवं बहुविधमुक्त्वा ततस्तौ शालतालशिलायुधौ वालिसुग्रीवौ समरे संनिपेततुः ।१।

After saying many sorts of things in this way then Vālin and Sugrīva fell in together in combat using Śāla trees, Palm trees, and stones as weapons.

उभौ जघ्नतुरन्योन्यमुभौ भूमौ निपेततुः।
उभौ ववल्गतुश्चित्रं मुष्टिभिश्च निजघ्नतुः ॥३१॥

ubhau jaghnaturanyonyamubhau bhūmau nipetatuḥ;
ubhau vavalgatuścitraṁ muṣṭibhiśca nijaghnatuḥ.

ubhau	jaghnatuḥ	anyonyam	ubhau	bhūmau	nipetatuḥ
m1d	3da prf	i	m1d	f7s	3da prf

ubhau	vavalgatuḥ	citram	muṣṭibhiḥ	ca	nijaghnatuḥ
m1d	3da prf	i	m/f3p	i	3da prf

ubha, pron, both
√han, vt2a, strike, slay
anyonyam, adv, each other, mutually
  anyonya, adj, mutual
    anya, pron, other
    anya, pron, other
ubha, pron, both
bhūmi, noun, earth
ni√pat, vi1a, fall

ubha, pron, both
√valg, v1a, leap
citram, adv, wonderfully
  citra, adj, conspicuous, excellent, bright, variegated, strange
muṣṭi, noun, fist
ca, conj pcl, and
ni√han, vt2a, strike

वाली सुग्रीवं जघान सुग्रीवश्च वालिनं जघान ।१। उभावन्योन्यं जघ्नतुः ।२। उभौ भूमौ निपेततुः ।३। उभौ चित्रं ववल्गतुर्मुष्टिभिश्च निजघ्नतुः ।४।

Both struck each other; both fell down on the ground. Both leapt wonderfully and struck each other with their fists.

उभौ रुधिरसंसिक्तौ नखदन्तपरिक्षतौ।
शुशुभाते तदा वीरौ पुष्पिताविव किंशुकौ ॥३२॥

ubhau rudhirasaṁsiktau nakhadantaparikṣatau;
śuśubhāte tadā vīrau puṣpitāviva kiṁśukau.

ubhau	rudhirasaṁsiktau	nakhadantaparikṣatau
m1d	m1d	m1d

śuśubhāte	tadā	vīrau	puṣpitau	iva	kiṁśukau
3dm prf	i	m1d	m1d	i	m1d

ubha, pron, both
rudhirasaṁsikta, adj ctp3 2.1.32, sprinkled with blood
rudhireṇa saṁsiktaḥ
rudhira, n, blood
rudhira, adj, red, bloody
+*saṁsikta*, ppp, sprinkled
sam√sic, vt6am, sprinkle
nakhadantaparikṣata, adj ctp3 2.1.32, wounded by claws and teeth
nakhadantaiḥ parikṣataḥ
nakhadanta, m cdi, tooth and nail
nakhāni ca dantāḥ ca
nakha, m/n, finger-nail, claw
+*danta*, m, tooth
+*parikṣata*, ppp, wounded, injured
pari√kṣan (*√kṣaṇ*), vt8am, hurt, injure, wound

√śubh, vi1m, shine
tadā, dem adv, at that time, then
vīra, noun, hero
vīra, adj, heroic
puṣpita, ppp, blossomed
puṣpa, n, flower, blossom
-*ita* (-*itac* 5.2.36)
iva, pcl, like, as
kiṁśuka, noun, the Kiṁśuka tree
kim, int pron, what
+*śuka*, m, parrot

वालिसुग्रीवौ शुशुभाते ।१। तदोभौ वीरौ रुधिरसंसिक्तौ नखदन्तपरिक्षतौ पुष्पिताविव किंशुकौ शुशुभाते ।२।

Then, wounded by claws and teeth, sprinkled with blood, both heroes shone like blossomed Kiṁśuka trees.

न विशेषस्तयोर्युद्धे तदा कश्चन दृश्यते।
सुग्रीवस्य तदा मालां हनूमान्कण्ठ आसजत् ।।३३।।

na viśeṣastayoryuddhe tadā kaścana dṛśyate;
sugrīvasya tadā mālāṁ hanūmānkaṇṭha āsajat.

na	viśeṣaḥ	tayoḥ	yuddhe	tadā	kaḥ	cana	dṛśyate
i	m1s	m6d	n7s	i	m1s	i	3sp pre

sugrīvasya	tadā	mālām	hanūmān	kaṇṭhe	āsajat
m6s	i	f2s	m1s	m7s	3sa ipf

na, neg pcl, not
viśeṣa, noun, difference
tad, dem pron, that
yuddha, noun, war, battle
yuddha, ppp, fought
√*yudh*, vt4m, fight
tadā, dem adv, at that time, then
kim, int pron, what
cana, pcl, (making prec int indef) some, any
ca, pcl, and
+*na*, neg pcl, not
√dṛś, vt1a, see

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
tadā, dem adv, at that time, then
mālā, f, garland
hanūmat, pn, Hanūmat
hanūmat, adj, having (large) jaws
hanū, f, jaw
hanu, f, jaw
-mat (*-matup* 5.2.94)
kaṇṭha, noun, throat, neck
ā√sañj (√ṣanj), v1a, attach, put on

रामो वालिसुग्रीवयोर्विशेषं न ददर्श ।१। तदा युद्धे तयोर्न कश्चन विशेषो दृश्यते ।२। तदा हनूमान्सुग्रीवस्य कण्ठे मालामासजत् ।३।

dṛśyate: Notice the use of the present tense for continual past action in narrative. *sugrīvasya kaṇṭhe:* He puts a garland on Sugrīva's neck in order to distinguish the two brothers so that Rāma can target Vālin, which he does in 3.264.35. In R. 4.12.35 Lakṣmaṇa (rather than Hanūmat as here) puts the garland on Sugrīva's neck after Sugrīva fled from a previous battle in which Rāma failed to kill Vālin due to his inability to distinguish the two brothers.

No difference between them was seen then in the battle. Then Hanūmat put a garland on Sugrīva's neck.

स मालया तदा वीरः शुशुभे कण्ठसक्तया।
श्रीमानिव महाशैलो मलयो मेघमालया ॥३४॥

sa mālayā tadā vīraḥ śuśubhe kaṇṭhasaktayā;
śrīmāniva mahāśailo malayo meghamālayā.

saḥ	mālayā	tadā	vīraḥ	śuśubhe	kaṇṭhasaktayā
m1s	f3s	i	m1s	3sm prf	f3s

śrīmān	iva	mahāśailaḥ	malayaḥ	meghamālayā
m1s	i	m1s	m1s	f3s

- **tad**, dem pron, that
- **mālā**, f, garland
- **tadā**, dem adv, at that time, then
- **vīra**, noun, hero
  - *vīra*, adj, heroic
- **√śubh**, vi1m, shine
- **kaṇṭhasakta**, adj ctp7, worn on, attached to his neck
  - *kaṇṭhe saktā*
  - *kaṇṭha*, m, throat, neck
  - +*sakta*, ppp, attached
    - √*sañj* (√*ṣanj*), v1a, attach, put on

- **śrīmat**, adj, radiant
  - *śrī*, f, radiance
  - -*mat* (-*matup* 5.2.94)
- **iva**, pcl, like, as
- **mahāśaila**, noun ck 2.1.61, great mountain range
  - *mahān śailaḥ*, a great mountain
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - +*śaila*, m, crag, hill, mountain
    - *śaila*, adj, made of stone
      - *śilā*, f, stone
- **malaya**, pn, the mountain range Malaya
- **meghamālā**, adj ctp6, garland of clouds
  - *meghānām mālā*
  - *megha*, m, cloud
  - +*mālā*, f, garland

यथा मलयो मेघमालया शोभते तथा सुग्रीवो मालया शुशुभे ।१। तदा स वीरः कण्ठसक्तया मालया श्रीमानिव महाशैलो मलयो मेघमालया शुशुभे ।२।

Notice the alliteration and consonance in *malayo meghamālayā.*

Then that hero shone with the garland attached to his neck like the bright, great mountain range, the Malaya, with its garland of clouds.

कृतचिह्नं तु सुग्रीवं रामो दृष्ट्वा महाधनुः।
विचकर्ष धनुः श्रेष्ठं वालिमुद्दिश्य लक्ष्यवत् ॥३५॥

kṛtacihnaṁ tu sugrīvaṁ rāmo dṛṣṭvā mahādhanuḥ;
vicakarṣa dhanuḥ śreṣṭhaṁ vālimuddiśya lakṣyavat.

kṛtacihnam	tu	sugrīvam	rāmaḥ	dṛṣṭvā	mahādhanuḥ
m2s	i	m2s	m1s	i	m1s

vicakarṣa	dhanuḥ	śreṣṭham	vālim	uddiśya	lakṣyavat
3sa prf	n2s	n2s	m2s	i	i

kr̥tacihna, adj cbv, marked
kṛtam cihnam yasmin saḥ, on whom a mark has been placed
kṛta, adj ppp, made, done
√*kṛ*, vt8am, do, make
+*cihna*, n, mark, sign

tu, conj pcl, but

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck

rāma, pn, Rāma

dr̥ṣṭvā, abs, seeing
√*dṛś*, vt1a, see

mahādhanu, adj cbv, great-bowed
mahat dhanus yasya saḥ, he whose bow is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
dhanus, n, bow

vi√kr̥ṣ, vt1a/6am, draw

dhanus, noun, bow

śreṣṭha, sup adj, best, most excellent
śra, adj, (substitute for *praśasya*) laudable
-iṣṭha (*-iṣṭhan* 5.3.55)

vāli, pn, Vālin

uddiśya, abs, aiming at
ud√*diś*, vt6am, point out, aim at

lakṣyavat, adv, as the target
lakṣya, n, target
lakṣya, gerundive, to be noticed
√*lakṣ*, vt10am, notice, mark
-vat (*-vati* 5.1.115)

यां मालां हनूमान्सुग्रीवस्य कण्ठ आसजत्सा रामं वालिसुग्रीवयोर्विशेषं दर्शयति ।१। माला चिह्नं भवति ।२। यदा रामः सुग्रीवं कृतचिह्नं ददृशे तदा स धनुर्विचकर्ष ।३। वाली लक्ष्यं बभूव ।४। रामो धनुषा वालिनमुद्दिदेश ।५। महाधनुस्तु रामः सुग्रीवं कृतचिह्नं दृष्ट्वा वालिं लक्ष्यवदुद्दिश्य श्रेष्ठं धनुर्विचकर्ष ।६।

kṛtacihnam: predicate accusative, *sugrīvam:* subject accusative of *dṛṣṭvā*. *vicakarṣa...uddiśya:* The absolutive is understood in simultaneous time rather than prior time due to the nature of the acts.

But when he saw that Sugrīva had been marked, the great-bowed Rāma drew his most excellent bow, aiming at Vālin as target.

विस्फारस्तस्य धनुषो यन्त्रस्येव तदा बभौ।
वितत्रास तदा वाली शरेणाभिहतो हृदि ॥३६॥

visphārastasya dhanuṣo yantrasyeva tadā babhau;
vitatrāsa tadā vālī śareṇābhihato hṛdi.

visphāraḥ	tasya	dhanuṣaḥ	yantrasya	iva	tadā	babhau
m1s	n6s	n6s	n6s	i	i	3sa prf

vitatrāsa	tadā	vālī	śareṇa	abhihataḥ	hṛdi
3sa prf	i	m1s	m3s	m1s	n7s

visphāra, noun, discharging, trembling
vi√sphar, v6a, open wide, discharge, tremble
tad, dem adj, that
dhanus, noun, bow
yantra, noun, machine, amulet
iva, pcl, like, as
tadā, dem adv, at that time, then
√bhā, vi2a, shine, appear

vi√tras, vi4a/1a 3.1.70, tremble, fear
tadā, dem adv, at that time, then
vālin, pn, Vālin
vālin, adj, hairy or tailed
vāla, m, the hair of an animal's tail, any tail or hair
-in (*-ini* 5.2.115)
śara, noun, arrow
√śṝ, vt9a, crush, rend, break
-a (*-ap* 3.3.57)
abhihata, ppp, struck
abhi√han, vt2a, strike
hṛd, noun, heart

तदा तस्य धनुषो विस्फारो यन्त्रस्येव बभौ ।१। तदा वाली शरेण हृद्यभिहतो वितत्रास ।२।

visphāras tasya...: The nominal style, using the genitive of subject with an action noun, literally translated, 'the discharging of that bow appeared like that of a catapult,' detracts from the parallel with the trembling in line two. See 3.268.4 and 29 and Raghavan, Yantras, p. 31.

The bow trembled like a catapult. Then Vālin trembled, struck by the arrow in his heart.

स भिन्नमर्माभिहतो वक्त्राच्छोणितमुद्वमन्।
ददर्शावस्थितं राममारात्सौमित्रिणा सह ॥३७॥

sa bhinnamarmābhihato vaktrācchoṇitamudvaman;
dadarśāvasthitaṁ rāmamārātsaumitriṇā saha.

saḥ	bhinnamarmābihhataḥ	vaktrāt	śoṇitam	udvaman
m1s	m1s	n5s	n2s	m1s

dadarśa	avasthitam	rāmam	ārāt	saumitriṇā	saha
3sa prf	m2s	m2s	i	m3s	i

tad, dem pron, that
bhinnamarmābihhata, adj ctp7, struck in a broken vital spot
bhinnamarmaṇi abihhataḥ
bhinnamarman, n ck, broken vital spot
bhinnam marma, split vital point
bhinna, ppp, split
√bhid, vt7am, split
+*marman*, n, mortal spot, vital point
√mṛ, vi6m, die
+*abihhata*, ppp, struck
abhi√han, vt2a, strike
vaktra, noun, mouth
√vac, vt2a, say
-tra (*-ṣṭran* 3.2.182)

śoṇita, noun, blood
udvamat, prap, vomiting
ud√vam, vt1a, vomit

√dr̥ś, vt1a, see
avasthita, ppp, standing, present
ava√sthā, vi1a, stand, be present
rāma, pn, Rāma
ārāt, pcl, far, near
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
saha, pcl, with (inst.)

वाली वक्त्राच्छोणितमुद्ववाम ।१। राम आराल्लक्ष्मणेन सह तस्थौ ।२।
वाली शरेण मर्मणि हतः शोणितमुद्वमन्राममपश्यत् ।३। भिन्नमर्माभिहतः
स वक्त्राच्छोणितमुद्वमन्सौमित्रिणा सहारादवस्थितं रामं ददर्श ।४।

Struck in a broken vital spot, vomiting blood from his mouth, he saw Rāma standing at a distance with the son of Sumitrā (Lakṣmaṇa).

गर्हयित्वा स काकुत्स्थं पपात भुवि मूर्छितः।
तारा ददर्श तं भूमौ तारापतिमिव च्युतम् ॥३८॥

garhayitvā sa kākutsthaṁ papāta bhuvi mūrchitaḥ;
tārā dadarśa taṁ bhūmau tārāpatimiva cyutam.

garhayitvā	saḥ	kākutstham	papāta	bhuvi	mūrchitaḥ
i	m1s	m2s	3sa prf	f7s	m1s

tārā	dadarśa	tam	bhūmau	tārāpatim	iva	cyutam
f1s	3sa prf	m2s	f7s	m2s	i	m2s

- **garhayitvā**, abs, having reviled
  - √*garh*, vt1m/10am, censure, blame
- **tad**, dem pron, that
- **kākutstha**, patronymic, descendant of Kakutstha
  - *kakutstha*, m pn ctp upapada 2.2.19, Kakutstha
    - *kakudi tiṣṭhati*, he stands on a peak
    - *kakud*, f, peak, hump
    - +√*sthā*, vi1a, stand
    - *-a* (*-ka* 3.2.4)
  - *-a* (*-aṇ* 4.1.112)
- **√pat**, v1a, fly, fall
- **bhū**, noun, earth
- **mūrchita**, adj ppp, unconscious
  - √*murch*, v1a, thicken
- **tārā**, pn, Tārā
  - *tāra*, m/n, star
    - *tāra*, adj, saving
      - √*tṝ*, vt1a, cross
- **√dr̥ś**, vt1a, see
- **tad**, dem pron, that
- **bhūmi**, noun, earth
- **tārāpati**, m ctp6, the moon
  - *tārāṇām patiḥ*, lord of the stars
  - *tārā*, f, star, constellation
    - *tāra*, m/n, star
      - *tāra*, adj, saving
        - √*tṝ*, vt1a, cross
  - +*pati*, m, lord
- **iva**, pcl, like, as
- **cyuta**, adj ppp, fallen
  - √*cyu*, v1m, fall

वाली रामं गर्हयां चकार ।१। वाली भुव्यपतत् ।२। काकुत्स्थं गर्हयित्वा स भुवि मूर्छितः पपात ।३। तारा वालिनं भुमौ च्युतमपश्यत् ।४। तारा भूमौ तं तारापतिमिव च्युतं ददर्श ।५।

mūrchitaḥ: predicate adj. *tam:* subject acc., *cyutam:* predicate acc. of *dadarśa.*

He censured the descendant of Kakutstha (Rāma) and fell on the ground unconscious. Tārā saw him fallen on the ground like the lord of the stars.

हते वालिनि सुग्रीवः किष्किन्धां प्रत्यपद्यत।
तां च तारापतिमुखीं तारां निपतितेश्वराम् ॥३९॥

hate vālini sugrīvaḥ kiṣkindhāṁ pratyapadyata;
tāṁ ca tārāpatimukhīṁ tārāṁ nipatiteśvarām.

hate	vālini	sugrīvaḥ	kiṣkindhām	pratyapadyata
m7s	m7s	m1s	f2s	3sm ipf

tām	ca	tārāpatimukhīm	tārām	nipatiteśvarām
f2s	i	f2s	f2s	f2s

hata, ppp, slain

vālin, pn, Vālin
vālin, adj, hairy or tailed
vāla, m, the hair of an animal's tail, any tail or hair
-in (*-ini* 5.2.115)

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+grīva, m, neck

kiṣkindhā, pn, the monkey city Kiṣkindhā

prati√pad, vt4m, go back to

tad, dem adj, that

ca, conj pcl, and

tārāpatimukha, adj cbv, moon-faced
tārāpatiḥ iva mukham yasya saḥ, whose face is like the moon
tārāpati, m ctp6, the moon
tārāṇām patiḥ, lord of the stars
tārā, f, star, constellation
tāra, m/n, star
tāra, adj, saving
√tṝ, vt1a, cross
+pati, m, lord
+mukha, n, mouth, face

tārā, pn, Tārā
tārā, f, star, constellation
tāra, m/n, star
tāra, adj, saving
√tṝ, vt1a, cross

nipatiteśvara, adj cbv, whose lord has fallen
nipatitaḥ īśvaraḥ yasyāḥ sā
nipatita, ppp, fallen
ni√pat, vi1a, fall
+īśvara, m, lord
√īś, vt2m, rule
-vara (*-varac* 3.2.175)

वाल्यहन्यत ।१। यतो वाली हतस्ततः सुग्रीवः किष्किन्धां तारां च प्रतिपेदे ।२। वालिनि हते सुग्रीवः किष्किन्धां तां च निपतितेश्वरां तारापतिमुखीं तारां प्रत्यपद्यत ।३।

hate vālini: loc. abs. interpreted temporally. The past participle, indicative of prior time, is translated as a pluperfect when it occurs with a main verb in the past tense.

When Vālin had been slain, Sugrīva returned to Kiṣkindhā and to her whose lord had fallen, Tārā, whose face was like the lord of the stars.

रामस्तु चतुरो मासान्पृष्ठे माल्यवतः शुभे।
निवासमकरोद्धीमान्सुग्रीवेणाभ्युपस्थितः ॥४०॥

rāmastu caturo māsānpṛṣṭhe mālyavataḥ śubhe;
nivāsamakaroddhīmānsugrīveṇābhyupasthitaḥ.

rāmaḥ	tu	caturaḥ	māsān	pṛṣṭhe	śubhe
m1s	i	m2p	m2p	n7s	n7s

nivāsam	akarot	dhīmān	sugrīveṇa	abhyupasthitaḥ
m2s	3sa ipf	m1s	m3s	m1s

rāma, pn, Rāma
tu, conj pcl, but
catur, cardinal num, four
māsa, noun, month
pṛṣṭha, noun, back, top
mālyavat, pn, Mount Mālyavat
mālyavat, adj, on whom there is a garland, wearing a garland, epithet of a mountain
mālya, n, garland, flower
mālā, f, garland
-vat (*-matup* 5.2.94, *v* 8.2.9)
śubha, adj, splendid, bright

nivāsa, noun, dwelling, abode
ni√vas, vi1a, dwell
-a (*-ghañ* 3.3.18)
√kṛ, vt8am, do, manage
dhīmat, adj, wise
dhī, f, intelligence, intellect
√dhyai, v1a, think
(*-kvip* 3.2.178 [292])
-mat (*-matup* 5.2.94)
sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+grīva, m, neck
abhyupasthita, ppp, stood by, attended on, waited upon
abhi upa√sthā, vi1a, stand near to

सुग्रीवेणाभ्युपस्थितो धीमांस्तु रामश्चतुरो मासान्माल्यवतः शुभे पृष्ठे निवासमकरोत्।

caturaḥ māsān: acc. of extent of time. *nivāsam akarot:* nominal style, literally, 'made his dwelling.'

But the wise Rāma dwelt for four months on the bright top of Mount Mālyavat, attended by Sugrīva.

रावणो ऽपि पुरीं गत्वा लङ्कां कामबलार्दितः।
सीतां निवेशयामास भवने नन्दनौपमे।
अशोकवनिकाभ्याशे तापसाश्रमसंनिभे ॥४१॥

rāvaṇo 'pi purīṁ gatvā laṅkāṁ kāmabalārditaḥ;
sītāṁ niveśayāmāsa bhavane nandanaupame;
aśokavanikābhyāśe tāpasāśramasaṁnibhe.

rāvaṇaḥ	api	purīm	gatvā	laṅkām	kāmabalārditaḥ
m1s	i	f2s	i	f2s	m1s

sītām	niveśayām	āsa	bhavane	nandanaupame
f2s	i	3sa prf	n7s	n7s

aśokavanikābhyāśe	tāpasāśramasaṁnibhe
n7s	n7s

- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa,* adj c, causing to scream
    - √*ru,* v2a, roar, sound, cry
    - -*ana* (-*lyu* 3.1.134)
- **api**, pcl, also
- **purī**, noun, castle, city
  - *pura,* n, castle, city
    - *pur,* f, wall, castle, city
- **gatvā**, abs, having gone
  - √*gam,* v1a, go
- **laṅkā**, pn, the city Laṅkā
- **kāmabalārdita**, adj ctp3 2.1.32, agitated by the strength of his desire
  - *kāmabalena arditaḥ*
  - *kāmabala,* n ctp6, strength of desire
    - *kāmasya balam*
    - *kāma,* m, desire, love
    - +*bala,* n, strength
  - +*ardita,* ppp c, pained
    - √*ard,* vi1a, move, ask, caus.: agitate, torment
- **sītā**, pn, Sītā
  - *sītā,* f, furrow
- **niveśayām**, ppf actn c, making enter
  - *ni*√*viś,* v6a, enter, settle
- **√as**, vi2a, be
- **bhavana**, noun, abode, house, palace
- **nandanaupama**, adj cbv, like Nandana
  - *nandanam upamā yasya tat,* that of which the object of comparison is Nandana
  - *nandana,* n pn, Indra's divine garden Nandana
    - *nandana,* adj, delighting
      - √*nand* (*tu*√*nadi*), v1a, rejoice, caus.: delight
      - -*ana* (-*lyu* 3.1.134)
  - +*upamā,* f, object of comparison

aśokavanikābhyāśa, noun ctp6, proximity of an Aśoka grove

- *aśokavanikāyāḥ abhyāśaḥ*
- *aśokavanikā*, f ck, Aśoka grove
  - *aśokāḥ vanikā*, a grove consisting of Aśoka trees
  - *aśoka*, noun, the Aśoka tree
    - *aśoka*, adj cbv, free from sorrow
      - *avidyamānah śokaḥ yasmin saḥ*, he in whom there is no sorrow
      - *na*, neg pcl, not
      - +*śoka*, m, grief
        - √*śuc*, v1a, grieve
  - +*vanikā*, f, grove
    - *vana*, n, forest
- +*abhyāśa*, m, proximity
  - *abhi*√*aś* (√*aśū*), vt5m, reach to, pervade

tāpasāśramasaṁnibha, adj cbv, like a spiritual practitioner's hermitage

- *tāpasāśramasya nibhā iva nibhā yasya saḥ*, that whose appearance is like that of a spiritual practitioner's hermitage
- *tāpasāśrama*, m/n, spiritual practitioner's hermitage
  - *tāpasasya āsramaḥ*
  - *tāpasa*, m/f, spiritual practitioner
    - *tāpasa*, adj, doing spiritual practice
      - *tapas*, n, spiritual practice
      - -*a* (-*aṇ* 5.2.103)
  - +*āsrama*, m/n, hermitage
- +*saṁnibhā*, f, appearance
  - *sam ni*√*bhā*, vi2a, appear

रावणो लङ्कां जगाम ।१। स कामबलेनार्दित आसीत् ।२। रावणस्य भवने ऽशोकवनिकासीत् ।३। रावणो ऽशोकवनिकायां सीतां न्यवेशयत् ।४। रावणो ऽपि लङ्कां पुरीं गत्वा कामबलार्दितो नन्दनोपमे भवने तापसाश्रमसंनिभे ऽशोकवनिकाभ्याशे सीतां निवेशयामास ।५।

Read *kāmabalārditaḥ* with mss. K, D1,3, m5. This differs in just one syllable (*tkṛ/rdi*) from the critical edition's *kāmabalāt kṛtaḥ* which is awkward in the only contextually acceptable interpretation, 'affected by the force of desire.'

Now Rāvaṇa went to his city Laṅkā and agitated by the strength of his desire, settled Sītā within his Nandana-like palace, near an Aśoka grove which was like a spiritual practitioner's hermitage.

भर्तृस्मरणतन्वङ्गी तापसीवेषधारिणी।
उपवासतपःशीला तत्र सा पृथुलेक्षणा।
उवास दुःखवसतीः फलमूलकृताशना ॥४२॥

bhartṛsmaraṇatanvaṅgī tāpasīveṣadhāriṇī;
upavāsatapaḥśīlā tatra sā pṛthulekṣaṇā;
uvāsa duḥkhavasatīḥ phalamūlakṛtāśanā.

bhartṛsmaraṇatanvaṅgī	tāpasīveṣadhāriṇī
f1s	f1s

upavāsatapaḥśīlā	tatra	sā	pṛthulekṣaṇā
f1s	i	f1s	f1s

uvāsa	duḥkhavasatīḥ	phalamūlakṛtāśanā
3sa prf	f2p	f1s

bhartṛsmaraṇatanvaṅgī, adj ctp3 2.1.30, thin-limbed because of remembering her husband
bhartṛsmaraṇena tanvaṅgī
bhartṛsmaraṇa, n ctp6, remembering her husband
bhartuḥ smaraṇam
bhartṛ, m agent noun, husband
√*bhṛ*, vt3am, bear, support
+*smaraṇa*, n, remembering
+*tanvaṅga*, adj cbv, slender limbed
tanu aṅgam yasya saḥ, whose limb is thin
tanu, adj, thin
+*aṅga*, n, limb, body

tāpasīveṣadhārin, adj ctp upapada 2.2.19, wearing the dress of a female spiritual practitioner
tāpasīveṣam dharati, she wears the dress of a female spiritual practitioner
tāpasīveṣa, m ctp6, the dress of a female spiritual practitioner
tāpasyāḥ veṣaḥ
tāpasa, m/f, spiritual practitioner
tāpasa, adj, doing spiritual practice
tapas, n, spiritual practice
-a (*-aṇ* 5.2.103)
veṣa, m, dress
+√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold
-in (*-ṇini* 3.2.78)

upavāsatapaḥśīla, adj cbv, accustomed to fasting and spiritual practice
upavāsatapase śīle yasya saḥ, whose habits are fasting and spiritual practice
upavāsatapas, n cdi, fasting and spiritual practice
upavāsaḥ ca tapaḥ ca
upavāsa, m, fasting, a fast
upa√*vas*, vi1a, dwell near or in, fast
+*tapas*, n, spiritual practice
+*śīla*, n/m, habit, custom

tatra, dem adv, in that, there

tad, dem adj, that

pṛthulekṣaṇa, adj cbv, wide-eyed
pṛthule īkṣaṇe yasya saḥ, he whose eyes are wide
pṛthula, adj, broad, wide, large
pṛthu, adj, broad, wide, large
√*prath*, vi1m, extend, spread
+*īkṣaṇa*, n, eye
√*īkṣ*, vt1m, see, look, consider

√vas, vi1a, dwell

duḥkhavasati, noun ck, sorrowful night
duḥkhā vasatiḥ, sorrowful night
duḥkha, adj, sorrowful
vasati, f, dwelling, night

phalamūlakṛtāśana, adj cbv, observing a diet of fruit and roots
phalamūlakṛtam aśanam yasya saḥ, he whose food is made with fruit and roots
phalamūlakṛta, adj ctp3 2.1.32, made with fruit and roots
phalamūlaiḥ kṛtam
phalamūla, n/m cdi, fruit and roots
phalāni ca mūlāni ca
phala, n, fruit
+*mūla*, n/m, root
+*kṛta*, adj ppp, done
√*kṛ*, vt8am, do, make
+*aśana*, n, food
√*aś*, vt9a, eat

सीताशोकवनिकायां रात्रीरुवास ।१। तत्र सोवास ।२। तत्र भर्तृस्मरणतन्वङ्गी तापसीवेषधारिण्युपवासतपःशीला फलमूलकृताशना सा पृथुलेक्षणा दुःखवसतीरुवास ।३।

duḥkhavasatīḥ uvāsa: acc. of extent of time.

There that wide-eyed girl spent sorrowful nights, thin-limbed because of remembering her husband, wearing the dress of a female spiritual practitioner, accustomed to fasting and spiritual practice, observing a diet of fruit and roots.

दिदेश राक्षसीस्तत्र रक्षणे राक्षसाधिपः।
प्रासासिशूलपरशुमुद्गरालातधारिणीः ॥४३॥

dideśa rākṣasīstatra rakṣaṇe rākṣasādhipaḥ;
prāsāsiśūlaparaśumudgarālātadhāriṇīḥ.

dideśa	rākṣasīḥ	tatra	rakṣaṇe	rākṣasādhipaḥ
3sa prf	f2p	i	n7s	m1s

prāsāsiśūlaparaśumudgarālātadhāriṇīḥ
f2p

√diś, vt6am, point out, assign
rākṣasī, noun, demoness
rākṣasa, m, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
tatra, dem adv, in that, there
rakṣaṇa, action noun, protection, guarding
√rakṣ, vt1a, keep, protect
-ana (*-lyuṭ* 3.3.115)
rākṣasādhipa, noun ctp6, lord of Rākṣasas
rākṣasānām adhipaḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
+*adhipa*, m, overlord, king
adhi, preverb, over
√pā, vt2a, protect
-a (*-ka* 3.1.136)

prāsāsiśūlaparaśumudgarālātadhārin, adj ctp upapada 2.2.19, bearing darts, swords, spikes, axes, hammers, and firebrands
prāsāsiśūlaparaśumudgarālātāni dharati
prāsāsiśūlaparaśumudgarālāta, n cdi, darts, swords, spikes, axes, hammers, and firebrands
prāsāḥ ca asayaḥ ca śūlāḥ ca paraśavaḥ ca mudgarāḥ ca alātāni ca
prāsa, m, dart, spear
pra√as (*√asu*), vt4a, throw forth
+*asi*, m, sword
+*śūla*, m/n, spike, spear
+*paraśu*, m, axe
+*mudgara*, m, hammer, mallet
+*alāta*, n, firebrand, coal
+*√dhṛ* (*√dhṛñ dhāraṇe*), vt1am, hold
-in (*-ṇini* 3.2.78)

रावणो राक्षसीः सीतां रक्षितुं दिदेश ।१। तत्र राक्षसाधिपः प्रासासिशूलपरशुमुद्गरालातधारिणी राक्षसी रक्षणे दिदेश ।२।

rākṣasādhipaḥ rākṣasīḥ rakṣaṇe dideśa: note the play on the root *√rakṣ*, 'the lord of the keepers appointed female keepers to the keeping....' The sentence continues in verse 44.

To guard her there, the lord of the Rākṣasas assigned the female Rākṣasas, bearing darts, swords, spikes, axes, hammers, and fire-brands, ...

द्व्यक्षीं त्र्यक्षीं ललाटाक्षीं दीर्घजिह्वामजिह्विकाम्।
त्रिस्तनीमेकपादां च त्रिजटामेकलोचनाम् ॥४४॥

dvyakṣīṁ tryakṣīṁ lalāṭākṣīṁ dīrghajihvāmajihvikām;
tristanīmekapādāṁ ca trijaṭāmekalocanām.

dvyakṣīm	tryakṣīm	lalāṭākṣīm	dīrghajihvām	ajihvikām
f2s	f2s	f2s	f2s	f2s

tristanīm	ekapādām	ca	trijaṭām	ekalocanām
f2s	f2s	i	f2s	f2s

dvyakṣī, pn, Dvyakṣī
  dvyakṣa, adj cbv, two-eyed
    dve akṣiṇī yasya saḥ, he of whom there are two eyes
    dvi, cardinal num, two
    +*akṣi*, n, eye
    -*a* (-*ṣac* 5.4.113)
  -*ī* (-*ṅīṣ* 4.1.44)

tryakṣī, pn, Tryakṣī
  tryakṣa, adj cbv, three-eyed
    trīṇi akṣīṇi yasya, he of whom there are three eyes
    tri, cardinal num, three
    +*akṣi*, n, eye
    -*a* (-*ṣac* 5.4.113)
  -*ī* (-*ṅīṣ* 4.1.44)

lalāṭākṣī, pn, Lalāṭākṣī
  lalāṭākṣa, adj cbv 2.2.24 [99], having an eye on one's forehead
    lalāṭe akṣi yasya saḥ, he on whose forehead there is an eye
    lalāṭa, n, forehead
    +*akṣi*, n, eye
    -*a* (-*ṣac* 5.4.113)
  -*ī* (-*ṅīṣ* 4.1.44)

dīrghajihvā, pn, Dīrghajīhvā
  dīrghajihva, adj cbv, long-tongued
    dīrghā jihvā yasya saḥ, he whose tongue is long
    dīrgha, adj, long
    +*jihvā*, f, tongue
      jihva, m, tongue

ajihvikā, pn, Ajihvikā
  ajihvika, adj cbv, tongueless
    avidyamānā jihvā yasya saḥ, he of whom there is no tongue
    na, neg pcl, not
    +*jihvā*, f, tongue
    -*ka* (-*kap* 5.4.154)

tristanī, pn, Tristanī
  tristana, adj cbv, three-breasted
    trayaḥ stanāḥ yasyāḥ sā, she of whom there are three breasts
    tri, cardinal num, three
    +*stana*, m, breast
    -*a* (-*ṣac* 5.4.113)
  -*ī* (-*ṅīṣ* 4.1.44)

ekapādā, pn, Ekapādā
  ekapāda, adj cbv, one-footed
    ekaḥ pādaḥ yasya saḥ, he of whom there is one foot
    eka, cardinal num, one
    pāda, m, foot

ca, conj pcl, and

trijaṭā, pn, Trijaṭā
  trijaṭa, adj cbv, three-braided
    tisraḥ jaṭāḥ yasyāḥ sā, she of whom there are three braids
    tri, cardinal num, three
    +*jaṭā*, f, braid, the hair twisted together

ekalocanā, pn, Ekalocanā
  ekalocana, adj cbv, one-eyed
    ekam locanam yasya saḥ, he of whom there is one eye
    eka, cardinal num, one
    +*locana*, n, eye

रावणस्त्रिजटां दिदेश सीतां रक्षितुम् ।१। तत्र राक्षसाधिपो द्व्यक्षीं त्र्यक्षीं ललाटाक्षीं दीर्घजिह्वामजिह्विकां त्रिस्तनीमेकपादां त्रिजटामेकलोचनां च प्रासासिशूलपरशुमुद्गरालातधारिणी राक्षसी रक्षणे दिदेश ।२।

Read with verse 43 construing the accusatives with *dideśa* parallel to *rākṣasīḥ*. Although *trijaṭā* means, 'three-braided,' the term occurs in the phrase *trijaṭā* *nāma* in 264.53 where it seems to be a proper name. Therefore it and the parallel accusatives, though the others do not recur, are probably all intended here as meaningful proper names.

Two-eye, Three-eye, Forehead-eye, Long-tongue, Tongueless, Three-breast, One-foot, Trijaṭā, and One-eye.

एताश्चान्याश्च दीप्ताक्ष्यः करभोत्कटमूर्धजाः।
परिवार्यासते सीतां दिवारात्रमतन्द्रिताः ॥४५॥

etāścānyāśca dīptākṣyaḥ karabhotkaṭamūrdhajāḥ;
parivāryāsate sītāṁ divārātramatandritāḥ.

etāḥ	ca	anyāḥ	ca	dīptākṣyaḥ	karabhotkaṭamūrdhajāḥ
f1s	i	f1s	i	f1p	f1p

parivārya	āsate	sītām	divārātram	atandritāḥ
i	3pa pre	f2s	i	f1p

etad, dem adj, this
ca, conj pcl, and
anya, pron, other
ca, conj pcl, and
dīptākṣa, adj cbv, flaming-eyed
dīpte akṣiṇī yasya saḥ, he whose eyes are aflame
dīpta, ppp, flaming
√*dīp*, vi4m, shine
+*akṣi*, n, eye
-*a* (-*ṣac* 5.4.113)
-*ī* (-*ṅīṣ* 4.1.44)
karabhotkaṭamūrdhaja, adj cbv, having hair is as thick as the trunk of an elephant
karabhotkaṭaḥ mūrdhajaḥ yasyāḥ sā, she whose hair is as thick as the trunk of an elephant
karabhotkaṭa, adj ck 2.1.55, immense like the trunk of an elephant
karabhaḥ iva utkaṭaḥ
karabha, m, the trunk of an elephant
+*utkaṭa*, adj, immense, abounding
utkaṭa, m, the fluid dropping from the temples of an elephant in rut
ud, preverb, up
-*kaṭa* 5.2.29
+*mūrdhaja*, m ctp upapada 2.2.19, born on the head, hair
mūrdhni jāyante
mūrdhan, m, head
+√*jan*, vi4m, be born
-*a* (-*ḍa* 3.2.97)

parivārya, abs c, having surrounded, surrounding
pari√*vṛ*, vt1am/10am, surround
√ās, vi2m, sit
sītā, pn, Sītā
sītā, f, furrow
divārātram, noun cab 2.1.6 WAG b29, day and night
divā, i (1.1.37), by day
div, f/m Ved., sky
rātri, f, night
-*a* (-*ac* 5.4.87)
atandrita, adj ctp na 2.2.6, unwearied, ceaseless
na, neg pcl, not
+*tandrita*, ppp denom, exhausted
tandrā, f, lassitude, exhaustion , laziness

एताश्चान्याश्च राक्षस्यः सीतां पर्यवारयन् ।१। ता दिवारात्रमतन्द्रिता आसत ।२। दीप्ताक्ष्यः करभोत्कटमूर्धजा एताश्चान्याश्च सीतां परिवार्य दिवारात्रमतन्द्रिता आसते ।३।

Nīlakaṇṭha provides a synonym to describe their rough hair, 'having hair like a camel's:' *karabhotkaṭamūrdhajāḥ uṣṭrasadṛśakeśāḥ. āsate:* Notice the use of the present tense for continual past action in narrative.

These and other flaming-eyed female Rākṣasas, having hair is as thick as the trunk of an elephant, were sitting surrounding Sītā ceaselessly day and night.

तास्तु तामायतापाङ्गीं पिशाच्यो दारुणस्वनाः।
तर्जयन्ति सदा रौद्राः परुषव्यञ्जनाक्षराः ॥४६॥

tāstu tāmāyatāpāṅgīṁ piśācyo dāruṇasvanāḥ;
tarjayanti sadā raudrāḥ paruṣavyañjanākṣarāḥ.

tāḥ tu tām āyatāpāṅgīm piśācyaḥ dāruṇasvanāḥ
f1p i f2s f2s f1p f1p

tarjayanti sadā raudrāḥ paruṣavyañjanākṣarāḥ
3pa pre i f1p f1p

tad, dem adj, that
tu, conj pcl, but
tad, dem adj, that
āyatāpāṅga, adj cbv, long-eyed
āyatau apāṅgau yasyāḥ sā, she the outer corners of whose eyes are lengthened
āyata, ppp, held to, lengthened, restrained
ā√yam, vt1a, hold to, lengthen, restrain
+*apāṅga*, m, the outer corner of the eye
-ī (*-ṅīṣ* 4.1.54 [363])
piśācī, noun, demoness
piśāca, m, a class of demons, fiend
dāruṇasvana, adj cbv, dreadful sounding
dāruṇaḥ svanaḥ yasya saḥ, he whose sound is dreadful
dāruṇa, adj, harsh, dreadful
dāruṇa, n, horror
+*svana*, m, sound
√*svan*, v1a, sound

√tarj, vt1a/10m (1am/10am W), threaten, scold
sadā, pron adv, always
raudra, adj, violent
rudra, m pn, Rudra, Śiva
paruṣavyañjanākṣara, adj cbv, pronouncing their consonants and vowels harshly
paruṣāṇi vyañjanāni ākṣarāṇi ca yasya saḥ, he whose consonants and vowels are harsh
paruṣa, adj, harsh
+*vyañjana*, n, consonant
+*akṣara*, n, syllable, vowel

ता राक्षस्यः सीतां सदातर्जयन् ।१। तास्तु रौद्रा दारुणस्वनाः परुषव्यञ्जनाक्षराः पिशाच्यस्तामायतापाङ्गीं सदा तर्जयन्ति ।२।

tarjayanti: Notice the use of the present tense for continual past action in narrative. Nīlakaṇṭha glosses the compound *paruṣavyañjanākṣara* 'whose sounds consist of harsh consonants and vowels:' *paruṣavyañjanasvarātmakāḥ śabdā yāsāṁ tāḥ*.

Those violent dreadful-sounding demonesses, pronouncing their consonants and vowels harshly, were continually threatening that long-eyed girl:

खादाम पाटयामैनां तिलशः प्रविभज्य ताम्।
येयं भर्तारमस्माकमवमन्येह जीवति ॥४७॥

khādāma pāṭayāmaināṁ tilaśaḥ pravibhajya tām;
yeyaṁ bhartāramasmākamavamanyeha jīvati.

khādāma	pāṭayāma	enām	tilaśaḥ	pravibhajya	tām
1pa ipv	1pa ipf c	f2s	i	i	f2s

yā	iyam	bhartāram	asmākam	avamanya	iha	jīvati
f1s	f1s	m2s	m/f/n6p	i	i	3sa pre

√khād, vt1a, eat
√paṭ, v1a/vt10am, go, string together, caus.: cleave, tear
  √paṭ, v1a, go
  √paṭ, vt10am, string together
enad, pron, this (enclitic replacement for *etad* and *idam*)
tilaśas, adv, bit by bit
  tilena tilena
  tila, m, sesame, a small particle
  -śas 5.4.42
pravibhajya, abs, having distributed, distributing
  pra vi√bhaj, vt1am, distribute
tad, dem pron, that

yad, rel adj, which
idam, dem pron, this
bhartṛ, agent noun, lord
  √bhṛ, vt3am, bear, support
asmad, 1st pron, we, us, our
avamanya, abs, despising
  ava√man, vt4/8m, think low, despise
iha, dem adv, in this, here
√jīv, vi1a, live

वयं राक्षस्यः सीतां खादाम ।१। या रावणमवमनुते तां प्रविभज्य पाटयाम ।२। येयमस्माकं भर्तारमवमन्येह जीवति तां तिलशः प्रविभज्यैनां खादाम पाटयाम ।३।

"Let's eat her! Let's tear this woman who lives here despising our master apart, dividing her bit by bit!"

इत्येवं परिभर्त्सन्तीस्त्रास्यमाना पुनः पुनः।
भर्तृशोकसमाविष्टा निःश्वस्येदमुवाच ताः ॥४८॥

ityevaṁ paribhartsantīstrāsyamānā punaḥ punaḥ;
bhartṛśokasamāviṣṭā niḥśvasyedamuvāca tāḥ.

iti	evam	paribhartsantīḥ	trāsyamānā	punaḥ	punaḥ
i	i	f2p	f1s	i	i

bhartṛśokasamāviṣṭā	niḥśvasya	idam	uvāca	tāḥ
f1s	i	n2s	3sa prf	f2p

iti, pcl, thus, close quote
evam, adv, thus
paribhartsat, prap, threatening
pari√bharts, vt10m (/1a W), threaten
trāsyamāna, prpp c, being frightened
√tras, vi4a/1a 3.1.70, tremble, fear
punar, adv, again
punar, adv, again

bhartṛśokasamāviṣṭa, adj ctp3 2.1.32, filled with grief on account of her husband
bhartṛśokena samāviṣṭā
bhartṛśoka, m ctp3, grief because of her husband
bhartrā śokaḥ
bhartṛ, m agent noun, husband
√bhṛ, vt3am, bear, support
+*śoka*, m, grief
+*samāviṣta*, ppp, filled
sam ā√viś, v6a, enter, fill
niḥśvasya, abs, sighing
nis√śvas, vi2a, breathe out
idam, dem adj, this
√vac, vt2a, say
tad, dem pron, that

सीता ता राक्षसीरिदमुवाच ।१। शोकेन समाविष्टा सा निरश्वसीत् ।२। पुनः पुनस्त्रास्यमाना भर्तृशोकसमाविष्टा निःश्वस्यैवं परिभर्त्सन्तीस्ता इदमुवाच ।२।

To them threatening her thus, being frightened again and again, filled with grief on account of her husband, sighing, she said this:

आर्याः खादत मां शीघ्रं न मे लोभो ऽस्ति जीविते।
विना तं पुण्डरीकाक्षं नीलकुञ्चितमूर्धजम् ॥४९॥

āryāḥ khādata māṁ śīghraṁ na me lobho 'sti jīvite;
vinā taṁ puṇḍarīkākṣaṁ nīlakuñcitamūrdhajam.

āryāḥ	khādata	mām	śīghram	na	me	lobhaḥ	asti	jīvite
fvp	2pa ipv	m/f/n2s	i	i	m/f/n6s	m1s	3sa pre	n7s

vinā	tam	puṇḍarīkākṣam	nīlakuñcitamūrdhajam
i	m2s	m2s	m2s

ārya, adj, respectable, noble
  arya, m, lord
    √*ṛ*, v1a, go, reach
    -ya (*-yat* 3.1.103)
√khād, vt1a, eat
mad, 1st pron, I, me
śīghram, adv, quickly
  śīghra, adj, quick
na, neg pcl, not
mad, 1st pron, I, me, my
lobha, noun, love, desire
  √*lubh*, vi6/4a, love, lust (for loc.)
√as, vi2a, be
jīvita, noun, living, life
  jīvita, ppp, living
    √*jīv*, vi1a, live

vinā, pcl, without (inst., abl. 2.3.32, and acc. Kā.)

tad, dem adj, that
puṇḍarīkākṣa, adj cbv, lotus-eyed
  puṇḍarīke iva akṣiṇī yasya saḥ, whose eyes are like lotus-flowers
  puṇḍarīka, n, lotus-flower
  +*akṣi*, n, eye
  -a (*-ṣac* 5.4.113)
nīlakuñcitamūrdhaja, adj cbv, dark-curly-haired
  nīlāḥ ca kuñcitāḥ ca mūrdhajāḥ yasya saḥ, he whose hair is dark and curly
  nīla, adj, blue, dark
  +*kuñcita*, adj ppp, bent, crooked
    √*kuñc*, v1a, bend
  +*mūrdhaja*, m ctp upapada 2.2.19, born on the head, hair
    mūrdhni jāyante
    mūrdhan, m, head
    +√*jan*, vi4m, be born
    -a (*-ḍa* 3.2.97)

आर्या मां शीघ्रं खादत ।१। अहं न जीवितुं लुभामि ।२। रामं विना मम लोभो जीविते नास्ति ।३। तं पुण्डरीकाक्षं नीलकुञ्चितमूर्धजं विना न मे लोभो जीविते ऽस्ति ।४।

jīvite: lakṣyasaptamī, locative of aim with *lobha* 'desire for living.'

"O noble ladies, eat me quickly! I have no desire to live without that lotus-eyed, dark-curly-haired man (Rāma).

अप्येवाहं निराहारा जीवितप्रियवर्जिता।
शोषयिष्यामि गात्राणि व्याली तालगता यथा ॥५०॥

apyevāhaṁ nirāhārā jīvitapriyavarjitā;
śoṣayiṣyāmi gātrāṇi vyālī tālagatā yathā.

api	eva	aham	nirāhārā	jīvitapriyavarjitā
i	i	m/f/n1s	f1s	f1s

śoṣayiṣyāmi	gātrāṇi	vyālī	tālagatā	yathā
1sa fut c	n2p	f1s	f1s	i

api, pcl, even, besides
eva, pcl, only
mad, 1st pron, I, me, my
nirāhāra, adj ctp prādi 2.2.18 [94], without food
  nis, preverb, out
  +āhāra, m, food
jīvitapriyavarjita, adj ctp3, separated from him who is dear as life
  jīvitapriyeṇa varjitaḥ
  jīvitapriya, adj ck 2.1.55, dear as life
    jīvitam iva priyam
    jīvita, n, life
      jīvita, ppp, living
        √*jīv*, vi1a, live
    +priya, adj, dear
      √*prī*, vi9am, please (dat.)
      √*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)
  +varjita, ppp c, separated
    √*vṛj*, v2m/7a/1a/10am, twist off, remove

√**śuṣ**, vi4p, dry
gātra, noun, limb
  √*gā*, v1m, go
vyālī, noun, cat, tigress, female snake
  vyāla, m, cat, tiger, snake
tālagata, adj ctp2 2.1.24, having gone to a Palm tree, in a Palm tree
  tāla, m, the Palmyra tree, Fan-palm
  +gata, ppp, gone
    √*gam*, v1a, go
yathā, rel adv, in which manner, as

यथा ताले व्याली तथाहं गात्राणि शोषयिष्यामि ।१। अप्येवाहं निराहारा जीवितप्रियवर्जिता गात्राणि शोषयिष्यामि यथा व्याली तालगता ।२।

nirāhāra is not an avyayībhāva compound formed according to Pā. 2.1.6 signifying *arthābhāva* in which case it would be neuter according to Pā. 2.4.17.

Besides, without food, separated from him who is dear as life, I will dry out my limbs like a cat in a Palm tree.

न त्वन्यमभिगच्छेयं पुमांसं राघवादृते।
इति जानीत सत्यं मे क्रियतां यदनन्तरम् ॥५१॥

na tvanyamabhigaccheyaṁ pumāṁsaṁ rāghavādṛte;
iti jānīta satyaṁ me kriyatāṁ yadanantaram.

na	tu	anyam	abhigaccheyam	pumāṁsam	rāghavāt	ṛte
i	i	m2s	1sa pop	m2s	m5s	i

iti	jānīta	satyam	me	kriyatām	yat	anantaram
i	2pa ipv	n2s	m/f/n6s	3sp ipv	n1s	n1s

na, neg pcl, not
tu, conj pcl, but
anya, pron, other
abhi√gam, v1a, go to
puṁs, noun, man
rāghava, patronymic, descendant of Raghu
  raghu, m pn, Raghu
  -a (*-aṇ* 4.1.83)
ṛte, pcl, excepting (abl. or acc.)
  ṛta, adj ppp, gone
    √ṛ, v1a, go, reach
iti, pcl, thus, close quote
√jñā, vt9am, know
satya, noun, truth
mad, 1st pron, I, me, my
√kṛ, vt8am, do, make
yad, rel pron, which, who
anantara, adj cbv, without interval, next
  na antaram yasya saḥ, of which there is not an interval
  na, neg pcl, not
  +antara, n, interior, interval

रामादृते ऽन्यं पुमांसं नाभिगच्छेयम् ।१। मम सत्यं जानीत ।२। न तु राघवादृते ऽन्यं पुमांसमभिगच्छेयमिति मे सत्यं जानीत ।३। यदनन्तरं स्यात्तत्क्रियताम् ।४।

abhigaccheyam: opt. in apodosis of a conditional statement. *anyam* implies the protasis. *kriyatāṁ yadanantaram:* In epic verse, contrary to classical prose (sentence 4) but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun.

But know the truth about me: I would not approach another man besides the descendant of Raghu (Rāma). Be done what follows!"

तस्यास्तद्वचनं श्रुत्वा राक्षस्यस्ताः खरस्वनाः।
आख्यातुं राक्षसेन्द्राय जग्मुस्तत्सर्वमादितः ॥५२॥

tasyāstadvacanaṁ śrutvā rākṣasyastāḥ kharasvanāḥ;
ākhyātuṁ rākṣasendrāya jagmustatsarvamāditaḥ.

tasyāḥ	tat	vacanam	śrutvā	rākṣasyaḥ	tāḥ	kharasvanāḥ
f6s	n2s	n2s	i	f1p	f1p	f1p

ākhyātum	rākṣasendrāya	jagmuḥ	tat	sarvam	āditaḥ
i	m4s	3pa prf	n2s	n2s	i

- **tad**, dem pron, that
- **tad**, dem adj, that
- **vacana**, noun, speech
  - *√vac,* vt2a, say
  - *-ana* (*-lyuṭ* 3.3.115)
- **śrutvā**, abs, having heard
  - *√śru,* vt1am/5am 3.1.74, hear, listen
- **rākṣasī**, noun, demoness
  - *rākṣasa,* m, demon
    - *rakṣas,* m/n, demon
      - *√rakṣ,* vt1a, keep, protect
- **tad**, dem adj, that
- **kharasvana**, adj cbv, harsh-voiced
  - *kharāḥ svanāḥ yasya saḥ,* whose sounds are harsh
  - *khara,* adj, harsh
  - *+svana,* m, sound
    - *√svan,* v1a, sound
- **ākhyātum**, inf, to tell, relate
  - *ā√khyā,* vt2a, tell, relate
- **rākṣasendra**, noun ctp6, lord of Rākṣasas
  - *rākṣasānām indraḥ*
  - *rākṣasa,* m, demon
    - *rakṣas,* m/n, demon
      - *√rakṣ,* vt1a, keep, protect
  - *+indra,* m pn, Indra
- **√gam**, v1a, go
- **tad**, dem adj, that
- **sarva**, pron, all
- **āditas**, adv, from the beginning
  - *ādi,* m, beginning
  - *-tas* (*-tasil* 5.3.7)

सीताया वचनं श्रुत्वा राक्षस्यो रावणाय तदाख्यातुमगच्छन् ।१। तस्यास्तद्वचनं श्रुत्वा ताः खरस्वना राक्षस्यो राक्षसेन्द्राय तत्सर्वमादित आख्यातुं जग्मुः ।२।

After hearing that speech of hers, those harsh-voiced female Rākṣasas went to tell it all to the lord of the Rākṣasas from the beginning.

गतासु तासु सर्वासु त्रिजटा नाम राक्षसी।
सान्त्वयामास वैदेहीं धर्मज्ञा प्रियवादिनी ।।५३।।

gatāsu tāsu sarvāsu trijaṭā nāma rākṣasī;
sāntvayāmāsa vaidehīṁ dharmajñā priyavādinī.

gatāsu	tāsu	sarvāsu	trijaṭā	nāma	rākṣasī
f7p	f7p	f7p	f1s	i	f1s

sāntvayām	āsa	vaidehīm	dharmajñā	priyavādinī
i	3sa prf	f2s	f1s	f1s

gata, ppp, gone
√*gam*, v1a, go
tad, dem adj, that
sarva, pron, all
trijaṭā, pn, Trijaṭā
trijaṭa, adj cbv, three-braided
tisraḥ jaṭāḥ yasyāḥ sā, she of whom there are three braids
tri, cardinal num, three
+*jaṭā*, f, braid, the hair twisted together
nāma, adv, by name, indeed
nāman, n, name
rākṣasī, noun, demoness
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect

sāntvayām, ppf actn, consoling
√*sāntv*, vt10am, console
√**as**, vi2a, be

vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-*a* (-*añ* 4.1.168)
-*ī* (-*ṅīp* 4.1.15)
dharmajña, adj ctp upapada 2.2.19, dharma-knowing
dharmam jānāti
dharma, m, dharma
+√*jñā*, vt9am, know
-*a* (-*ka* 3.2.3)
priyavādin, adj ctp upapada 2.2.19, speaking what is dear or pleasing
priyaṁ vadati
priya, adj, dear
√*prī*, vi9am, please (dat.)
√*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)
+√*vad*, vt1a, speak
-*in* (-*ṇini* 3.2.78)

ता राक्षस्यो जग्मुः ।१। यदा ता गतास्तदा त्रिजटा सीतामसान्त्वयत् ।२। तासु सर्वासु गतासु धर्मज्ञा प्रियवादिनी त्रिजटा नाम राक्षसी वैदेहीं सान्त्वयामास ।३।

gatāsu tāsu sarvāsu: loc. abs., interpreted temporally.

When they had all gone, the dharma-knowing, sweet-speaking female Rākṣasa named Trijaṭā consoled the princess of Videha:

सीते वक्ष्यामि ते किं चिद्विश्वासं कुरु मे सखि।
भयं ते व्येतु वामोरु शृणु चेदं वचो मम ॥५४॥

sīte vakṣyāmi te kiṁ cidviśvāsaṁ kuru me sakhi;
bhayaṁ te vyetu vāmoru śṛṇu cedaṁ vaco mama.

sīte	vakṣyāmi	te	kim	cit	viśvāsam	kuru	me	sakhi
fvs	1sa fut	m/f/n4s	n1s	i	m2s	2sa ipv	m/f/n4s	fvs

bhayam	te	vyetu	vāmoru	śṛṇu	ca	idam	vacaḥ	mama
n1s	m/f/n6s	3sa ipv	fvs	2sa ipv	i	n2s	n2s	m/f/n6s

- **sītā**, pn, Sītā
  - *sītā*, f, furrow
- **√vac**, vt2a, say
- **tvad**, 2nd pron, you
- **kim**, int adj, what
- **cit**, pcl, (making prec int indef) some, any
- **viśvāsa**, noun, confidence
  - *vi√śvas*, vi2a, breathe freely
- **√kṛ**, vt8am, do, make
- **mad**, 1st pron, I, me, my
- **sakhī**, noun, friend, associate
  - *sakhi*, m, friend, associate
    - *√sac*, vi1am, be associated with

- **bhaya**, noun, fear
  - *√bhī*, vi3a, fear
  - *-a* (*-ac* 3.3.56 [303])
- **tvad**, 2nd pron, you
- **vi√i**, v2a, go away
- **vāmorū**, adj cbv, of lovely thighs
  - *vāmau ūrū yasyāḥ sā*, she whose thighs are lovely
  - *vāma*, adj, lovely, beautiful
    - *√van*, vt1a/8m, want, win
  - *+ūru*, m, thigh
  - *-ū* (*-ūṅ* 4.1.66), fem suffix,
- **√śru**, vt1am/5am 3.1.74, hear, listen
- **ca**, conj pcl, and
- **idam**, dem adj, this
- **vacas**, noun, speech
- **mad**, 1st pron, I, me, my

सीते तुभ्यं किं चिद्वक्ष्यामि ।१। सखि मह्यं विश्वासं कुरु ।२। वामोरु तव भयं व्येतु ।३। मम चेदं वचः शृणु ।४।

An enclitic first or second person pronoun usually follows the verb *(vakṣyāmi te, kuru me)* or noun (*bhayaṁ te*) with which it is construed immediately.

"Sītā, I will tell you something; have confidence in me, friend. Let your fear depart, fair-thighed one, and listen to this speech of mine:

अविन्ध्यो नाम मेधावी वृद्धो राक्षसपुंगवः।
स रामस्य हितान्वेषी त्वदर्थे हि स मावदत् ॥५५॥

avindhyo nāma medhāvī vṛddho rākṣasapuṁgavaḥ;
sa rāmasya hitānveṣī tvadarthe hi sa māvadat.

avindhyaḥ	nāma	medhāvī	vṛddhaḥ	rākṣasapuṁgavaḥ
m1s	i	m1s	m1s	m1s

saḥ	rāmasya	hitānveṣī	tvadarthe	hi	saḥ	mā	avadat
m1s	m6s	m1s	m7s	i	m1s	m/f/n2s	3sa ipf

avindhya, pn, Avindhya
nāma, adv, by name, indeed
nāman, n, name
medhāvin, adj, intelligent
medhā, f, intelligence
-vin 5.2.121 (*matvarthe*)
vṛddha, adj ppp, grown, aged
√*vṛdh*, vi1m, grow
rākṣasapuṁgava, noun ck 2.1.56, bull-like demon
puṁgavaḥ iva rākṣasaḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*puṁgava*, m, bull
puṁs, m, man, male
+*go*, m, bull
go, f, cow

tad, dem pron, that
rāma, pn, Rāma
hitānveṣin, noun ctp upapada 2.2.19, well-wisher, welfare-seeker
hitam anvicchati
hita, n, welfare
hita, adj, good
+*anu*√*iṣ*, vt6a, desire
-in (*-ṇini* 3.2.78)
tvadartha, noun ctp4, in aim for you, for your sake
tvad, 2nd pron, you
+*artha*, m, aim, object, purpose
hi, sub pcl, for, because
tad, dem pron, that
mā, 1st pron, I, me, my
√**vad**, vt1a, speak

अविन्ध्यो नाम मेधावी वृद्धो राक्षसपुंगवः ।१। स रामस्य हितमन्विच्छति ।२। स रामस्य हितान्वेषी ।३। स हि त्वदर्थे मामवदत् ।४।

Supply *asti* in line 1.

There is an intelligent, aged, bull-like Rākṣasa named Avindhya. He is Rāma's well-wisher. For he told me for your sake:

सीता मद्वचनाद्वाच्या समाश्वास्य प्रसाद्य च।
भर्ता ते कुशली रामो लक्ष्मणानुगतो बली ॥५६॥

sītā madvacanādvācyā samāśvāsya prasādya ca;
bhartā te kuśalī rāmo lakṣmaṇānugato balī.

sītā	madvacanāt	vācyā	samāśvāsya	prasādya	ca
f1s	n5s	f1s	i	i	i

bhartā	te	kuśalī	rāmaḥ	lakṣmaṇānugataḥ	balī
m1s	m/f/n6s	m1s	m1s	m1s	m1s

sītā, pn, Sītā
sītā, f, furrow
madvacana, noun ctp6, my speech
mad, 1st pron, I, me, my
+*vacana,* n, speech
√*vac,* vt2a, say
-*ana* (-*lyuṭ* 3.3.115)
vācya, gerundive, to be told
√*vac,* vt2a, say
samāśvāsya, abs c, having reassured, consoled
sam ā√*śvas,* vi2a, breathe easily, have confidence
prasādya, abs c, having calmed, soothed
pra√*sad,* v1a/6a, settle down, become calm, pleased
ca, conj pcl, and
bhartṛ, agent noun, husband
√*bhṛ,* vt3am, bear, support
tvad, 2nd pron, you
kuśalin, adj, skillful, well
kuśala, n, welfare, well-being
kuśala, adj, well, able
kuśam lāti
kuśa, m, grass
+√*lā,* vt2a, take
-*in* (-*ini* 5.2.115)
rāma, pn, Rāma
lakṣmaṇānugata, adj ctp3 2.1.32, followed by Lakṣmaṇa
lakṣmaṇena anugataḥ
lakṣmaṇa, m pn, Lakṣmaṇa
+*anugata,* ppp, followed
anu√*gam,* v1a, go after, follow
balin, adj, strong
bala, n, strength
-*in* (-*ini* 5.2.115)

सीतां समाश्वसिहि प्रसादय च ।१। ततस्त्वं तां वच्या रामः कुशली भवतीति ।२। तां समाश्वास्य प्रसाद्य च सा त्वयोच्येत रामः कुशलीति ।३। समाश्वास्य प्रसाद्य च सीता मद्वचनाद्वाच्या लक्ष्मणानुगतो भर्ता ते बली रामः कुशली ।४।

‘Sītā should be told by my word, after consoling and soothing her, “Your strong husband Rāma, followed by Lakṣmaṇa, fares well.

सख्यं वानरराजेन शक्रप्रतिमतेजसा।
कृतवान्राघवः श्रीमांस्त्वदर्थे च समुद्यतः ॥५७॥

sakhyaṁ vānararājena śakrapratimatejasā;
kṛtavānrāghavaḥ śrīmāṁstvadarthe ca samudyataḥ.

sakhyam	vānararājena	śakrapratimatejasā
n2s	m3s	m3s

kṛtavān	rāghavaḥ	śrīmān	tvadarthe	ca	samudyataḥ
m1s	m1s	m1s	m7s	i	m1s

sakhya, noun, friendship
sakhi, m, friend, associate
√*sac*, vi1am, be associated with
-ya (*-ṣyañ* 5.1.126)
vānararāja, noun ctp6, monkey-king
vānarāṇām rājā, king of monkeys
vānara, m, monkey
+*rājan*, m, king
śakrapratimatejas, adj cbv, as brilliant as Indra
śakrapratimam tejaḥ yasya saḥ, he whose brilliance is like Indra's
śakrapratima, adj cbv 2.2.24 [99], like Indra's
śakrasya tejaḥ pratimā yasya saḥ, that the likeness of which is Indra's brilliance
śakra, m pn, Indra
śakra, adj, powerful
√*śak*, vi5a, be able
+*pratimā*, f, image, likeness
+*tejas*, n, brilliance
√*tij*, vi1m, be sharp

kṛtavat, pap, having made
√*kṛ*, vt8am, do, make
-tavat (*-ktavatu* 1.1.26, 3.2.102)
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)
śrīmat, adj, radiant
śrī, f, radiance
-mat (*-matup* 5.2.94)
tvadartha, noun ctp4, in aim for you, for your sake
tvad, 2nd pron, you
+*artha*, m, aim, object, purpose
ca, conj pcl, and
samudyata, ppp, taken up, tried, endeavoring
sam ud√*yam*, vt1a, hold up

रामः सुग्रीवेण सख्यं चकार ।१। स त्वदर्थं समुद्यच्छति ।२। श्रीमान्राघवः शक्रप्रतिमतेजसा वानरराजेन सख्यं कृतवांस्त्वदर्थे च समुद्यतः ।३।

The glorious descendant of Raghu (Rāma) has made an alliance with the monkey-king, brilliant as Indra, and is endeavoring for your sake.

मा च ते ऽस्तु भयं भीरु रावणाल्लोकगर्हितात्।
नलकूबरशापेन रक्षिता ह्यस्यनिन्दिते ॥५८॥

mā ca te 'stu bhayaṁ bhīru rāvaṇāllokagarhitāt;
nalakūbaraśāpena rakṣitā hyasyanindite.

mā	ca	te	astu	bhayam	bhīru	rāvaṇāt	lokagarhitāt
i	i	m/f/n6s	3sa ipv	n1s	fvs	m5s	m5s

nalakūbaraśāpena	rakṣitā	hi	asi	anindite
m3s	f1s	i	2sa pre	fvs

mā, neg pcl, don't
ca, conj pcl, and
tvad, 2nd pron, you
√as, vi2a, be
bhaya, noun, fear
√bhī, vi3a, fear
-a (*-ac* 3.3.56 [303])
bhīrū, adj, fearful, timid
bhī, f, fear
-ru
-ū (*-ūṅ* 4.1.66), fem suffix,
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
lokagarhita, adj ctp3 2.1.32, censured by the world
lokena garhitaḥ
loka, m, region, world
+garhita, ppp, censured
√garh, vt1m/10am, censure, blame

nalakūbaraśāpa, noun ctp6, Nalakūbara's curse
nalakūbarasya śāpaḥ
nalakūbara, m pn cbv, Nalakūbara
nalaḥ kūbaraḥ yasya saḥ, the pole of whose carriage is a reed
nala, m, reed
+kūbara, m, carriage pole
+śāpa, m, curse
√śap, vt1/4am, swear an oath, curse
rakṣita, ppp, protected
√rakṣ, vt1a, keep, protect
hi, sub pcl, for, because
√as, vi2a, be
anindita, adj ctp na 2.2.6, blameless
na ninditaḥ, not blamed
na, neg pcl, not
+nindita, adj ppp, blamed
√nind (*√nid*), vt1a, blame

सीते रावणान्मा भैषीः ।१। भीरु रावणाद्भयं लोकगर्हिताद् ते मास्तु ।२। सीते नलकूबरस्य हि शापस्त्वां रक्षति ।३। अनिन्दिते नलकूबरशापेन हि रक्षितासि ।४।

te...bhayam: nominal style with gen. of subject and abstract noun containing the predicate. Literally, 'Let there not be fear on your part from Rāvaṇa...' *rāvaṇāl lokagarhitāt:* abl. for source of fear. *nalakūbaraśāpena:* See 3.264.59 and 3.275.32-33 where Brahmā relates the incident to Rāma.

And don't be afraid of Rāvaṇa reviled by the world, O timid lady. For you, blameless one, are protected by Nalakūbara's curse.

शप्तो ह्येष पुरा पापो वधूं रम्भां परामृशन्।
न शक्तो विवशां नारीमुपैतुमजितेन्द्रियः ।।५९।।

śapto hyeṣa purā pāpo vadhūṁ rambhāṁ parāmṛśan;
na śakto vivaśāṁ nārīmupaitumajitendriyaḥ.

śaptaḥ	hi	eṣaḥ	purā	pāpaḥ	vadhūm	rambhām	parāmṛśan
m1s	i	m1s	i	m1s	f2s	f2s	m1s

na	śaktaḥ	vivaśām	nārīm	upaitum	ajitendriyaḥ
i	m1s	f2s	f2s	i	m1s

śapta, ppp, cursed
√śap, vt1/4am, swear an oath, curse
hi, sub pcl, for, because
etad, dem adj, this
purā, adv, before, formerly
pāpa, noun, evil-one, wretch
pāpa, adj, evil
vadhū, noun, bride, wife, daughter-in-law
rambhā, pn, Rambhā
√rabh, vt1m, grab
parāmṛśat, prap, assaulting
parā√mṛś, vt6a, touch, seize, assault

na, neg pcl, not
śakta, adj ppp, capable, able
√śak, vi5a, be able
vivaśa, adj cbv 2.2.24 [101], without desire, unwilling
vigataḥ vaśaḥ yasmāt saḥ, from whom desire has departed
vi, preverb, apart
+*vaśa*, m, will, wish
√vaś, vt2a, wish
-a (*-ap* 3.3.58 [305])
nārī, noun, woman
upaitum, inf, to approach
upa√i, v2a, approach
ajitendriya, adj ctp na 2.2.6, not master of the senses
na jitendriyaḥ
na, neg pcl, not
+*jitendriya*, adj cbv, master of the senses
jitāni indriyāṇi yena saḥ, he by whom the senses have been conquered
jita, ppp, conquered
√ji, vt1a, conquer
+*indriya*, n, organ of knowledge or action, sense

पुरा रावणो नलकूबरस्य वधूं रम्भां परामृशत् ।१। नलकूबरस्तमशपत्त्वं नारीं न शक्नोष्युपैतुं यदि सा न वष्टीति ।२। पुरा हि रावणो रम्भां परामृशन्नलकूबरेणाशप्यत त्वं न शक्नोषि विवशां नारीमुपैतुमिति ।३। पुरा ह्येष पापो वधूं रम्भां परामृशञ्शप्तो ऽजितेन्द्रियो न शक्तो विवशां नारीमुपैतुम् ।४।

Nīlakaṇṭha glosses *vadhū*, literally 'bride,' with a term usually meaning 'daughter-in-law:' *vadhūṁ snuṣām*. Either term may be used for the bride of a younger male in the household or extended family. In 3.275.33 Brahmā relates the incident to Rāma. R. 7.26 relates Rāvaṇa's rape of Rambhā and Nalakūbara's curse which, in R. 7.26.44, imprecates that Rāvaṇa's head will split sevenfold. *parāmṛśan:* present participle indicates action in simultaneous time with the main verb. *śakta:* The ppp of an intransitive verb is active rather than passive in accordance with

Pā. 3.4.72. Forms of √*śak* regularly occur with an infinitive according to Pā. 3.4.65-66.

Because this evil one (Rāvaṇa) was cursed when he assaulted (his nephew Nalakūbara's) bride Rambhā, the slave to the senses is not able to approach an unwilling woman.

क्षिप्रमेष्यति ते भर्ता सुग्रीवेणाभिरक्षितः।
सौमित्रिसहितो धीमांस्त्वां चेतो मोक्षयिष्यति ॥६०॥

kṣiprameṣyati te bhartā sugrīveṇābhirakṣitaḥ;
saumitrisahito dhīmāṁstvāṁ ceto mokṣayiṣyati.

kṣipram	eṣyati	te	bhartā	sugrīveṇa	abhirakṣitaḥ
i	3sa fut	m/f/n6s	m1s	m3s	m1s

saumitrisahitaḥ	dhīmān	tvām	ca	itaḥ	mokṣayiṣyati
m1s	m1s	m/f/n2s	i	i	3sa fut

kṣipram, adv, quickly
kṣipra, adj, quick

√i, v2a, go, come

tvad, 2nd pron, you

bhartr̥, agent noun, husband
√bhṛ, vt3am, bear, support

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+grīva, m, neck

abhirakṣita, ppp, protected
abhi√rakṣ, vt1a, keep, protect

saumitrisahita, adj ctp3, together with the son of Sumitrā
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -i (*-iñ* 4.1.96 *bāhvādi*)
+sahita (*saṁhita*), adj, put with, associated with

dhīmat, adj, wise
dhī, f, intelligence, intellect
  √dhyai, v1a, think
  (*-kvip* 3.2.178 [292])
-mat (*-matup* 5.2.94)

tvad, 2nd pron, you

ca, conj pcl, and

itas, adv, from here, hence

√mokṣi, vt10am denom, liberate
mokṣa, m, liberation
  √muc (*√muc̣l*), v6am, free

रामः क्षिप्रमेष्यति त्वां च मोक्षयिष्यति ।१। सुग्रीवेणाभिरक्षितः सौमित्रिसहितस्ते धीमान्भर्ता क्षिप्रमेष्यति त्वां चेतो मोक्षयिष्यति ।२।

Your wise husband will come quickly protected by Sugrīva, accompanied by the son of Sumitrā (Lakṣmaṇa) and will liberate you from here.

स्वप्ना हि सुमहाघोरा दृष्टा मे ऽनिष्टदर्शनाः।
विनाशायास्य दुर्बुद्धेः पौलस्त्यकुलघातिनः ॥६१॥

svapnā hi sumahāghorā dṛṣṭā me ’niṣṭadarśanāḥ;
vināśāyāsya durbuddheḥ paulastyakulaghātinaḥ.

svapnāḥ	hi	sumahāghorāḥ	dṛṣṭāḥ	me	aniṣṭadarśanāḥ
m1p	i	m1p	m1p	m/f/n6s	m1p

vināśāya	asya	durbuddheḥ	paulastyakulaghātinaḥ
m4s	m6s	m6s	m6s

- **svapna**, noun, sleep
  - √*svap*, vi2a (i svapiti), sleep
  - *-na* (*-nan* 3.3.91)
- **hi**, sub pcl, for, because
- **sumahāghora**, adj ctp prādi 2.2.18, very awful, very horrible
  - *suṣṭhu mahāghoraḥ*
  - *su*, preverb, good
  - +*mahāghora*, adj ck 2.1.61, very awful
    - *mahān ca asau ghoraḥ ca*, it is great and awful
    - *mahat*, adj prap, great, increasing
      - √*mah*, vi1m, increase
    - +*ghora*, adj, awful
- **dṛṣṭa**, ppp, seen
  - √*dṛś*, vt1a, see
- **mad**, 1st pron, I, me, my
- **aniṣṭadarśana**, adj cbv, unsightly
  - *aniṣṭam darśanam yasya saḥ*, that whose sight is not desired
  - *aniṣṭa*, adj ctp na 2.2.6, not desired
    - *na iṣṭam*
    - *na*, neg pcl, not
    - +*iṣṭa*, ppp, desired
      - √*iṣ*, vt6a, wish, desire
  - +*darśana*, n, seeing, sight
    - √*dṛś*, vt1a, see
    - *-ana* (*-lyuṭ* 3.3.115)
- **vināśa**, noun, destruction
  - *vi*√*naś*, vi4a, perish
- **idam**, dem pron, this
- **durbuddhi**, adj cbv, foolish, evil-minded
  - *duṣṭā buddhiḥ yasya saḥ*, he whose intellect is bad
  - *dus*, preverb, ill
  - +*buddhi*, f, intelligence, intellect
    - √*budh*, vt1am/4m, be aware, know
- **paulastyakulaghātin**, adj ctp upapada 2.2.19, destroying the family of the son of Pulastya
  - *paulastyakula*, n ctp6, the family of the son of Pulastya
    - *paulastyasya kulam*
    - *paulastya*, patronymic, son of Pulastya
      - *pulastya*, m pn, Pulastya
      - *-a* (*-aṇ* 4.1.83)
    - +*kula*, n, family
  - √*han*, vt2a, strike, slay
  - *-in* (*-ṇini* 3.2.51)

अहं स्वप्नानदृशम् ।१। रावणस्य विनाशाय स्वप्ना मयादृश्यन्त ।२। रावणो विनङ्क्ष्यति ।३। अयं दुर्बुद्धिः पौलस्त्यकुलघाती विनङ्क्ष्यति ।४। अस्य हि दुर्बुद्धेः पौलस्त्यकुलघातिनो विनाशायानिष्टदर्शनाः सुमहाघोराः स्वप्ना दृष्टा मे ।५।

dṛṣṭāḥ me: are seen by me. The ppp of a verb of wishing, knowing or honoring occurs with a present sense according to Pā. 3.2.188 and the agent of its action takes the genitive according to Pā. 2.3.67. An enclitic first or second person pronoun usually follows the verb or noun with which it is construed immediately. *vināśāya:* dat. of the aim or meaning of the dreams.

For I have seen very awful ugly dreams portending the destruction of this evil-minded destroyer (Rāvaṇa) of the family of the son of Pulastya (Vaiśravaṇa).

दारुणो ह्येष दुष्टात्मा क्षुद्रकर्मा निशाचरः।
स्वभावाच्छीलदोषेण सर्वेषां भयवर्धनः ॥६२॥

dāruṇo hyeṣa duṣṭātmā kṣudrakarmā niśācaraḥ;
svabhāvācchīladoṣeṇa sarveṣāṁ bhayavardhanaḥ.

dāruṇaḥ hi eṣaḥ duṣṭātmā kṣudrakarmā niśācaraḥ
m1s i m1s m1s m1s m1s

svabhāvāt śīladoṣeṇa sarveṣām bhayavardhanaḥ
m5s m3s m6p m1s

dāruṇa, adj, harsh, dreadful
hi, sub pcl, for, because
etad, dem adj, this
duṣṭātman, adj cbv, ill-natured
duṣṭaḥ ātmā yasya saḥ, he whose nature is spoiled
duṣṭa, ppp, bad
√*duṣ*, vi4a, become bad
+*ātman*, m, self
kṣudrakarman, adj cbv, of base deeds, mean
kṣudrāṇi karmāṇi yasya saḥ, he whose action is base
kṣudra, adj, minute, low, cruel
+*karman*, n, action
niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
niśāyām carati, he moves at night
niśā, f, night
+√*car*, vt1a, move, do
-*a* (-*ṭa* 3.2.16)

svabhāva, noun ck, nature
svaḥ bhāvaḥ, one's own essence
sva, adj, own
+*bhāva*, m, being, essence
śīladoṣa, noun ctp7, character-fault
śīle doṣaḥ, fault in character
śīla, n/m, habit, moral conduct, character
+*doṣa*, m, fault
sarva, pron, all
bhayavardhana, adj ctp6 2.2.8 [86], increasing fear
bhayasya vardhanaḥ, increaser of fear
bhaya, n, fear
√*bhī*, vi3a, fear
-*a* (-*ac* 3.3.56 [303])
+*vardhana*, adj, increasing
√*vṛdh*, vi1m, grow
-*ana* (-*lyu* 3.1.134)

रावणो दारुणो ऽस्ति ।१। एष हि दुष्टात्मा क्षुद्रकर्मा निशाचरः स्वभावाच्छीलदोषेण सर्वेषां भयवर्धनो दारुणो ऽस्ति ।२।

For this ill-natured, mean, night-ranger is dreadful, increasing fear out of his own nature because of a character-fault.

स्पर्धते सर्वदेवैर्यः कालोपहतचेतनः।
मया विनाशलिङ्गानि स्वप्ने दृष्टानि तस्य वै ।।६३।।

spardhate sarvadevairyaḥ kālopahatacetanaḥ;
mayā vināśaliṅgāni svapne dṛṣṭāni tasya vai.

spardhate	sarvadevaiḥ	yaḥ	kālopahatacetanaḥ
3sm pre	m3p	m1s	m1s

mayā	vināśaliṅgāni	svapne	dṛṣṭāni	tasya	vai
m/f/n3s	n1p	m7s	n1p	m6s	i

√spardh, v1m, compete (with inst. for loc.), rival (acc.)
sarvadeva, noun ck 2.1.49, all the gods
sarve devāḥ
sarva, pron adj, all, whole
+*deva*, m, god
yad, rel adj, which
kālopahatacetana, adj cbv, whose consciousness has been afflicted by time
kālopahatam cetanam yasya saḥ
kālopahata, adj ctp3 2.1.32, afflicted by time
kālena upahataḥ
kāla, m, time
+*upahata*, ppp, stricken, afflicted
upa√han, vt2a, slay
+*cetana*, n, consciousness
√*cit*, v1a/10m, be conscious, perceive, notice
-*ana* (-*lyuṭ* 3.3.115)

mad, 1st pron, I, me
vināśaliṅga, noun ctp6, signs of destruction
vināśasya liṅgam
vināśa, m, destruction
vi√naś, vi4a, perish
+*liṅga*, n, mark, sign
svapna, noun, sleep, dream
√*svap*, vi2a (i svapiti), sleep
-*na* (-*nan* 3.3.91)
dṛṣṭa, ppp, seen
√*dṛś*, vt1a, see
tad, dem pron, that
vai, pcl, verily

चो रावणो देवैः स्पर्धते तस्य विनाशलिङ्गान्यहमदृशम् ।१। यः कालोपहतचेतनः सर्वदेवैः स्पर्धते तस्य वै विनाशलिङ्गानि मया स्वप्ने दृष्टानि ।२।

I have seen signs of the destruction of that one who, having his consciousness afflicted by time, vies with all the gods.

तैलाभिषिक्तो विकचो मज्जन्पङ्के दशाननः।
असकृत्खरयुक्ते तु रथे नृत्यन्निव स्थितः ॥६४॥

tailābhiṣikto vikaco majjanpaṅke daśānanaḥ;
asakṛtkharayukte tu rathe nṛtyanniva sthitaḥ.

tailābhiṣiktaḥ	vikacaḥ	majjan	paṅke	daśānanaḥ
m1s	m1s	m1s	m/n7s	m1s

asakṛt	kharayukte	tu	rathe	nṛtyan	iva	sthitaḥ
i	m7s	i	m7s	m1s	i	m1s

tailābhiṣikta, adj ctp3 2.1.32, anointed with sesame oil
tailena abhiṣiktaḥ
taila, n, sesame oil, oil
tila, m, sesame
+*abhiṣikta*, ppp, consecrated
abhi√sic, vt6am, sprinkle, consecrate

vikaca, adj cbv, hairless, bald
vigataḥ kacaḥ yasmāt saḥ, from whom the hair has departed
vi, preverb, apart
+*kaca*, m, hair (of the head)
√*kac*, vt1m, bind
√*kac* (√*kaci*), v1m, shine, bind

majjat, prap, sinking
√*majj* (√*masj*), v4a, sink

paṅka, noun, mud
√*pac* (√*paci*), v1m (i pañcate), make evident
√*pac* (√*paci*), v10am, spread out, describe in detail

daśānana, pn, Rāvaṇa
daśānana, adj cbv, ten-headed
daśa ānanāni yasya saḥ, he whose heads are ten
daśa, cardinal num, ten
+*ānana*, n, nose, mouth, face
√*an*, vi2a, breathe

asakṛt, adv ctp na 2.2.6, more than once
na sakṛt, not once
na, neg pcl, not
+*sakṛt*, adv, once

kharayukta, adj ctp3 2.1.32, yoked with a donkey
khareṇa yuktaḥ
khara, m, donkey
khara, adj, harsh
+*yukta*, ppp, joined, united, yoked
√*yuj*, v7am, join, unite, yoke

tu, conj pcl, but

ratha, noun, chariot, car

nṛtyat, prap, dancing
√*nṛt*, vi4a, dance

iva, pcl, like, as

sthita, ppp, having stood, standing
√*sthā*, vi1a, stand

रावणो रथे स्थितोऽस्ति ।१। दशाननस्त्वसकृत्तैलाभिषिक्तो विकचः पङ्के मज्जन्खरयुक्ते रथे नृत्यन्निव स्थितः ।२।

Trijaṭā relates what Avindhya says he saw in his dreams in verses 64-70. *vikaca:* bald. See 264.65 *patitamūrdhaja* but possibly also 'radiant' as van Buitenen. *sthitaḥ:* The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72.

Many times the ten-headed (Rāvaṇa) is standing as if dancing on a chariot yoked with donkeys, anointed with sesame oil, bald, sinking in mud.

कुम्भकर्णादयश्चेमे नग्नाः पतितमूर्धजाः।
कृष्यन्ते दक्षिणामाशां रक्तमाल्यानुलेपनाः ॥६५॥

kumbhakarṇādayaśceme nagnāḥ patitamūrdhajāḥ;
kṛṣyante dakṣiṇāmāśāṁ raktamālyānulepanāḥ.

kumbhakarṇādayaḥ	ca	ime	nagnāḥ	patitamūrdhajāḥ
m1p	i	m1p	m1p	m1p

kṛṣyante	dakṣiṇām	āśām	raktamālyānulepanāḥ
3pp pre	f2s	f2s	m1p

- **kumbhakarṇādi,** adj cbv, Kumbhakarṇa, etc.
  - *kumbhakarṇaḥ ādiḥ yeṣām te,* whose beginning is Kumbhakarṇa
  - *kumbhakarṇa,* m pn, Kumbhakarṇa
    - *kumbhakarṇa,* adj cbv, pot-eared
      - *kumbhau iva karṇau yasya saḥ,* he whose ears are like pots
      - *kumbha,* m, pot
      - +*karṇa,* m, ear
  - +*ādi,* m, beginning
- **ca**, conj pcl, and
- **idam**, dem pron, this
- **nagna**, adj ppp, naked
- **patitamūrdhaja**, adj cbv, disheveled, bald
  - *patitāḥ mūrdhajāḥ yasya saḥ,* he whose hair has fallen
  - *patita,* ppp, fallen
    - √*pat,* v1a, fly, fall
  - +*mūrdhaja,* m ctp upapada 2.2.19, born on the head, hair
    - *mūrdhni jāyante*
    - *mūrdhan,* m, head
    - +√*jan,* vi4m, be born
    - -*a* (-*ḍa* 3.2.97)
- **√kṛṣ**, vt1a/6am, draw, lead
- **dakṣiṇa**, adj, right, southern
- **āśā**, noun, space, region, quarter
  - √*aś* (√*aśū*), vt5m, reach, pervade
- **raktamālyānulepana**, adj cbv, whose garland and ointment are red
  - *rakte mālyam anulepanam ca yasya saḥ*
  - *rakta,* adj, red
    - *rakta,* ppp, colored
      - √*rañj,* vi1/4am, be dyed or affected, appear
  - +*mālya,* n, garland, flower
    - *mālā,* f, garland
  - +*anulepana,* n, massage oil, ointment
    - *anu*√*lip,* vt4am, smear, anoint
    - -*ana* (-*lyuṭ* 3.3.117)

कुम्भकर्णो दक्षिणामाशां कृष्यते ।१। इमे च कुम्भकर्णादयो नग्नाः पतितमूर्धजा रक्तमाल्यानुलेपना दक्षिणामाशां कृष्यन्ते ।२।

South is the direction of Yama, god of death. Comparing *vikaca* in the previous verse and *patitamūrdhaja,* I translate both 'bald.' van Buitenen translated the latter 'disheveled.'

And these Kumbhakarṇa and so on are being drawn in the southern direction, naked, bald, and garlanded and anointed in red.

श्वेतातपत्रः सोष्णीषः शुक्लमाल्यविभूषणः।
श्वेतपर्वतमारूढ एक एव विभीषणः ॥६६॥

śvetātapatraḥ soṣṇīṣaḥ śuklamālyavibhūṣaṇaḥ;
śvetaparvatamārūḍha eka eva vibhīṣaṇaḥ.

śvetātapatraḥ	soṣṇīṣaḥ	śuklamālyavibhūṣaṇaḥ
m1s	m1s	m1s

śvetaparvatam	ārūḍhaḥ	ekaḥ	eva	vibhīṣaṇaḥ
m2s	m1s	m1s	i	m1s

śvetātapatra, adj cbv, under a white parasol
śvetam ātapatram yasya saḥ, he whose parasol is white
śveta, adj, white
+*ātapatra*, n ctp upapada 2.2.19, umbrella, parasol
ātapāt trāyate, it protects from sunshine
ātapa, m, sunshine, heat
+√*trā* (√*traiṅ*), vt1m/(2am W), protect, save
-*a* (-*ka* 3.2.4 Kā.)

soṣṇīṣa, adj cbv 2.2.28, turbaned
saha uṣṇīṣeṇa, with turban
sa, pcl, (replacement for *saha*) with
+*uṣṇīṣa*, m/n ctp upapada 2.2.19, turban
uṣṇam īṣate, It stops the heat
uṣṇa, m/n, heat, warmth
+√*īṣ*, vt1m, hurt
√*īṣ*, vt1a, glean, gather
-*a* (-*aṇ* 3.2.1)
6.1.94 [684]

śuklamālyavibhūṣaṇa, adj cbv, wearing white garland and ornaments
śuklam mālyam śuklāni ca vibhūṣaṇāni yasya saḥ, whose garland and ornaments are white
śukla, adj, bright, white
+*mālya*, n, garland, flower
mālā, f, garland
+*vibhūṣaṇa*, n, ornament

śvetaparvata, noun ck, white mountain
śvetaḥ parvataḥ, a white mountain
śveta, adj, white
+*parvata*, m, mountain, range

ārūḍha, ppp, having climbed
ā√*ruh*, vt1a, climb
√*ruh*, vi1a, sprout, rise

eka, cardinal num, one

eva, pcl, only

vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)

विभीषण एक एव मोक्ष्यते ।१। श्वेतातपत्रः सोष्णीषः शुक्लमाल्यविभूषणः श्वेतपर्वतमारूढ एक एव विभीषणो मोक्ष्यते ।२।

Read with verse 67. *uṣṇīṣa: ī* replaces *a* + *ī* according to Pā. 6.1.94 vt. 4 [684]. The ppp of *ārūḍhaḥ* is active according to 3.4.72.

Vibhīṣaṇa alone turbaned, with white garland and ornaments, under a white parasol, atop a white mountain...

सचिवाश्चास्य चत्वारः शुक्लमाल्यानुलेपनाः।
श्वेतपर्वतमारूढा मोक्ष्यन्ते ऽस्मान्महाभयात् ॥६७॥

saciväścāsya catvāraḥ śuklamālyānulepanāḥ;
śvetaparvatamārūḍhā mokṣyante 'smānmahābhayāt.

sacivāḥ	ca	asya	catvāraḥ	śuklamālyānulepanāḥ
m1p	i	m6s	m1p	m1p

śvetaparvatam	ārūḍhāḥ	mokṣyante	asmāt	mahābhayāt
m2s	m1p	3pp pre	n5s	n5s

saciva, noun, associate, counselor, minister
√sac, vi1am, be associated with
ca, conj pcl, and
idam, dem pron, this
catur, cardinal num, four
śuklamālyānulepana, adj cbv, whose garland and ointment are white
śuklāni mālyāni anulepanāni ca yeṣām te
śukla, adj, bright, white
+*mālya*, n, garland, flower
mālā, f, garland
+*anulepana*, n, massage oil, ointment
anu√lip, vt4am, smear, anoint
-*ana* (-*lyuṭ* 3.3.117)

śvetaparvata, noun ck, white mountain
śvetaḥ parvataḥ ca, a white mountain
śveta, adj, white
+*parvata*, m, mountain, range
ārūḍha, ppp, having climbed
ā√ruh, vt1a, climb
√ruh, vi1a, sprout, rise
√mokṣi, vt10am denom, liberate
mokṣa, m, liberation
√muc (*√mucḷ*), v6am, free
idam, dem pron, this
mahābhaya, noun ck 2.1.61, great fear
mahat ca adaḥ bhayam ca, it is great and is fear
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*bhaya*, n, fear
√bhī, vi3a, fear
-*a* (-*ac* 3.3.56 [303])

विभीषणो ऽस्य च चत्वारः सचिवा महाभयान्मोक्ष्यन्ते ।१। श्वेतातपत्रः सोष्णीषः शुक्लमाल्यविभूषणः श्वेतपर्वतमारूढ एक एव विभीषणो ऽस्य च शुक्लमाल्यानुलेपनाः श्वेतपर्वतमारूढाश्चत्वारः सचिवा अस्मान्महाभयान्मोक्ष्यन्ते ।२।

Read with verse 66. The ppp of *ārūḍhaḥ* is active according to 3.4.72. *mokṣyante* could be 3pp fut of *√muc* parallel to the future in verse 68 but has been taken as present of the denominative of *mokṣa* parallel to the presents in verse 65.

...and his four ministers garlanded and anointed in white atop a white mountain are being spared from this great horror.

रामस्यास्त्रेण पृथिवी परिक्षिप्ता ससागरा।
यशसा पृथिवीं कृत्स्नां पूरयिष्यति ते पतिः ॥६८॥

rāmasyāstreṇa pr̥thivī parikṣiptā sasāgarā;
yaśasā pr̥thivīṁ kr̥tsnāṁ pūrayiṣyati te patiḥ.

rāmasya	astreṇa	pr̥thivī	parikṣiptā	sasāgarā
m6s	n3s	f1s	f1s	f1s

yaśasā	pr̥thivīm	kr̥tsnām	pūrayiṣyati	te	patiḥ
n3s	f2s	f2s	3sa fut c	m/f/n6s	m1s

rāma, pn, Rāma
astra, noun, missile
  √*as*, vt4a, throw
  -*tra* (-*ṣṭran* Am. 2.8.82)
pr̥thivī, noun, earth
  pr̥thu, adj, broad
    √*prath*, vi1m, extend, spread
parikṣipta, ppp, flung about, surrounded
  pari√*kṣip*, vt4a/6am, throw around
sasāgara, adj cbv 2.2.28, with the ocean
  saha sāgareṇa
  sa, pcl, (replacement for *saha*) with
  sāgara, m, ocean

yaśas, noun, glory
pr̥thivī, noun, earth
  pr̥thu, adj, broad
    √*prath*, vi1m, extend, spread
kr̥tsna, adj, whole, entire
√pr̥̄, vt9a, fill
tvad, 2nd pron, you
pati, noun, lord, husband

रामस्यास्त्रं पृथिवीं पर्यक्षिपत् ।१। रामस्यास्त्रेण पृथिवी ससागरा परिक्षिप्ता ।१। रामः पृथिवीं यशसा पूरयिष्यति ।२। पतिस्ते कृत्स्नां पृथिवीं यशसा पूरयिष्यति ।३।

Nīlakaṇṭha explains *parikṣipta* to mean 'pervaded': *parikṣiptā vyāptā.*

The earth with its oceans is surrounded by Rāma's missile. Your husband will fill the whole earth with glory.

अस्थिसंचयमारूढो भुञ्जानो मधुपायसम्।
लक्ष्मणश्च मया दृष्टो निरीक्षन्सर्वतो दिशः ॥६९॥

asthisaṁcayamārūḍho bhuñjāno madhupāyasam;
lakṣmaṇaśca mayā dṛṣṭo nirīkṣansarvato diśaḥ.

asthisaṁcayam	ārūḍhaḥ	bhuñjānaḥ	madhupāyasam
m2s	m1s	m1s	m/n2s

lakṣmaṇaḥ	ca	mayā	dṛṣṭaḥ	nirīkṣan	sarvataḥ	diśaḥ
m1s	i	m/f/n3s	m1s	m1s	i	f2p

- **asthisaṁcaya**, noun ctp6, heap of bones
- **ārūḍha**, ppp, having climbed
  - *ā√ruh*, vt1a, climb
    - *√ruh*, vi1a, sprout, rise
- **bhuñjāna**, prmp, eating
  - *√bhuj*, v7am, enjoy, eat, rule
- **madhupāyasa**, noun ck, rice pudding
  - *madhu pāyasam*, sweet rice pudding
  - *madhu*, adj, sweet
    - *madhu*, n, honey, mead
  - +*pāyasa*, m/n, khīr, rice pudding
    - *pāyasa*, adj, made from or with milk
      - *payas*, n, fluid, milk, water
        - *√pī*, v4m, drink
- **lakṣmaṇa**, pn, Lakṣmaṇa
- **ca**, conj pcl, and
- **mad**, 1st pron, I, me
- **dṛṣṭa**, ppp, seen
  - *√dṛś*, vt1a, see
- **nirīkṣat**, prap, surveying, looking out
  - *nis√īkṣ*, vt1m, see, look out
- **sarvatas**, adv, from all sides, everywhere, completely
  - *sarva*, pron, all
  - *-tas* (*-tasil* 5.3.7)
- **diś**, noun, direction

अहं च लक्ष्मणमपश्यम् ।१। अस्थिसंचयं चारूढो मधुपायसं भुञ्जानः सर्वतो दिशो निरीक्षँल्लक्ष्मणो मया दृष्टः ।२।

The ppp of *ārūḍhaḥ* is active according to 3.4.72.

And I saw Lakṣmaṇa atop a heap of bones eating rice-pudding, surveying all directions.

रुदती रुधिरार्द्राङ्गी व्याघ्रेण परिरक्षिता।
असकृत्त्वं मया दृष्टा गच्छन्ती दिशमुत्तराम् ।।७०।।

rudatī rudhirārdrāṅgī vyāghreṇa parirakṣitā;
asakṛttvaṁ mayā dṛṣṭā gacchantī diśamuttarām.

rudatī	rudhirārdrāṅgī	vyāghreṇa	parirakṣitā
f1s	f1s	m3s	f1s

asakṛt	tvam	mayā	dṛṣṭā	gacchantī	diśam	uttarām
i	m/f/n1s	m/f/n3s	f1s	f1s	f2s	f2s

- **rudat**, prap, crying, weeping
  - *√rud*, vi2a, cry, weep
- **rudhirārdrāṅga**, adj cbv, whose limbs are wet with blood
  - *rudhirārdrāṇi āṅgāni yasya saḥ*, he whose limbs are wet with blood
  - *rudhirārdra*, adj ctp3 2.1.32, wet with blood
    - *rudhireṇa ārdram*
    - *rudhira*, n, blood
      - *rudhira*, adj, red, bloody
    - +*ārdra*, adj, wet
  - +*aṅga*, n, limb, body
  - *-ī* (*-ṅīṣ* 4.1.54 [363])
- **vyāghra**, noun, tiger
- **parirakṣita**, ppp, protected
  - *pari√rakṣ*, vt1a, keep, protect
- **asakṛt**, adv ctp na 2.2.6, more than once
  - *na sakṛt*, not once
  - *na*, neg pcl, not
  - +*sakṛt*, adv, once
- **tvad**, 2nd pron, you
- **mad**, 1st pron, I, me
- **dṛṣṭa**, ppp, seen
  - *√dṛś*, vt1a, see
- **gacchat**, prap, going
  - *√gam*, v1a, go
- **diś**, noun, direction
- **uttara**, pron adj, upper, northern

अहं त्वामपश्यम् ।१। रुदती रुधिरार्द्राङ्गी व्याघ्रेण परिरक्षितोत्तरां दिशं गच्छन्ती त्वं मयासकृद्दृष्टा ।२।

The tiger is the goddess Durgā's vehicle (*vāhana*). The vision seems to see Sītā as a form of the destroying Durgā or Kālī. The northern direction is the direction of Kubera, the god of wealth. It is also the direction of Ayodhyā, Rāma's home.

Many times I saw you crying, with your limbs drenched in blood, going in the northern direction, protected by a tiger.

हर्षमेष्यसि वैदेहि क्षिप्रं भर्तृसमन्विता।
राघवेण सहभ्रात्रा सीते त्वमचिरादिव ॥७१॥

harṣameṣyasi vaidehi kṣipraṁ bhartṛsamanvitā;
rāghaveṇa sahabhrātrā sīte tvamacirādiva.

harṣam	eṣyasi	vaidehi	kṣipram	bhartṛsamanvitā
m2s	2sa fut	fvs	i	f1s

rāghaveṇa	sahabhrātrā	sīte	tvam	acirāt	iva
m3s	m3s	fvs	m/f/n1s	n5s	i

harṣa, noun, joy
  √hṛṣ, vi4a, be excited, rejoice
√i, v2a, go
vaidehī, noun, princess of Videha
  vaideha, tadrāja, ruler of Videha
    videha, m pn, the country Videha
    -a (*-añ* 4.1.168)
  -ī (*-ṅīp* 4.1.15)
kṣipram, adv, quickly
  kṣipra, adj, quick
bhartṛsamanvita, adj ctp3 2.1.32, accompanied by one's husband or lord
  bhartrā samanvitā
  bhartṛ, m agent noun, husband
    √bhṛ, vt3am, bear, support
  +samanvita, ppp, endowed with
    sam anu√i, v2a, go along with
rāghava, patronymic, descendant of Raghu
  raghu, m pn, Raghu
  -a (*-aṇ* 4.1.83)
sahabhrātṛ, adj cbv 2.2.28, with one's brother
  saha bhrātrā
  saha, pcl, with (inst.)
  +bhrātṛ, m, brother
sītā, pn, Sītā
  sītā, f, furrow
tvad, 2nd pron, you
acira, adj ctp na 2.2.6, not long
  na ciraḥ
  na, neg pcl, not
  +cira, adj, long
iva, pcl, like, as

हे सीते त्वं रामेण समन्विता हर्षिष्यति ।१। सीते वैदेहि सहभ्रात्रा राघवेण क्षिप्रं भर्तृसमन्विता त्वमचिरादिव हर्षमेष्यसि ।२।

harṣam eṣyasi: Sanskrit often uses a verb of going with an action noun 'will go to joy,' where English uses a verb of change of state with an adjective, 'became happy.'

O Sītā, princess of Videha, pretty soon you will be happy, quickly united with your husband, the descendant of Raghu, along with his brother.""""

इति सा मृगशावाक्षी तच्छ्रुत्वा त्रिजटावचः।
बभूवाशावती बाला पुनर्भर्तृसमागमे ॥७२॥

iti sā mṛgaśāvākṣī tacchrutvā trijaṭāvacaḥ;
babhūvāśāvatī bālā punarbhartṛsamāgame.

iti	sā	mṛgaśāvākṣī	tat	śrutvā	trijaṭāvacaḥ
i	f1s	f1s	n2s	i	n2s

babhūva	āśāvatī	bālā	punaḥ	bhartṛsamāgame
3sa prf	f1s	f1s	i	m7s

iti, pcl, thus, close quote
tad, dem pron, that
mṛgaśāvākṣa, adj cbv 2.2.24 [99], fawn-eyed
mṛgaśāvākṣiṇī iva akṣiṇī yasya saḥ, he whose eyes are like a young deer's
mṛgaśāva, m ck, young deer
mṛgaḥ ca asau śāvaḥ ca, it is a deer and is a young animal
mṛga, m, deer, wild animal
+*śāva*, m, the young of any animal
+*akṣi*, n, eye
tad, dem pron, that
śrutvā, abs, having heard
√*śru*, vt1am/5am 3.1.74, hear, listen
trijaṭāvacas, noun ctp6, speech of Trijaṭā
trijaṭāyāḥ vacaḥ
trijaṭā, f pn, Trijaṭā
trijaṭa, adj cbv, three-braided
tisraḥ jaṭāḥ yasyāḥ sā, she of whom there are three braids
tri, cardinal num, three
+*jaṭā*, f, braid, the hair twisted together
+*vacas*, n, speech

√bhū, vi1a, be, become, exist
āśāvat, adj, hopeful
āśā, f, wish, hope
-vat (*-matup* 5.2.94, *v* 8.2.9)
bālā, noun, girl
bāla, m, boy
bāla, adj, young
punar, adv, again
bhartṛsamāgama, noun ctp3, union with her husband
bhartrā samāgamaḥ
bhartṛ, m agent noun, husband
√*bhṛ*, vt3am, bear, support
+*samāgama*, m, union
sam ā√gam, v1a, come together

सीता त्रिजटाया वचः शुश्राव ।१। रामेण समागमिष्यामीत्याशा सीताया आसीत् ।२। सीता रामेण समागमिष्यामीत्याशावती बभूव ।३। इति तत्त्रिजटावचः श्रुत्वा सा मृगशावाक्षी बाला पुनर्भर्तृसमागम आशावती बभूव ।४।

bālā: Sītā is still rather young. *bhartṛsamāgame:* lakṣyasaptamī, locative of aim with *āśā*.

After hearing that speech of Trijaṭā, that fawn-eyed girl (Sītā) became hopeful for reunion with her husband.

यावदभ्यागता रौद्राः पिशाच्यस्ताः सुदारुणाः।
ददृशुस्तां त्रिजटया सहासीनां यथा पुरा ॥७३॥

yāvadabhyāgatā raudrāḥ piśācyastāḥ sudāruṇāḥ;
dadṛśustāṁ trijaṭayā sahāsīnāṁ yathā purā.

yāvat	abhyāgatāḥ	raudrāḥ	piśācyaḥ	tāḥ	sudāruṇāḥ
i	f1p	f1p	f1p	f1p	f1p

dadṛśuḥ	tām	trijaṭayā	saha	āsīnām	yathā	purā
3sa prf	f2s	f3s	i	f2s	i	i

- **yāvat**, rel adv, to which extent, as long as, as soon as
- **abhyāgata**, ppp, arrived
  - *abhi ā√gam*, v1a, come to
- **raudra**, adj, violent
  - *rudra*, m pn, Rudra, Śiva
- **piśācī**, noun, demoness
  - *piśāca*, m, a class of demons, fiend
- **tad**, dem pron, that
- **sudāruṇa**, adj ctp prādi 2.2.18, very harsh
  - *su*, preverb, good, well
  - +*dāruṇa*, adj, harsh, dreadful
    - *dāruṇa*, n, horror
- **√dṛś**, vt1a, see
- **tad**, dem pron, that
- **trijaṭā**, pn, Trijaṭā
  - *trijaṭa*, adj cbv, three-braided
    - *tisraḥ jaṭāḥ yasyāḥ sā*, she of whom there are three braids
    - *tri*, cardinal num, three
    - +*jaṭā*, f, braid, the hair twisted together
- **saha**, pcl, with (inst.)
- **āsīna**, prmp, sitting
  - *√ās*, vi2m, sit
- **yathā**, rel adv, in which manner, as
- **purā**, adv, before, formerly

यदा ता राक्षस्यो ऽभ्याजग्मुस्तदा तथा सीतां ददृशुः ।१। यथा पुरा सीता त्रिजटया सहास्त तथैव राक्षस्यस्तां ददृशुः ।२। यावत्ता रौद्राः सुदारुणाः पिशाच्यो ऽभ्यागतास्तां यथा पुरा त्रिजटया सहासीनां ददृशुः ।३।

73c begins the main clause without a demonstrative *tāvat* to pick up the relative adverb *yāvat*. Literally, 'as soon as the demonesses....'

When the violent, very dreadful demonesses arrived, they saw her sitting with Trijaṭā as before.

मार्कण्डेय उवाच।
ततस्तां भर्तृशोकार्तां दीनां मलिनवाससम्।
मणिशेषाभ्यलंकारां रुदतीं च पतिव्रताम् ।।१।।

mārkaṇḍeya uvāca.
tatastāṁ bhartṛśokārtāṁ dīnāṁ malinavāsasam;
maṇiśeṣābhyalaṁkārāṁ rudatīṁ ca pativratām.

mārkaṇḍeyaḥ uvāca
m1s 3sa prf

tataḥ tām bhartṛśokārtām dīnām malinavāsasam
i f2s f2s f2s f2s

maṇiśeṣābhyalaṁkārām rudatīm ca pativratām
f2s f2s i f2s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
  mṛkaṇḍu, m pn, Mṛkaṇḍu
  -eya (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

tatas, dem adv, from or after that
tad, dem pron, that
bhartṛśokārta, adj ctp2 2.1.24, afflicted with grief on account of her husband
  bhartṛśokam ārtaḥ
  bhartṛśoka, m ctp3, grief because of her husband
    bhartrā śokaḥ
    bhartṛ, m agent noun, husband
      √*bhṛ*, vt3am, bear, support
    +*śoka*, m, grief
  +*ārta*, ppp, fallen into, afflicted, pained
    ā√*ṛ*, v1a, go to, reach
dīna, adj ppp (8.2.45), wretched, distressed
  √*dī*, vi4m, decay
malinavāsas, adj cbv, wearing a soiled garment
  malinam vāsaḥ yasya saḥ, he whose garment is dirty
  malina, adj, dirty
  +*vāsas*, n, garment

maṇiśeṣābhyalaṁkāra, adj cbv, she whose only ornament is her bridal necklace
  maṇiśeṣāḥ abhyalaṅkārāḥ yasyāḥ sā, she whose decorations are the remainder of jewels, i.e. the bridal necklace called *maṅgalasūtra*
  maṇiśeṣa, m ctp6, remainder of jewels, bridal necklace called *maṅgalasūtra*
    maṇeḥ śeṣaḥ, remainder of jewels
    maṇi, m, jewel, gem
    +*śeṣa*, m, remainder
  +*abhyalaṁkāra*, m, decoration
rudat, prap, crying, weeping
  √*rud*, vi2a, cry, weep
ca, conj pcl, and
pativrata, adj cbv, devoted to her husband
  patyau vratam yasyāḥ sā, she whose vow is to her husband
  pati, m, husband
  +*vrata*, n, vow

Read with verse 2. Nīlakaṇṭha glosses *maṇiśeṣābhyalaṅkārām* as 'her whose ornaments are like those whose remainder is the gem in her bridal necklace,' *maṇir maṅgalasūtragataḥ sa eva śeṣo yeṣāṁ te tatsadṛśā abhyalaṅkārā yasyāstām*, which implies that she hasn't any others.

Mārkaṇḍeya said:
See verse 2.

राक्षसीभिरुपास्यन्तीं समासीनां शिलातले।
रावणः कामबाणार्तो ददर्शोपससर्प च ॥२॥

rākṣasībhirupāsyantīṁ samāsīnāṁ śilātale;
rāvaṇaḥ kāmabāṇārto dadarśopasasarpa ca.

rākṣasībhiḥ	upāsyantīm	samāsīnām	śilātala
f3p	f2s	f2s	n7s

rāvaṇaḥ	kāmabāṇārtaḥ	dadarśa	upasasarpa	ca
m1s	m1s	3sa prf	3sa prf	i

- **rākṣasī**, noun, demoness
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - *√rakṣ*, vt1a, keep, protect
- **upāsyat**, prap, sitting near, abiding
  - *upa√ās*, vi2m/4am (Ep. W), sit near, abide, serve
- **samāsīna**, prmp, sitting
  - *sam√ās*, vi2m, sit
- **śilātala**, noun ctp6, stone slab
  - *śilāyāḥ talam*, surface of a stone
  - *śilā*, noun, stone
  - *tala*, noun, surface
- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa*, adj c, causing to scream
    - *√ru*, v2a, roar, sound, cry
    - *-ana* (*-lyu* 3.1.134)
- **kāmabāṇārta**, adj ctp3 2.1.32, afflicted by the arrow of love
  - *kāmabāṇena ārtaḥ*
  - *kāmabāṇa*, m ctp6, arrow of love
    - *kāmasya bāṇaḥ*
    - *kāma*, m pn, Kāma
      - *kāma*, m, desire, love
        - *√kam*, vt1m, desire, love
    - *+bāṇa*, m, reed-shaft, arrow
  - *+ārta*, ppp, fallen into, afflicted, pained
    - *ā√ṛ*, v1a, go to, reach
- **√dr̥ś**, vt1a, see
- **upa√sr̥p**, v1a, approach
- **ca**, conj pcl, and

ततो रावणः सीतां ददर्शोपससर्प च ।१। ततः कामबाणार्तो रावणस्तां भर्तृशोकार्तां दीनां मलिनवाससं मणिशेषाभ्यलंकारां रुदतीं च पतिव्रतां राक्षसीभिरुपास्यन्तीं शिलातले समासीनां ददर्शोपससर्प च ।२।

upāsyantīm: Nīlakaṇṭha glosses the prap with a middle or passive: *upāsyantīṁ upāsyamānām.* Although the passive would have a meaning suitable to the context, 'being attended to by the female Rākṣasas,' this is impossible with the active. The reading and his gloss are consistent only by interpreting *√ās* as a class 4 verb in the active and middle as per W. Alternate readings: *upāsatīṁ* B1, *apaśyaṁtīṁ* Dc D2.

Then Rāvaṇa, afflicted by the arrow of love, saw her abiding with the female Rākṣasas, sitting on a stone slab, afflicted with grief on account of her husband, distressed, wearing a soiled garment, having her bridal necklace as her only ornament, crying, devoted to her husband, and he approached her.

देवदानवगन्धर्वयक्षकिंपुरुषैर्युधि।
अजितो ऽशोकवनिकां ययौ कन्दर्पमोहितः ॥३॥

devadānavagandharvayakṣakiṁpuruṣairyudhi;
ajito 'śokavanikāṁ yayau kandarpamohitaḥ.

devadānavagandharvayakṣakiṁpuruṣaiḥ yudhi
m3p f7s

ajitaḥ aśokavanikām yayau kandarpamohitaḥ
m1s f2s 3sa prf m1s

devadānavagandharvayakṣakiṁpuruṣa, noun cdi, gods, Dānavas, Gandharvas, Yakṣas, and Kiṁnaras
devāḥ dānavāḥ gandharvāḥ yakṣāḥ kiṁpuruṣāḥ ca
deva, m, god
+*dānava*, m, Dānava, a class of demons 40 or 100 in number said to be children of Danu
danu, f pn, Danu
-*a* (-*aṇ* 4.1.83)
+*gandharva*, m, Gandharva, a class of divine beings
+*yakṣa*, m, Yakṣa, a class of semi-divine beings
+*kiṁpuruṣa*, m ck 2.1.64, Kiṁnara, a class of semi-human beings
kim, int pron, what, of what sort
+*puruṣa*, m, man

yudh, noun, war, battle
√*yudh*, vt4m, fight

ajita, adj ctp na 2.2.6, unconquered
na jitaḥ, not conquered
na, neg pcl, not
+*jita*, ppp, conquered
√*ji*, vt1a, conquer

aśokavanikā, f ck, Aśoka grove
aśokāḥ vanikā, a grove consisting of Aśoka trees
aśoka, noun, the Aśoka tree
aśoka, adj cbv, free from sorrow
avidyamānaḥ śokaḥ yasmin saḥ, he in whom there is no sorrow
na, neg pcl, not
+*śoka*, m, grief
√*śuc*, v1a, grieve
+*vanikā*, f, grove
vana, n, forest

√yā, v2a, go

kandarpamohita, noun ctp3, confounded by love
kandarpena mohitaḥ
kandarpa, m, love
+*mohita*, ppp c, confounded
√*muh*, vi4a, become stupefied, err

रावणो ऽशोकवनिकां ययौ ।१। देवदानवगन्धर्वयक्षकिंपुरुषैर्युध्यजितः
कन्दर्पमोहितो ऽशोकवनिकां ययौ ।२।

Unconquered in war by gods, Dānavas, Gandharvas, Yakṣas, and Kiṁnaras, he went to the Aśoka grove, confounded by love.

दिव्याम्बरधरः श्रीमान्सुमृष्टमणिकुण्डलः।
विचित्रमाल्यमुकुटो वसन्त इव मूर्तिमान् ॥४॥

divyāmbaradharaḥ śrīmānsumr̥ṣṭamaṇikuṇḍalaḥ;
vicitramālyamukuṭo vasanta iva mūrtimān.

divyāmbaradharaḥ śrīmān sumr̥ṣṭamaṇikuṇḍalaḥ
m1s m1s m1s

vicitramālyamukuṭaḥ vasantaḥ iva mūrtimān
m1s m1s i m1s

divyāmbaradhara, adj ctp upapada 2.2.19, wearing beautiful clothes
- *divyāmbaram dharati*, he wears beautiful clothes
- *divyāmbara*, n ck, beautiful clothes
  - *divyam ambaram*, divine apparel
  - *divya*, adj, divine, beautiful
  - *+ambara*, n, circumference, apparel, clothes
- *+√dhr̥* (*√dhr̥ñ dhāraṇe*), vt1am, hold
- *-a* (*-ac* 3.2.9 [235-236])

śrīmat, adj, radiant
- *śrī*, f, radiance
- *-mat* (*-matup* 5.2.94)

sumr̥ṣṭamaṇikuṇḍala, adj cbv, wearing earrings of polished jewels
- *sumr̥ṣṭamaṇī kuṇḍalau yasya saḥ*, he whose earrings are polished jewels
- *sumr̥ṣṭamaṇi*, m ck, polished jewel
  - *sumr̥ṣṭaḥ maṇiḥ*, a well-polished gem
  - *sumr̥ṣṭa*, adj ctp gati 2.2.18, well-polished
    - *suṣṭhu mr̥ṣṭaḥ*
    - *su*, preverb, good, well
    - *+mr̥ṣṭa*, ppp, polished
      - *√mr̥j*, vt2a, wipe, polish
  - *+maṇi*, m, jewel, gem
- *+kuṇḍala*, n, ring, earring

vicitramālyamukuṭa, adj cbv, having colorful garlands and crown
- *vicitrau mālyamukuṭau yasya saḥ*, he of whom the garlands and crown are colorful
- *vicitra*, adj, variegated, colorful
- *+mālyamukuṭa*, m/n cdi, garlands and crown
  - *mālyam mukuṭaḥ ca*
  - *mālya*, n, garland, flower
    - *mālā*, f, garland
  - *+mukuṭa*, m/n, crescent-shaped crown

vasanta, n, spring

iva, pcl, like, as

mūrtimat, adj, possessed of a body
- *mūrti*, f, body
- *-mat* (*-matup* 5.2.94)

रावणो वसन्त इव मूर्तिमान्ददृशे ।१। दिव्याम्बरधरः श्रीमान्सुमृष्टमणिकुण्डलो विचित्रमाल्यमुकुटः स वसन्त इव मूर्तिमानासीत् ।२।

Wearing beautiful clothes, radiant, wearing earrings of polished jewels, having colorful garlands and crown, he was like spring embodied.

स कल्पवृक्षसदृशो यत्नादपि विभूषितः।
श्मशानचैत्यद्रुमवद्भूषितो ऽपि भयंकरः ॥५॥

sa kalpavr̥kṣasadr̥śo yatnādapi vibhūṣitaḥ;
śmaśānacaityadrumavadbhūṣito 'pi bhayaṁkaraḥ.

saḥ	kalpavr̥kṣasadr̥śaḥ	yatnāt	api	vibhūṣitaḥ
m1s	m1s	m5s	i	m1s

śmaśānacaityadrumavat	bhūṣitaḥ	api	bhayaṁkaraḥ
i	m1s	i	m1s

tad, dem pron, that

kalpavr̥kṣasadr̥śa, adj ctp3 2.1.31, like the wish-granting tree
kalpavr̥kṣeṇa sadr̥śaḥ
kalpavr̥kṣa, m ck (i madhyama-padalopasamāsa), wish-fulfilling tree
kalpadadhat vr̥kṣaḥ, a wish-bestowing tree
kalpa, m, resolution
+*vr̥kṣa*, m, tree
+*sadr̥śa*, adj ctp upapada 2.2.19, appearing the same or harmonious
samānaḥ dr̥śyate, it is seen the same
sa, pcl, (replacement for *samāna* 6.3.89) same
+√*dr̥ś*, vt1a, see
-*a* (-*kañ* 3.2.60 vt. 1 [261])

yatna, noun, effort

api, pcl, even

vibhūṣita, ppp, adorned
vi√*bhūṣ*, v1a/10am, adorn

śmaśānacaityadrumavat, adv, like a tree growing on a funeral mound in a cemetery
śmaśānacaityadruma, m ctp7, a tree growing on a funeral mound in a cemetery
śmaśāne caityadrumaḥ
śmaśāna, n, crematorium, cemetery for the bones of cremated corpses
+*caityadruma*, m ck, tree growing on a mound
caityaḥ ca asau drumaḥ ca, it is on a mound and is a tree
caitya, adj, relating to a funeral pile or mound
+*druma*, m, tree
-*vat* (-*vati* 5.1.115)

bhūṣita, ppp, adorned
√*bhūṣ*, v1a/10am, adorn

api, pcl, even

bhayaṁkara, adj ctp upapada 2.2.19, terrifying
bhayam karoti
bhaya, n, fear
√*bhī*, vi3a, fear
-*a* (-*ac* 3.3.56 [303])
+√*kr̥*, vt8am, do
-*a* (-*khac* 3.2.43)

भूषितो ऽपि रावणो भयंकरो ददृशे ।१। कल्पवृक्षसदृशो यत्नादपि विभूषितः स श्मशानचैत्यद्रुमवद्भूषितो ऽपि भयंकर आसीत् ।२।

yatnāt: literally, 'from effort;' translated as an adverb.

Even arduously decorated like the wish-granting tree, he was terrifying even adorned, like a tree growing on a funeral mound in a cemetery.

स तस्यास्तनुमध्यायाः समीपे रजनीचरः।
ददृशे रोहिणीमेत्य शनैश्चर इव ग्रहः ॥६॥

sa tasyāstanumadhyāyāḥ samīpe rajanīcaraḥ;
dadṛśe rohiṇīmetya śanaiścara iva grahaḥ.

sah	tasyāḥ	tanumadhyāyāḥ	samīpe	rajanīcaraḥ
m1s	f6s	f6s	n7s	m1s

dadṛśe	rohiṇīm	etya	śanaiścaraḥ	iva	grahaḥ
3sm prf	f2s	i	m1s	i	m1s

tad, dem pron, that
tad, dem pron, that
tanumadhya, adj cbv, thin-waisted
  tanuḥ madhyaḥ yasya saḥ
  tanu, adj, thin
  +*madhya*, m/n, middle, waist
samīpa, noun, vicinity
rajanīcara, m ctp upapada 2.2.19, night-ranger, a Rākṣasa
  rajanyām carati, he moves at night
  rajanī, f, night
  +√*car*, vt1a, move, do
  -*a* (-*ṭa* 3.2.16)

√dṛś, vt1a, see
rohiṇī, pn, the asterism Rohiṇī
etya, abs, having approached
  ā√i, v2a, go to, come
śanaiścara, pn, the planet Saturn
  śanaiścara, adj ctp upapada 2.2.19, moving slowly
    śanaiḥ carati, he moves slowly
    śanais, adv, slowly
    +√*car*, vt1a, move, do
iva, pcl, like, as
graha, noun, planet
  √*grah*, vt9am, grab, take, accept
  -*a* (-*ap* 3.3.58)

रावणः शनैश्चर इवादृश्यत ।१। रावणः सीतायाः समीपे शनैश्चर इव रोहिणीमेत्य ददृशे ।२। स रजनीचरस्तस्यास्तनुमध्यायाः समीपे शनैश्चर इव ग्रहो रोहिणीमेत्य ददृशे ।३।

MBh. 5.141.7 describes Saturn threatening Rohiṇī, the Moon's favorite among the 27 nakṣatras which are called his wives, and thereby threatening beings. van Buitenen, vol. 3, p. 449; PE, p. 683.

That night-ranger next to that thin-waisted one looked like the planet Saturn approaching the constellation Rohiṇī.

स तामामन्त्र्य सुश्रोणीं पुष्पकेतुशराहतः।
इदमित्यब्रवीद्बालां त्रस्तां रौहीमिवाबलाम् ।।७।।

sa tāmāmantrya suśroṇīṁ puṣpaketuśarāhataḥ;
idamityabravīdbālāṁ trastāṁ rauhīmivābalām.

saḥ tām āmantrya suśroṇīm puṣpaketuśarāhataḥ
m1s f2s i f2s m1s

idam iti abravīt bālām trastām rauhīm iva abalām
n2s i 3sa ipf f1s f2s f2s i f2s

tad, dem adj, that

tad, dem adj, that

āmantrya, abs, addressing, inviting, saluting

ā√mantr (*√matri*), v10m, address, invite, salute

suśroṇī, adj cbv, beautiful-hipped

śobhanā śroṇī yasyāḥ sā, she whose hips are good

su, preverb, good

+śroṇī, f, the hips, loins and buttocks

puṣpaketuśarāhata, adj ctp3, struck by the arrow of love

puṣpaketuśareṇa āhataḥ

puṣpaketuśara, m ctp6, the arrow of love

puṣpaketoḥ śaraḥ

puṣpaketu, m pn, the god of love Kāma

puṣpaketu, adj cbv, flower-bannered

puṣpam ketuḥ yasya saḥ, he whose banner is a flower

puṣpa, n, flower

+ketu, m, banner

+śara, m, arrow

√śṝ, vt9a, crush, rend, break

-a (*-ap* 3.3.57)

+āhata, ppp, struck

ā√han, vt2a, strike

idam, dem adj, this

iti, pcl, thus, close quote

√brū, vt2am, say, speak

bālā, noun, girl

bāla, m, boy

bāla, adj, young

trasta, adj, trembling

√tras, vi4a/1a 3.1.70, tremble, fear

rauhī, noun, red doe, female of a particular kind of deer

iva, pcl, like, as

abala, adj cbv 2.2.24 [102], weak

avidyamānam balam yasmin saḥ, he in whom there is no strength

na, neg pcl, not

+bala, n, strength

तामामन्त्र्य रावणः सीतामिदमब्रवीत् ।१। पुष्पकेतुशराहतः स तां सुश्रोणीमामन्त्र्येदमिति रौहीमिवाबलां त्रस्तां बालामब्रवीत् ।२।

Notice the consonance in *abalām...bālām*. Nīlakaṇṭha: *rauhīṁ hariṇīm*.

After greeting that beautiful-hipped lady, struck by the arrow of love, he said this to the girl powerless like a trembling red doe:

सीते पर्याप्तमेतावत्कृतो भर्तुरनुग्रहः।
प्रसादं कुरु तन्वङ्गि क्रियतां परिकर्म ते ॥८॥

sīte paryāptametāvatkṛto bharturanugrahaḥ;
prasādaṁ kuru tanvaṅgi kriyatāṁ parikarma te.

sīte	paryāptam	etāvat	kṛtaḥ	bhartuḥ	anugrahaḥ
fvs	n1s	n1s	m1s	m6s	m1s

prasādam	kuru	tanvaṅgi	kriyatām	parikarma	te
m2s	2sa ipv	fvs	3sp ipv	n1s	m/f/n6s

sītā, pn, Sītā
  sītā, f, furrow
paryāpta, ppp, finished
  pari√āp, vt5a, reach, attain
etāvat, pron adj, this much
  etad, dem adj, this
kṛta, adj ppp, made, done
  √kṛ, vt8am, do, make
bhartṛ, agent noun, husband
  √bhṛ, vt3am, bear, support
anugraha, noun, obliging, favoring
  anu√grah, vt9am, uphold, favor, oblige

prasāda, noun, pleasing, settling, grace
  pra√sad, v1a/6a, settle down, become calm, pleased
√kṛ, vt8am, do, make
tanvaṅga, adj cbv, slender limbed
  tanūni aṅgāni yasya saḥ, he whose limbs are thin
  tanu, adj, thin
  +aṅga, n, limb
√kṛ, vt8am, do, make
parikarman, noun, bathing, toilette
tvad, 2nd pron, you

सीत एतावत्पर्याप्तं भवति ।१। त्वं भर्तुरनुग्रहमकार्षीः ।२। भर्तुरनुग्रहस्त्वया कृतः ।३। सीते ऽधुना मह्यं प्रसादं कुरु ।४। तन्वङ्गि प्रसादं कुरु ।५। तव परिकर्म कुरु ।६। परिकर्म ते क्रियताम् ।७।

Nīlakaṇṭha interprets *parikarman* as adornment with clothes, ornaments, etc.: *parikarma vastrābharaṇādinā prasādhanam. etāvat:* See 3.264.42, 50 and 3.265.1 which describe her crying, fasting, wearing dirty garments, etc. and 3.275.9 which describes her and her clothes as filthy. She does not bath or put on clean clothes and jewels while in Rāvaṇa's captivity.

"O Sītā, this is enough. You have done your obligation to your husband. Be gracious, slim-limbed one. Let your toilette be done!

भजस्व मां वरारोहे महार्हाभरणाम्बरा।
भव मे सर्वनारीणामुत्तमा वरवर्णिनि ॥९॥

bhajasva māṁ varārohe mahārhābharaṇāmbarā;
bhava me sarvanārīṇāmuttamā varavarṇini.

bhajasva	mām	varārohe	mahārhābharaṇāmbarā
2sm ipv	m/f/n2s	fvs	f1s

bhava	me	sarvanārīṇām	uttamā	varavarṇini
2sa ipv	m/f/n6s	f6p	f1s	fvs

- √**bhaj**, vt1am, share, love, serve
- **mad**, 1st pron, I, me
- **varāroha**, adj cbv, beautiful-hipped
  - *varau ārohau yasyāḥ sā*, she whose hips are beautiful
  - *vara*, m, choice, boon
    - √*vṛ*, vt5/9am, choose
    - *-a* (*-ap* 3.3.58)
  - *āroha*, m, rising, hip
    - *ā*√*ruh*, vt1a, ascend
- **mahārhābharaṇāmbara**, adj cbv, wearing precious ornaments and clothes
  - *mahārhāṇi ābharaṇāmbarāṇi yasya saḥ*, he whose ornaments and clothes are very valuable
  - *mahārha*, adj ck 2.1.61, very worthy
    - *mahān ca asau arhaḥ ca*, it is great and worthy
    - *mahat*, adj prap, great, increasing
      - √*mah*, vi1m, increase
    - +*arha*, adj, worthy
  - +*ābharaṇāmbara*, n cdi, ornaments and clothes
    - *ābharaṇam ambaram ca*
    - *ābharaṇa*, n, ornament
    - +*ambara*, n, apparel, clothes

- √**bhū**, vi1a, be, become, exist
- **mad**, 1st pron, I, me, my
- **sarvanārī**, noun ck 2.1.49, all women
  - *sarvāḥ nāryaḥ*
  - *sarva*, pron adj, all, whole
  - +*nārī*, f, woman
- **uttama**, sup adj, highest, supreme
  - *ud*, preverb, up
  - *-tama* (*-tamap* 5.3.55)
- **varavarṇin**, adj, having the best caste
  - *varavarṇa*, m ck, best caste
    - *varaḥ varṇaḥ*, the best caste
    - *vara*, adj, choice, best
      - √*vṛ*, vt5/9am, choose
      - *-a* (*-ap* 3.3.58)
    - +*varṇa*, m, color, group, caste
  - *-in* (*-ini* 5.2.115)

हे सीते मां भजस्व ।१। वरारोहे महार्हाभरणाम्बरा मां भजस्व ।२। हे सीते ममोत्तमा पत्नी भव ।३। वरवर्णिनि सर्वनारीणां म उत्तमा भव ।४।

Love me, O beautiful-hipped lady, wearing precious ornaments and dresses. Be the highest of all my wives, noble lady!

सन्ति मे देवकन्याश्च राजर्षीणां तथाङ्गनाः।
सन्ति दानवकन्याश्च दैत्यानां चापि योषितः ॥१०॥

santi me devakanyāśca rājarṣīṇāṁ tathāṅganāḥ;
santi dānavakanyāśca daityānāṁ cāpi yoṣitaḥ.

santi	me	devakanyāḥ	ca	rājarṣīṇām	tathā	aṅganāḥ
3pa pre	m/f/n6s	f1p	i	m6p	i	f1p

santi	dānavakanyāḥ	ca	daityānām	ca	api	yoṣitaḥ
3pa pre	f1p	i	m6p	i	i	f1p

√as, vi2a, be
mad, 1st pron, I, me, my
devakanyā, noun ctp6, maiden of the gods
  devānām kanyā
  deva, m, god
  +kanyā, f, girl
ca, conj pcl, and
rājarṣi, noun ck, a royal sage
  rājā ca asau ṛṣiḥ ca, he is a king and a sage
  rājan, m, king
  +ṛṣiḥ, m, sage
tathā, dem adv, thus
aṅganā, noun, woman

√as, vi2a, be
dānavakanyā, noun ctp6, maiden of the Dānavas
  dānavānām kanyā
  dānava, m, Dānava, a class of demons 40 or 100 in number said to be children of Danu
    danu, f pn, Danu
    -a (*-aṇ* 4.1.83)
  +kanyā, f, girl
ca, conj pcl, and
daitya, noun, demon, son of Diti
  diti, f pn, Diti
    diti, f, cutting, dividing
      √do, vt4a, cut
  -ya (*-ṇya* 4.1.85)
ca, conj pcl, and
api, pcl, also
yoṣit, noun, girl, young woman

बह्व्यः स्त्रियो मम सन्ति ।१। देवानां च कन्या राजर्षीणां चाङ्गना मम सन्ति ।२। दानवानां च कन्या दैत्यानां च योषितो मम सन्ति ।३।

I have maidens of the gods and women of the royal-sages. I have maidens of the Dānavas and girls of the Daityas.

चतुर्दश पिशाचानां कोट्यो मे वचने स्थिताः।
द्विस्तावत्पुरुषादानां रक्षसां भीमकर्मणाम् ॥११॥

caturdaśa piśācānāṁ koṭyo me vacane sthitāḥ;
dvistāvatpuruṣādānāṁ rakṣasāṁ bhīmakarmaṇām.

caturdaśa	piśācānām	koṭyaḥ	me	vacane	sthitāḥ
n1s	m6p	f1p	m/f/n6s	n7s	m1p

dviḥ	tāvat	puruṣādānām	rakṣasām	bhīmakarmaṇām
i	i	m6p	n6p	m6p

- **caturdaśa**, cardinal num cds, fourteen
  - *catvāraḥ ca daśa ca, teṣām samāhāraḥ*, the group of four and ten
  - *catur*, cardinal num, four
  - *daśa*, cardinal num, ten
- **piśāca**, noun, a class of demons, fiend
- **koṭī**, cardinal num, a crore, ten million
- **mad**, 1st pron, I, me, my
- **vacana**, noun, speech, word
  - √*vac*, vt2a, say
  - *-ana* (*-lyuṭ* 3.3.115)
- **sthita**, ppp, having stood, standing, present
  - √*sthā*, vi1a, stand
- **dvis**, adv, twice
- **tāvat**, pcl, to such an extent, just, indeed
  - *tāvat*, pron adj, that much
    - *tad*, dem adj, that
- **puruṣāda**, noun ctp upapada 2.2.19, man-eater
  - *puruṣān atti*, he eats men
  - *puruṣa*, m, man
  - √*ad*, vt2a, eat
  - *-a* (*-aṇ* 3.2.1)
- **rakṣas**, noun, demon
  - √*rakṣ*, vt1a, keep, protect
- **bhīmakarman**, adj cbv, of frightful deeds
  - *bhīmāni karmāṇi yasya saḥ*, he whose deeds are terrifying
  - *bhīma*, adj, frightful, terrifying
  - *+karman*, n, action, deed

बहवः पिशाचा मम वचने तिष्ठन्ति ।१। चतुर्दश पिशाचानां कोट्यो मम वचने स्थिताः ।२। यावन्तः पिशाचा मम वचने तिष्ठन्ति द्विस्तावन्तो राक्षसा मम वचने तिष्ठन्ति ।३। यावत्पिशाचानां मम वचने स्थितं द्विस्तावत्पुरुषादानां भीमकर्मणां रक्षसां मम वचने स्थितम् ।४।

catrudaśa piśācānāṁ koṭyaḥ: Numbers greater than 19 in Sanskrit such as *koṭī* govern the genitive of the enumerated. *caturdaśa* is in apposition with *koṭī*. Thus literally, 'fourteen crores of demons.' *sthitāḥ:* The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72. It serves as the main verb in line 1 and is to be understood in line 2 as well.

A hundred and forty million demons stand at my command; twice as many man-eating Rākṣasas of frightful deeds.

ततो मे त्रिगुणा यक्षा ये मद्वचनकारिणः।
के चिदेव धनाध्यक्षं भ्रातरं मे समाश्रिताः ॥१२॥

tato me triguṇā yakṣā ye madvacanakāriṇaḥ;
ke cideva dhanādhyakṣaṁ bhrātaraṁ me samāśritāḥ.

tataḥ	me	triguṇāḥ	yakṣāḥ	ye	madvacanakāriṇaḥ
i	m/f/n6s	m1p	m1p	m1p	m1p

ke	cit	eva	dhanādhyakṣam	bhrātaram	me	samāśritāḥ
m1p	i	i	m2s	m2s	m/f/n6s	m1p

tatas, dem adv, from or after that
mad, 1st pron, I, me, my
triguṇa, adj ck, three-fold
trayaḥ guṇāḥ, three times
tri, cardinal num, three
+*guṇa*, m, quality, times
yakṣa, noun, Yakṣa, a class of semi-divine beings
yad, rel pron, which, who
madvacanakārin, adj ctp upapada 2.2.19, carrying out my word
madvacanam karoti
madvacana, n ctp6, my word
mama vacanam
mad, 1st pron, I, me, my
+*vacana*, n, speech, word
√*vac*, vt2a, say
-*ana* (-*lyuṭ* 3.3.115)
+√*kṛ*, vt8am, do
-*in* (-*ṇini* 3.2.78)

kim, int pron, what
cit, pcl, (making prec int indef) some, any, a few
eva, pcl, only
dhanādhyakṣa, noun ctp6, overseer of wealth
dhanasya adhyakṣaḥ
dhana, n, wealth
+*adhyakṣa*, m ctp prādi 2.2.18 [91] Am. 2.8.6, 3.3.225, overseer, president
adhigataḥ akṣam
adhi, preverb, over
+*akṣa*, m, axle, balance-pivot
bhrātṛ, noun, brother
mad, 1st pron, I, me, my
samāśrita, ppp, having resorted to
sam ā√*śri*, vt1am, lean on, resort to

राक्षसेभ्यो ऽधिका यक्षा मम वचने तिष्ठन्ति ।१। ये मद्वचनकारिणो यक्षास्ते मे ततस्त्रिगुणाः सन्ति ।२। के चिदेव यक्षा वैश्रवणं समाश्रयन् ।३। के चिदेव धनाध्यक्षं भ्रातरं मे समाश्रिताः ।४।

yakṣā ye...: In epic verse, contrary to classical prose (sentence 2) but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun. Here the relative clause immediately follows its antecedent as in English. *samāśritāḥ:* The ppp of a verb of going may be active as well as passive or stative in accordance with Pā. 3.4.72.

I have three times as many Yakṣas who carry out my commands; only a few have resorted to my brother the overseer of wealth (Vaiśravaṇa).

गन्धर्वाप्सरसो भद्रे मामापानगतं सदा।
उपतिष्ठन्ति वामोरु यथैव भ्रातरं मम ।।१३।।

gandharvāpsaraso bhadre māmāpānagataṁ sadā;
upatiṣṭhanti vāmoru yathaiva bhrātaraṁ mama.

gandharvāpsarasaḥ	bhadre	mām	āpānagatam	sadā
f1p	fvs	m/f/n2s	m2s	i

upatiṣṭhanti	vāmoru	yathā	eva	bhrātaram	mama
3pa pre	fvs	i	i	m2s	m/f/n6s

gandharvāpsaras, noun cdi, Gandharvas and Apsarases
gandharvāḥ ca apsarasaḥ ca
gandharva, m, Gandharva, a class of divine beings
+*apsaras*, f ctp upapada 2.2.19, moving in the waters, nymph, female companion of the Gandharvas
apsu sarati
ap, f, water
+√*sṛ*, v1a, run, flow
-*as* (-*asun* Uṇ. 9.101, Am. 1.1.11)
bhadra, adj, blessed
mad, 1st pron, I, me
āpānagata, adj ctp2 2.1.24, having gone to or in banquet
āpāna, n, drinking, drinking party, banquet
+*gata*, ppp, gone
√*gam*, v1a, go
sadā, pron adv, always

upa√sthā, vt1a, stand near, attend to
vāmorū, adj cbv, of lovely thighs
vāmau ūrū yasyāḥ sā, she whose thighs are lovely
vāma, adj, lovely, beautiful
√*van*, vt1a/8m, want, win
+*ūru*, m, thigh
-*ū* (-*ūṅ* 4.1.66), fem suffix,
yathā, rel adv, in which manner, as
eva, pcl, only
bhrātṛ, noun, brother
mad, 1st pron, I, me, my

हे सीते गन्धर्वा अप्सरसश्च मामुपतिष्ठन्ति ।१। सीते यथा गन्धर्वा अप्सरसश्च वैश्रवणमुपतिष्ठन्ति तथा ते मामुपतिष्ठन्ति ।२। वामोरु भद्रे गन्धर्वाप्सरसो यथैव मम भ्रातरं तथा मामापानगतं सदोपतिष्ठन्ति ।३।

In epic verse, contrary to classical prose (sentences 2-3) but similar to English, the relative clause often follows the main clause which lacks a demonstrative.

Gandharvas and Apsarases, good lady, always wait on me in my dining hall, just as on my brother in his, O fair-thighed one.

पुत्रो ऽहमपि विप्रर्षेः साक्षाद्विश्रवसो मुनेः।
पञ्चमो लोकपालानामिति मे प्रथितं यशः ॥१४॥

putro 'hamapi viprarṣeḥ sākṣādviśravaso muneḥ;
pañcamo lokapālānāmiti me prathitaṁ yaśaḥ.

putraḥ	aham	api	viprarṣeḥ	sākṣāt	viśravasaḥ	muneḥ
m1s	m/f/n1s	i	m6s	i	m6s	m6s

pañcamaḥ	lokapālānām	iti	me	prathitam	yaśaḥ
m1s	m6p	i	m/f/n6s	n1s	n1s

putra, noun, son
mad, 1st pron, I, me, my
api, pcl, also
viprarṣi, noun ck, Brahman-seer
  vipraḥ ca asau ṛṣiḥ ca, he is a Brahman and a sage
  vipra, noun, sage, Brahman
    vipra, adj, inspired, wise
      √*vip*, v1m, vibrate
  +*ṛṣi*, m, seer, sage
sākṣāt, adv, evidently, actually
viśravas, pn, Viśravas
  vi√*śru*, vt1am/5am 3.1.74, hear
muni, noun, sage
pañcama, ordinal num, fifth
lokapāla, m ctp6, guardian of a quarter
  lokasya pālaḥ
  loka, m, region
  +*pāla*, m, protector
    √*pāl*, vt10am, protect
iti, pcl, thus, close quote
mad, 1st pron, I, me, my
prathita, ppp, spread, extended
  √*prath*, vi1m, extend, spread
yaśas, noun, glory, fame

अहं विश्रवसः पुत्रो ऽस्मि ।१। अहमपि साक्षाद्विप्रर्षेर्विश्रवसो मुनेः पुत्रः ।२। मम यशो ऽप्रथताहं लोकपालानां पञ्चमो ऽस्मीति ।३। अहं लोकपालानां पञ्चम इति यशो मे प्रथितम् ।४।

I am also directly the son of the Brahman-seer and sage Viśravas. The rumor has spread about me that I am the fifth of the guardians of the quarters.

दिव्यानि भक्ष्यभोज्यानि पानानि विविधानि च।
यथैव त्रिदशेशस्य तथैव मम भामिनि ॥१५॥

divyāni bhakṣyabhojyāni pānāni vividhāni ca;
yathaiva tridaśeśasya tathaiva mama bhāmini.

divyāni	bhakṣyabhojyāni	pānāni	vividhāni	ca
n2p	n2p	n2p	n2p	i

yathā	eva	tridaśeśasya	tathā	eva	mama	bhāmini
i	i	m6s	i	i	m/f/n6s	fvs

divya, adj, divine, beautiful
bhakṣyabhojya, n cdi, foods and victuals
  bhakṣyaḥ bhojyaḥ ca
  bhakṣya, n, food, victuals, meal
    bhakṣya, gerundive, to be eaten, edible
      √*bhakṣ,* vt10a/1am, eat
  bhojya, n, food, victuals, meal
    bhojya, gerundive, to be eaten, edible
      √*bhuj,* v7am, enjoy, eat, rule
pāna, noun, drink
vividha, adj, various
ca, conj pcl, and

yathā, rel adv, in which manner, as
eva, pcl, only
tridaśeśa, pn ctp6, lord of the thirty gods, Indra
  tridaśānām īśaḥ, lord of the thirty
  tridaśa, cardinal num cbv 2.2.25, thirty, the thirty gods
    tri, cardinal num, three
    daśa, cardinal num, ten
    -a (*-ḍac* 5.4.73)
  +īśa, m, lord
tathā, dem adv, thus
eva, pcl, only
mad, 1st pron, I, me, my
bhāmin, adj, radiant, beautiful
  bhāma, m, light
    √*bhā,* vi2a, shine, appear
  -in (*-ini* 5.2.115)

सीते यथेन्द्रस्य भोज्यानि पानानि च सन्ति तथा मम भोज्यानि पानानि च सन्ति ।१। भामिनि यथैव त्रिदशेशस्य तथैव मम दिव्यानि भक्ष्यभोज्यानि विविधानि च पानानि ।२।

Possession is generally denoted by the gen. with verb 'to be.' *bhāmin* also may signify 'passionate, angry,' derived from √*bhām,* vi1m, be angry by RĀ. 2.6.4.

O radiant lady, I have divine foods and victuals and various drinks just like those of the lord of the thirty (Indra).

क्षीयतां दुष्कृतं कर्म वनवासकृतं तव।
भार्या मे भव सुश्रोणि यथा मन्दोदरी तथा ॥१६॥

kṣīyatāṁ duṣkr̥taṁ karma vanavāsakr̥taṁ tava;
bhāryā me bhava suśroṇi yathā mandodarī tathā.

kṣīyatām	duṣkr̥tam	karma	vanavāsakr̥tam	tava
3sp ipv	n1s	n1s	n1s	m/f/n6s

bhāryā	me	bhava	suśroṇi	yathā	mandodarī	tathā
f1s	m/f/n6s	2sa ipv	fvs	i	f1s	i

- **√kṣi**, vt1a/5a, destroy
- **duṣkr̥ta**, adj ctp gati 2.2.18, ill-done, badly done, base
  - *dus*, preverb, ill
  - +*kr̥ta*, adj ppp, done
    - √*kr̥*, vt8am, do, make
- **karman**, noun, action
- **vanavāsakr̥ta**, adj ctp3, created by living in the forest
  - *vanavāsena kr̥tam*
  - *vanavāsa*, m ctp7, forest-dwelling
    - *vane vāsaḥ*, dwelling in the forest
    - *vana*, n, forest
    - +*vāsa*, m, dwelling
  - +*kr̥ta*, adj ppp, done
    - √*kr̥*, vt8am, do, make
- **tvad**, 2nd pron, you, your

- **bhāryā**, noun, wife
  - *bhārya*, gerundive, to be supported
    - √*bhr̥*, vt3am, bear, support
- **mad**, 1st pron, I, me, my
- **√bhū**, vi1a, be, become, exist
- **suśroṇī**, adj cbv, beautiful-hipped
  - *śobhanā śroṇī yasyāḥ sā*, she whose hips are good
  - *su*, preverb, good
  - +*śroṇī*, f, the hips, loins and buttocks
- **yathā**, rel adv, in which manner, as
- **mandodarī**, pn, Mandodarī
  - *mandodara*, adj cbv, soft-bellied
    - *mandam udaram yasya saḥ*, he whose belly is soft
    - *manda*, adj, slow, gentle, soft
    - +*udara*, n, belly
- **tathā**, dem adv, thus

क्षय तव वनवासकृतं कर्म ।१। तव वनवासकृतं दुष्कृतं कर्म क्षीयताम् ।२। सीते यथा मन्दोदरी मम भार्या भवति तथा त्वं मम भार्या भव ।३। सुश्रोणि यथा मन्दोदरी तथा भार्या मे भव ।४।

Rāvaṇa either asks her to erase the effects of her dwelling in the forest (as interpreted) or to give up the ascetic behavior adopted during that period and continued at his dwelling. In the latter case, translate, 'Let your detestable behavior practiced during your residence in the forest be eliminated.' *bhāmin* also may signify 'passionate, angry,' derived from √*bhām*, vi1m, be angry by RĀ.2.6.4.

Let the unpleasant effect caused by your dwelling in the forest be destroyed. Be my wife, beautiful-hipped lady, like Mandodarī."

इत्युक्ता तेन वैदेही परिवृत्य शुभानना।
तृणमन्तरतः कृत्वा तमुवाच निशाचरम् ॥१७॥

ityuktā tena vaidehī parivṛtya śubhānanā;
tṛṇamantarataḥ kṛtvā tamuvāca niśācaram.

iti	uktā	tena	vaidehī	parivṛtya	śubhānanā
i	f1s	m3s	f1s	i	f1s

tṛṇam	antarataḥ	kṛtvā	tam	uvāca	niśācaram
n2s	i	i	m2s	3sa prf	m2s

iti, pcl, thus, close quote
ukta, ppp, spoken to, addressed
√vac, vt2a, say
tad, dem pron, that
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-a (*-añ* 4.1.168)
-ī (*-ṅīp* 4.1.15)
parivṛtya, abs, covering
pari√vṛ, vt1am, cover, surround
śubhānana, adj cbv, beautiful-faced
śubham ananam yasya saḥ, whose face is beautiful
śubha, adj, splendid, bright
+ānana, n, face
√an, vi2a, breathe
tṛṇa, noun, grass, blade of grass
antaratas, adv, in between
antara, n, interior, interval
-tas (*-tasil* 5.3.7)
kṛtvā, abs, having made
√kṛ, vt8am, do, make
tad, dem adj, that
√vac, vt2a, say
niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
niśāyām carati, he moves at night
niśā, f, night
+√car, vt1a, move, do
-a (*-ṭa* 3.2.16)

रावणेनोक्ता सीतात्मानं वव्रे तृणं चान्तरे चक्रे रावणं चोवाच ।१। इति तेनोक्ता शुभानना वैदेही परिवृत्य तृणमन्तरतः कृत्वा तं निशाचरमुवाच ।२।

The absolutive *parivṛtya* may also derive from *pari√vṛt*, vi1m, turn around, used instead of a more specific *apavṛtya* 'turning away' for metrical reasons.

Thus addressed by him, the beautiful-faced princess of Videha, covered herself, put a blade of grass between them and said to that night-ranger.

अशिवेनातिवामोरुरजस्रं नेत्रवारिणा।
स्तनावपतितौ बाला सहितावभिवर्षती।
उवाच वाक्यं तं क्षुद्रं वैदेही पतिदेवता ॥१८॥

aśivenātivāmorurajasraṁ netravāriṇā;
stanāvapatitau bālā sahitāvabhivarṣatī;
uvāca vākyaṁ taṁ kṣudraṁ vaidehī patidevatā.

aśivena	ativāmoruḥ	ajasram	netravāriṇā
n3s	f1s	i	n3s

stanau	apatitau	bālā	sahitau	abhivarṣatī
m2d	m2d	f1s	m2d	f1s

uvāca	vākyam	tam	kṣudram	vaidehī	patidevatā
3sa prf	n2s	m2s	m2s	f1s	f1s

- **aśiva**, adj ctp na 2.2.6, inauspicious
  - *na śiva*
  - *na*, neg pcl, not
  - +*śiva*, adj, auspicious
- **ativāmoru**, adj cbv, of exceedingly lovely thighs
  - *ativāmau ūrū yasyāḥ sā*, she whose thighs are exceedingly lovely
  - *ativāma*, adj ctp prādi 2.2.18, exceedingly beautiful
    - *ati*, preverb, beyond
    - +*vāma*, adj, lovely, beautiful
      - √*van*, vt1a/8m, want, win
  - +*ūru*, m, thigh
- **ajasram**, adv, incessantly
  - *ajasra*, adj, perpetual
    - √*jas*, vt4a, liberate
- **netravāri**, noun ctp6, tear
  - *netrasya vāri*, water of the eye
  - *netra*, n, eye
  - +*vāri*, n, water

- **stana**, noun, breast
- **apatita**, adj ctp na 2.2.6, not fallen
  - *na patitaḥ*
  - *na*, neg pcl, not
  - +*patita*, ppp, fallen
    - √*pat*, v1a, fly, fall
- **bālā**, noun, girl
  - *bāla*, m, boy
    - *bāla*, adj, young
- **sahita**, adj, together
- **abhivarṣat**, prap, wetting, drenching
  - *abhi*√*vṛṣ*, vt1a, rain upon

- **√vac**, vt2a, say
- **vākya**, noun, sentence, speech
- **tad**, dem adj, that
- **kṣudra**, adj, minute, base, cruel
- **vaidehī**, noun, princess of Videha
  - *vaideha*, tadrāja, ruler of Videha
    - *videha*, m pn, the country Videha
    - *-a* (*-añ* 4.1.168)
  - *-ī* (*-ṅīp* 4.1.15)
- **patidevatā**, adj cbv, devoted to her husband
  - *patiḥ devatā yasyāḥ sā*, whose deity is the husband
  - *pati*, m, lord, husband
  - +*devatā*, f, deity
    - *deva*, m, god
    - *-tā* (*-tal* 5.4.27, *-ṭāp* 4.1.4)

सीताश्रुभिः स्तनौ वर्षती रावणं वाक्यमुवाच ।१। अतिवामोरुः पतिदेवता बाला वैदेह्यशिवेन नेत्रवारिणापतितौ सहितौ स्तनावजस्रमभिवर्षती तं क्षुद्रं वाक्यमुवाच ।२।

The young princess of Videha, of exceedingly lovely thighs, devoted to her husband, incessantly drenching her two firm, contiguous breasts with inauspicious tears told that vile one this speech:

असकृद्वदतो वाक्यमीदृशं राक्षसेश्वर।
विषादयुक्तमेतत्ते मया श्रुतमभाग्यया ॥१९॥

asakṛdvadato vākyamīdṛśaṁ rākṣaseśvara;
viṣādayuktametatte mayā śrutamabhāgyayā.

asakṛt	vadataḥ	vākyam	īdṛśam	rākṣaseśvara
i	m6s	n1s	n1s	mvs

viṣādayuktam	etat	te	mayā	śrutam	abhāgyayā
n1s	n1s	m/f/n6s	m/f/n3s	n1s	f3s

asakṛt, adv ctp na 2.2.6, more than once
na sakṛt, not once
na, neg pcl, not
+*sakṛt*, adv, once
vadat, prap, saying
√*vad*, vt1a, speak
vākya, noun, sentence, speech
īdṛśa, adj, such, this sort
rākṣaseśvara, noun ctp6, lord of Rākṣasas
rākṣasānām īśvaraḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*īśvara*, m, lord
√*īś*, vt2m, rule
-*vara* (-*varac* 3.2.175)

viṣādayukta, adj ctp3, sorrowful, despondent
viṣādena yuktam, filled with sorrow
viṣāda, m, despair
vi√*sad*, v1a/6a, despair
-*a* (-*ghañ* 3.3.18)
+*yukta*, ppp, joined, united, filled
√*yuj*, v7am, join, unite, yoke
etad, dem adj, this
tvad, 2nd pron, you
mad, 1st pron, I, me
śruta, ppp, heard
√*śru*, vt1am/5am 3.1.74, hear, listen
abhāgya, adj cbv 2.2.24 [102], unfortunate
avidyamānam bhāgyam yasya saḥ, he of whom there is no fortune
na, neg pcl, not
+*bhāgya*, n, fortune
bhāgya, adj, fortunate
bhaga, m, part, share, fortune

हे रावणाहं तवैतद्वाक्यमसकृदश्रौषम् ।१। ततस्तव वदत एतद्वाक्यं श्रुत्वाभाग्याहमस्मि ।२। मया तव वाक्यं श्रुतम् ।३। राक्षसेश्वरासकृद्वदतस्त एतदीदृशं विषादयुक्तं वाक्यमभाग्यया मया श्रुतम् ।४।

Literally, 'More than once this sort of depressing speech of you speaking has been heard by unfortunate me, lord of Rākṣasas.'

"Unfortunately I have heard this sort of despondent speech from you, O lord of the Rākṣasas, more than once.

तद्भद्रसुख भद्रं ते मानसं विनिवर्त्यताम्।
परदारास्म्यलभ्या च सततं च पतिव्रता ॥२०॥

tadbhadrasukha bhadraṁ te mānasaṁ vinivartyatām;
paradārāsmyalabhyā ca satataṁ ca pativratā.

tat	bhadrasukha	bhadram	te	mānasam	vinivartyatām
n1s	mvs	n1s	m/f/n4s	n1s	3sp ipv c

paradārā	asmi	alabhyā	ca	satatam	ca	pativratā
f1s	1sa pre	f1s	i	i	i	f1s

tad, dem adj, that
bhadrasukha, adj ck, blessed and happy
bhadraḥ ca asau sukhaḥ ca, he is blessed and happy
bhadra, adj, blessed
+*sukha*, adj, happy
bhadra, noun, welfare, blessing
bhadra, adj, blessed
tvad, 2nd pron, you
mānasa, noun, desire
mānasa, adj, belonging to the mind
manas, n, mind
√*man*, vt4/8m, think, consider
vi ni√vr̥t, vi1m, turn back, cease

paradāra, noun ctp6, another's wife
parasya dārā
para, pron adj, other
+*dāra*, m pl/f, wife
dāra, m, furrow
√as, vi2a, be
alabhya, adj ctp na 2.2.6, unobtainable
na labhyaḥ, not obtainable
na, neg pcl, not
+*labhya*, gerundive, obtainable
√*labh*, vt1m, obtain
ca, conj pcl, and
satatam, adv, constantly
satata, adj, constant
santata, adj ppp, continuous
sam√*tan*, v8am, stretch along
ca, conj pcl, and
pativrata, adj cbv, devoted to her husband
patyau vratam yasyāḥ sā, whose vow is to her husband
pati, m, husband
+*vrata*, n, vow

भद्रसुख भद्रं ते ।१। तन्मानसं विनिवर्तताम् ।२। त्वं तन्मानसं विनिवर्तय ।३। त्वया तन्मानसं विनिवर्त्यताम् ।४। अहं रामस्य दारास्मि ।५। परदारास्मि ।६। त्वं मां न लभेत ।७। अहं त्वया न लभ्येत ।८। अहं च त्वयालभ्यास्मि ।९। अहं च सततं पतिव्रतास्मि ।१०।

Nīlakaṇṭha explains that Sītā's term of address for Rāvaṇa means, 'one whose pleasure brings good.' But the pleasure derived from the enjoyment of another's wife (*paradāra*) brings ill. This implies that he should stay away from her. *he bhadrasukha bhadraṁ kalyāṇāvahaṁ sukhaṁ yasya. pāradāryasukhaṁ tv akalyāṇāvaham iti bhāvaḥ. vinivartyatāṁ matta iti śeṣaḥ.*

O blessed and happy one, a blessing to you. Let that desire of yours be checked. I am another's wife, unobtainable, and ever devoted to my husband.

न चैवौपयिकी भार्या मानुषी कृपणा तव।
विवशां धर्षयित्वा च कां त्वं प्रीतिमवाप्स्यसि ॥२१॥

na caivaupayikī bhāryā mānuṣī kr̥paṇā tava;
vivaśāṁ dharṣayitvā ca kāṁ tvaṁ prītimavāpsyasi.

na	ca	eva	aupayikī	bhāryā	mānuṣī	kr̥paṇā	tava
i	i	i	f1s	f1s	f1s	f1s	m/f/n6s

vivaśām	dharṣayitvā	ca	kām	tvam	prītim	avāpsyasi
f2s	i	i	f2s	m/f/n1s	f2s	2sa fut

na, neg pcl, not
ca, conj pcl, and
eva, pcl, only
aupayika, adj, useful, suitable
upāya, m, approach, means
upa√i, v2a, approach
-ika (*-ṭhak* 5.4.34)
bhāryā, noun, wife
bhārya, gerundive, to be supported
√bhr̥, vt3am, bear, support
mānuṣa, adj, belonging to men, human
kr̥paṇa, adj, pitiable
tvad, 2nd pron, you, your
vivaśa, adj cbv 2.2.24 [101], without desire, unwilling
vigataḥ vaśaḥ yasmāt saḥ, from whom desire has departed
vi, preverb, apart
+*vaśa*, m, will, wish
√vaś, vt2a, wish
-a (*-ap* 3.3.58 [305])
dharṣayitvā, abs, having assaulted
√dhr̥ṣ, v1a/5a/10am, be bold
ca, conj pcl, and
kim, int adj, which
tvad, 2nd pron, you
prīti, noun, pleasure
ava√āp, vt5a, attain, obtain

मानुषी भार्या तवौपयिकी न स्यात् ।१। न चैव कृपणा मानुषी भार्या तवौपयिकी ।२। अहं च विवशास्मि ।३। मां विवशां मा दीधृषः ।४। त्वं च विवशां धर्षयित्वा कां प्रीतिमवाप्स्यसि ।५।

aupayikī: The *a* in *upāya* is shortened before the affix *-ṭhak* according to gaṇasūtra 154, Kā. under Pā. 5.4.34. Nīlakaṇṭha explains it to mean, 'suitable for acquisition or enjoyment:' *aupayikī upayogārhā.*

Moreover, a pitiable human wife would not be suitable for you. And what pleasure will you obtain by assaulting an unwilling woman?

प्रजापतिसमो विप्रो ब्रह्मयोनिः पिता तव।
न च पालयसे धर्मं लोकपालसमः कथम् ।।२२।।

prajāpatisamo vipro brahmayoniḥ pitā tava;
na ca pālayase dharmaṁ lokapālasamaḥ katham.

prajāpatisamaḥ	vipraḥ	brahmayoniḥ	pitā	tava
m1s	m1s	m1s	m1s	m/f/n6s

na	ca	pālayase	dharmam	lokapālasamaḥ	katham
i	i	2sm pre	m2s	m1s	i

- **prajāpatisama**, adj ctp3 2.1.31, equal to a Prajāpati
  - *prajāpatinā samaḥ*
  - *prajāpati*, m ctp6, any one of the progenitors of creatures created by Brahmā
    - *prajānām patiḥ*, lord of creatures
    - *prajā*, f, offspring, creature
    - *+pati*, m, lord
  - *+sama*, adj, same, equal
- **vipra**, noun, sage, seer
  - *vipra*, adj, inspired, wise
    - √*vip*, v1m, vibrate
- **brahmayoni**, adj cbv, born of Brahmā
  - *brahmā yoniḥ yasya saḥ*, he whose source is Brahmā
  - *brahman*, m, Brahmā
  - *+yoni*, m/f, womb
- **pitṛ**, noun, father
- **tvad**, 2nd pron, you, your

- **na**, neg pcl, not
- **ca**, conj pcl, and
- **√pāl**, vt10am, protect
- **dharma**, noun, that which upholds, cosmic order, proper function, right action, duty
- **lokapālasama**, adj ctp3 2.1.31, the same as a protector of a region
  - *lokapālena samaḥ*
  - *lokapāla*, m ctp6, guardian of a quarter
    - *lokasya pālaḥ*
    - *loka*, m, region
    - *+pāla*, m, protector
      - √*pāl*, vt10am, protect
  - *+sama*, adj, same, equal
- **katham**, int adv, how

हे रावण तव पिता विप्रो ऽस्ति ।१। तव पिता प्रजापतिसमो ब्रह्मयोनिर्विप्रः ।२। कस्मात्त्वं लोकपालवद्धर्मं न पालयसे ।३। कथं च लोकपालसमो धर्मं न पालयसे ।४।

prajāpati is the title of the progenitors first created by Brahmā. By some accounts they are the ten: Marīci, Atri, Aṅgiras, Pulastya, Pulaka, Kratu, Vasiṣṭha, Pracetas or Dakṣa, Bhṛgu, Nārada. Some count only the first seven, others count twenty-one: Brahmā, Rudra, Manu, Dakṣa, Bhṛgu, Dharma, Tapa, Yama, Marīci, Aṅgiras, Atri, Pulastya, Pulaha, Kratu, Vasiṣṭha, Parameṣṭhin, Sūrya, Candra, Kardama, Krodha, and Vikrīta. (Viṣṇu Purāṇa 1.15.119 calls Viśvakarman a Prajāpati.) In any case Pulastya is counted among them. But Brahmā himself is called *prajāpati* in 3.258.11 so that the present verse may be interpreted to call Pulastya the equal of Brahmā. *brahmayoni* may alternatively mean just 'born in a Brahman womb.' *lokapālasamaḥ:* Rāvaṇa himself has just boasted rumor of his status as a guardian of a quarter in 3.265.14. Brahmā granted Rāvaṇa's half brother Vaiśravaṇa guardianship of a quarter in 3.258.15 and in 3.259.6 Rāvaṇa and his siblings are compared to guardians of quarters.

Your father was a sage, born of Brahmā, equal to a Prajāpati. Why don't you protect dharma like a guardian of a quarter?

भ्रातरं राजराजानं महेश्वरसखं प्रभुम्।
धनेश्वरं व्यपदिशन्कथं त्विह न लज्जसे ॥२३॥

bhrātaraṁ rājarājānaṁ maheśvarasakhaṁ prabhum;
dhaneśvaraṁ vyapadiśankathaṁ tviha na lajjase.

bhrātaram	rājarājānam	maheśvarasakham	prabhum
m2s	m2s	m2s	m2s

dhaneśvaram	vyapadiśan	katham	tu	iha	na	lajjase
m2s	m1s	i	i	i	i	2sm pre

bhrātṛ, noun, brother
rājarāja, noun ctp6, king of kings
  rājñām rājā
  rājan, m, king
maheśvarasakha, m ctp6, Śiva's friend
  maheśvarasya sakhā, friend of the great lord
  maheśvara, m ck 2.1.61, the great lord
    mahān īsvaraḥ
    mahat, adj prap, great, increasing
      √*mah*, vi1m, increase
    +*īsvara*, m, lord
      √*īś*, vt2m, rule
      -*vara* (-*varac* 3.2.175)
  +*sakhi*, m, friend, associate
    √*sac*, vi1am, be associated with
  -*a* (-*ṭac* 5.4.91)
prabhu, noun, lord

dhaneśvara, noun ctp6, lord of wealth
  dhanasya īśvaraḥ
  dhana, n, wealth
  +*īśvara*, m, lord
    √*īś*, vt2m, rule
    -*vara* (-*varac* 3.2.175)
vyapadiśat, prap, pointing out, representing, standing in place of
  vi apa√*diś*, vt6am, point out, represent, stand in place of
katham, int adv, how
tu, conj pcl, but
iha, dem adv, in this, here
na, neg pcl, not
√lasj, vi6m, be ashamed

कथं त्वं वैश्रवणं व्यपदिशन्न लज्जसे ।१। कथं तु भ्रातरं राजराजानं महेश्वरसखं प्रभुं धनेश्वरं व्यपदिशन्निह न लज्जसे ।२।

Comparing *maheśvarasakham* with *īśānena sakhyam* in 3.258.16 one is led to believe that the references *maheśvara* and *īśāna* are to the same person who is Vaiśravaṇa's friend. This could be Brahmā himself referred to as 'great lord' and as 'lord' since we are told in 3.258.13 that Vaiśravaṇa attended on him. But in 3.258.16 Brahmā himself grants Vaiśravaṇa this friendship. Two other alternatives are that Vaiśravaṇa's friend is Śiva for whom the term *maheśvara* becomes common or that the term 'great lord' refers to the person Īśāna introduced in 3.258.16.

But how are you not ashamed of this, taking the place of your powerful brother, the lord of wealth, king of kings, friend of the great lord?"

इत्युक्त्वा प्रारुदत्सीता कम्पयन्ती पयोधरौ।
शिरोधरां च तन्वङ्गी मुखं प्रच्छाद्य वाससा ॥२४॥

ityuktvā prārudatsītā kampayantī payodharau;
śirodharāṁ ca tanvaṅgī mukhaṁ pracchādya vāsasā.

iti	uktvā	prārudat	sītā	kampayantī	payodharau
i	i	3sa ipf	f1s	f1s	m2d

śirodharām	ca	tanvaṅgī	mukham	pracchādya	vāsasā
f2s	i	f1s	n2s	i	n3s

iti, pcl, thus, close quote
uktvā, abs, having said
√vac, vt2a, say
pra√rud, vi2a, begin to cry or weep
sītā, pn, Sītā
sītā, f, furrow
kampayat, prap c, causing to shake
√kamp (*√kapi calane*), vi1m, tremble
payodhara, noun ctp upapada 2.2.19, breast

śirodharā, m, the neck
śiraḥ dharati, it holds the head
śiras, n, head
+*√dhṛ* (*√dhṛñ dhāraṇe*), vt1am, hold
-*a* (-*ac* 3.2.9 [235-236])
ca, conj pcl, and
tanvaṅga, adj cbv, slender limbed
tanu aṅgam yasya saḥ, whose limb is thin
tanu, adj, thin
+*aṅga*, n, limb
mukha, noun, mouth, face
pracchādya, abs, covering
pra√chad, vt10am, cover
vāsas, noun, garment

सीता वाससा मुखं प्रच्छादयां चक्रे ।१। सा प्ररुरोद ।२। तस्याः स्तनौ शिरोधरा चाकम्पन्त ।३। इत्युक्त्वा वाससा मुखं प्रच्छाद्य तन्वङ्गी सीता पयोधरौ शिरोधरां च कम्पयन्ती प्रारुदत् ।४।

Nīlakaṇṭha, dividing the compound *śirodharā* and drawing *dadṛśe* from 25c which he reinterprets as middle in an active construction although it is passive in that context, interprets the second line to mean, 'Covering her head and face she looked at the earth:' *śiro mukhaṁ ca pracchādya dharāṁ dadṛśe 'paśyad iti saṁbandhaḥ.*

Having said this, covering her face with her garment, the slender-limbed Sītā began to cry, undulating her breasts and neck.

तस्या रुदत्या भामिन्या दीर्घा वेणी सुसंयता।
ददृशे स्वसिता स्निग्धा काली व्यालीव मूर्धनि ॥२५॥

tasyā rudatyā bhāminyā dīrghā veṇī susaṁyatā;
dadr̥śe svasitā snigdhā kālī vyālīva mūrdhani.

tasyāḥ	rudatyāḥ	bhāminyāḥ	dīrghā	veṇī	susaṁyatā
f6s	f6s	f6s	f1s	f1s	f1s

dadr̥śe	svasitā	snigdhā	kālī	vyālī	iva	mūrdhani
3sp prf	f1s	f1s	f1s	f1s	i	m7s

tad, dem pron, that
rudat, prap, crying, weeping
bhāmin, adj, radiant, beautiful
  bhāma, m, light
    √*bhā*, vi2a, shine, appear
  -in (*-ini* 5.2.115)
dīrgha, adj, long
veṇī, noun, braid
  veṇi, f, braid
    √*ve*, v1am, weave
susaṁyata, adj ctp gati 2.2.18, well composed
  su, preverb, good, well
  +*saṁyata*, ppp, held together, composed
    sam√*yam*, vt1a, hold together

√**dr̥ś**, vt1a, see
svasita, adj ctp prādi 2.2.18, very black
  su, preverb, good, well, very
  +*asita*, adj, dark, black
snigdha, adj ppp, affectionate
  √*snih*, vi4a, be affectionate
kāla, adj, black
vyālī, noun, cat, tigress, female snake
  vyāla, m, cat, tiger, snake
iva, pcl, like, as
mūrdhan, noun, head

सीताया वेणी व्यालीव मूर्धन्यदृश्यत ।१। तस्या रुदत्या भामिन्याः सुसंयता दीर्घा वेणी स्वसिता स्निग्धा काली व्यालीव मूर्धनि ददृशे ।२।

bhāmin also may signify 'passionate, angry,' derived from √*bhām*, vi1m, 'be angry' by RĀ.2.6.4.

The long, well-arranged braid of that radiant one crying appeared like a very dark, glossy black snake on her head.

तच्छ्रुत्वा रावणो वाक्यं सीतयोक्तं सुनिष्ठुरम्।
प्रत्याख्यातो ऽपि दुर्मेधाः पुनरेवाब्रवीद्वचः ॥२६॥

tacchrutvā rāvaṇo vākyaṁ sītayoktaṁ suniṣṭhuram;
pratyākhyāto 'pi durmedhāḥ punarevābravīdvacaḥ.

tat	śrutvā	rāvaṇaḥ	vākyam	sītayā	uktam	suniṣṭhuram
n2s	i	m1s	n2s	f3s	n2s	n2s

pratyākhyātaḥ	api	durmedhāḥ	punaḥ	eva	abravīt	vacaḥ
m1s	i	m1s	i	i	3sa ipf	n2s

tad, dem adj, that
śrutvā, abs, having heard
  √*śru*, vt1am/5am 3.1.74, hear, listen
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √*ru*, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
vākya, noun, sentence, speech
sītā, pn, Sītā
  sītā, f, furrow
ukta, ppp, spoken
  √*vac*, vt2a, say
suniṣṭhura, adj ctp prādi 2.2.18, very harsh
  su, preverb, good, well, very
  +*niṣṭhura*, adj, harsh

pratyākhyāta, adj ppp, rejected, rebuffed
  prati ā√*khyā*, vt2a, reject, rebuff
api, pcl, even
durmedhas, adj cbv 2.2.24 [101], foolish, evil-minded
  duṣkṛtam medhaḥ yasya saḥ, whose intelligence is made ill
  dus, preverb, ill
  +*medhas*, n, intelligence
punar, adv, again
eva, pcl, only
√**brū**, vt2am, say, speak
vacas, noun, speech

सीता सुनिष्ठुरेन वाक्येन रावणं प्रत्याचख्यौ ।१। सीतया रावणः प्रत्याख्यायत ।२। सीतया प्रत्याख्यातो ऽपि रावणः पुनरुवाच ।३। तत्सुनिष्ठुरं सीतयोक्तं वाक्यं श्रुत्वा प्रत्याख्यातो ऽपि दुर्मेधा रावणः पुनरेव वचो ऽब्रवीत् ।४।

After hearing that very harsh speech spoken by Sītā, the foolish Rāvaṇa continued his speech, even though rejected:

कामममङ्गानि मे सीते दुनोतु मकरध्वजः।
न त्वामकामां सुश्रोणीं समेष्ये चारुहासिनीम् ।।२७।।

kāmamaṅgāni me sīte dunotu makaradhvajaḥ;
na tvāmakāmāṁ suśroṇīṁ sameṣye cāruhāsinīm.

kāmam	aṅgāni	me	sīte	dunotu	makaradhvajaḥ
i	n2p	m/f/n4s	fvs	3sa ipv	m1s

na	tvām	akāmām	suśroṇīm	sameṣye	cāruhāsinīm
i	m/f/n2s	f2s	f2s	1sm fut	f2s

kāmam, adv, according to desire
kāma, m/n, wish, desire
aṅga, noun, limb
mad, 1st pron, I, me, my
sītā, pn, Sītā
sītā, f, furrow
√**du**, v5a, burn
makaradhvaja, adj cbv, Makara-bannered, the god of love
makaraḥ dhvajaḥ yasya saḥ, whose banner is a Makara
makara, m, a sea monster, crocodile
+*dhvaja,* m, banner

na, neg pcl, not
tvad, 2nd pron, you

akāma, adj cbv 2.2.24 [102], unwilling
avidyamānaḥ kāmaḥ yasmin saḥ, in whom there is no wish
na, neg pcl, not
+*kāma,* m/n, wish, desire
suśroṇī, adj cbv, beautiful-hipped
śobhanā śroṇī yasyāḥ sā, whose hips are good
su, preverb, good
+*śroṇī,* f, the hips, loins and buttocks
sam√**i**, v2am, approach, unite with
cāruhāsin, adj ctp upapada 2.2.19, smiling beautifully
cāru, adj, dear, beautiful
+√*has,* v1a, laugh
-*in* (-*ṇini* 3.2.78)

कामो ममाङ्गानि दुनोतु ।१। अहं त्वामकामां न समेष्ये ।२। यद्यपि कामो ममाङ्गान्यदोष्यत्तथाप्यहं त्वां न समैष्यत् ।३। सीते मकरध्वजो ममाङ्गानि कामं दुनोतु ।४। न त्वां सुश्रोणीं चारुहासिनीमकामां समेष्ये ।५।

"Let the Makara-bannered god of love burn my limbs as much as he wants, Sītā; I will not unite with you whose hips are beautiful and smile is charming, if you are unwilling.

किं नु शक्यं मया कर्तुं यत्त्वमद्यापि मानुषम्।
आहारभूतमस्माकं राममेवानुरुध्यसे ॥२८॥

kiṁ nu śakyaṁ mayā kartuṁ yattvamadyāpi mānuṣam;
āhārabhūtamasmākaṁ rāmamevānurudhyase.

kim	nu	śakyam	mayā	kartum	yat	tvam	adya	api	mānuṣam
n1s	i	n1s	m/f/n3s	i	i	m/f/n1s	i	i	m2s

āhārabhūtam	asmākam	rāmam	eva	anurudhyase
m2s	m/f/n6p	m2s	i	2sa pre

kim, int pron, what
nu, pcl, now, indeed (emphasizes preceding int pcl)
śakya, gerundive, able, possible
√*śak*, vi5a, be able
-*ya* (-*yat* 3.1.99)
mad, 1st pron, I, me
kartum, inf, to do
√*kṛ*, vt8am, do, make
yad, pcl, if
tvad, 2nd pron, you
adya, adv, today
api, pcl, even
mānuṣa, adj, belonging to men, human

āhārabhūta, adj ck 2.1.59, having become food
āhāra, m, food
+*bhūta*, ppp, having become
√*bhū*, vi1a, be, become, exist
asmad, 1st pron, we, us, our
rāma, pn, Rāma
eva, pcl, only
anu√rudh, vt4m, adhere to, love
√*rudh*, vt7am, obstruct

अहं किं कर्तुं शक्नुयां यदि त्वं राममेवानुरुध्यसे ।१। मया किं कर्तुं शक्येत ।२। किं नु शक्यं मया कर्तुं यत्त्वमद्याप्यस्माकमाहारभूतं मानुषं राममेवानुरुध्यसे ।३।

kim...śakyaṁ mayā kartum: √*śak* as an intransitive verb forms a gerundive which agrees with its agent denoted by *kim* in the nominative. It is used with an infinitive according to Pā. 3.4.65-66. See PMBh. 1.8.11 and 2.175.5-22 with commentaries for a discussion which concludes that the infinitive denotes neither agent nor direct object but the action (*bhāva*). The agent of the action of doing denoted by the infinitive *jartum* is Rāvaṇa denoted by the first person pronoun in the instrumental.

What can I do if even today you stick just to Rāma, the human, our food."

इत्युक्त्वा तामनिन्द्याङ्गीं स राक्षसगणेश्वरः।
तत्रैवान्तर्हितो भूत्वा जगामाभिमतां दिशम् ।।२९।।

ityuktvā tāmanindyāṅgīṁ sa rākṣasagaṇeśvaraḥ;
tatraivāntarhito bhūtvā jagāmābhimatāṁ diśam.

iti	uktvā	tām	anindyāṅgīm	saḥ	rākṣasagaṇeśvaraḥ
i	i	f2s	f2s	m1s	m1s

tatra	eva	antarhitaḥ	bhūtvā	jagāma	abhimatām	diśam
i	i	m1s	i	3sa prf	f2s	f2s

iti, pcl, thus, close quote
uktvā, abs, having said
  √*vac*, vt2a, say
tad, dem pron, that
anindyāṅga, adj cbv, having irreproachable limbs
  anindyāni aṅgāni yasya saḥ, he whose limbs are irreproachable
  anindya, adj ctp na 2.2.6, irreproachable
    na nindyaḥ, not reproachable
    na, neg pcl, not
    +*nindya*, gerundive, censurable
      √*nind* (√*nid*), vt1a, blame
  +*aṅga*, n, limb, body
  -*ī* (-*ṅīṣ* 4.1.54 [363])
tad, dem pron, that
      √*rakṣ*, vt1a, keep, protect
rākṣasagaṇeśvara, noun ctp6, lord of the host of Rākṣasas
  rākṣasagaṇasya īśvaraḥ
  rākṣasagaṇa, m ctp6, host of Rākṣasas
    rākṣasānām gaṇaḥ
    rākṣasa, m, demon
      rakṣas, m/n, demon
    +*gaṇa*, m, group, host
  +*īśvara*, m, lord
    √*īś*, vt2m, rule
    -*vara* (-*varac* 3.2.175)

tatra, dem adv, in that, there
eva, pcl, only
antarhita, ppp, disappeared
  antar√*dhā*, v3am, put within, hide, disappear
bhūtvā, abs, having become
  √*bhū*, vi1a, be, become, exist
√gam, v1a, go
abhimata, adj ppp, desired
  abhi√*man*, vt4/8m, think about, long for, desire
diś, noun, direction

रावणो ऽन्तर्दधे जगाम च ।१। रावणः सीतामुक्त्वान्तर्धाय जगाम ।२। इति तामनिन्द्याङ्गीमुक्त्वा स राक्षसगणेश्वरस्तत्रैवान्तर्हितो भूत्वाभिमतां दिशं जगाम ।३।

antarhitaḥ: According to Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative.

After saying this to that irreproachable-limbed one, the lord of the host of Rākṣasas disappeared on the spot and went in the direction he wanted.

राक्षसीभिः परिवृता वैदेही शोककर्शिता।
सेव्यमाना त्रिजटया तत्रैव न्यवसत्तदा ॥३०॥

rākṣasībhiḥ parivṛtā vaidehī śokakarśitā;
sevyamānā trijaṭayā tatraiva nyavasattadā.

rākṣasībhiḥ	parivṛtā	vaidehī	śokakarśitā
f3p	f1s	f1s	f1s

sevyamānā	trijaṭayā	tatra	eva	nyavasat	tadā
f1s	f3s	i	i	3sa ipf	i

- **rākṣasī**, noun, demoness
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - *√rakṣ*, vt1a, keep, protect
- **parivṛta**, adj ppp, surrounded
  - *pari√vṛ*, vt1am, cover, surround
- **vaidehī**, noun, princess of Videha
  - *vaideha*, tadrāja, ruler of Videha
    - *videha*, m pn, the country Videha
    - *-a* (*-añ* 4.1.168)
  - *-ī* (*-ṅīp* 4.1.15)
- **śokakarśita**, adj ctp3, emaciated by grief
  - *śokena karśitaḥ*
  - *śoka*, m, grief
  - *+karśita*, adj ppp, emaciated
    - *√kṛś*, vi4a, become thin
- **sevyamāna**, prpp, being served, being attended upon
  - *√sev*, vt1m, serve
- **trijaṭā**, pn, Trijaṭā
  - *trijaṭa*, adj cbv, three-braided
    - *tisraḥ jaṭāḥ yasyāḥ sā*, she of whom there are three braids
    - *tri*, cardinal num, three
    - *+jaṭā*, f, braid, the hair twisted together
- **tatra**, dem adv, in that, there
- **eva**, pcl, only
- **ni√vas**, vi1a, dwell
- **tadā**, dem adv, at that time, then

राक्षस्यः सीतां पर्यवारयन् ।१। राक्षसीभिः सीता पर्यवार्यत ।२। त्रिजटा सीतामसेवत ।३। त्रिजटया सीतासेव्यत ।४। सीता तत्रोवास ।५। तदा राक्षसीभिः परिवृता शोककर्शिता त्रिजटया सेव्यमाना वैदेही तत्रैव न्यवसत् ।६।

Then surrounded by female Rākṣasas, emaciated by grief, being attended upon by Trijaṭā, the princess of Videha, dwelt right there.

मार्कण्डेय उवाच।
राघवस्तु ससौमित्रिः सुग्रीवेणाभिपालितः।
वसन्माल्यवतः पृष्ठे ददर्श विमलं नभः ॥१॥

mārkaṇḍeya uvāca.
rāghavastu sasaumitriḥ sugrīveṇābhipālitaḥ;
vasanmālyavataḥ pṛṣṭhe dadarśa vimalaṁ nabhaḥ.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

rāghavaḥ	tu	sasaumitriḥ	sugrīveṇa	abhipālitaḥ
m1s	i	m1s	m3s	m1s

vasan	pṛṣṭhe	dadarśa	vimalam	nabhaḥ
m1s	n7s	3sa prf	n2s	n2s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)

tu, conj pcl, but

sasaumitri, adj cbv 2.2.28, with the son of Sumitrā
saha saumitriṇā
sa, pcl, (replacement for *saha*) with
+saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+grīva, m, neck

abhipālita, ppp, kept, protected
abhi√pāl, vt10am, protect

vasat, prap, dwelling
√vas, vi1a, dwell

mālyavat, pn, Mount Mālyavat
mālyavat, adj, on whom there is a garland, wearing a garland, epithet of a mountain
mālya, n, garland, flower
mālā, f, garland
-vat (*-matup* 5.2.94, *v* 8.2.9)

pr̥ṣṭha, noun, back, top

√dr̥ś, vt1a, see

vimala, adj cbv, pure, clear
vigatam malam yasmāt tat, from which impurity has departed
vi, preverb, apart
+mala, n/m, dirt, dust, impurity

nabhas, noun, sky, atmosphere

रामो नभो ऽपश्यत् ।१। राघवस्तु ससौमित्रिः सुग्रीवेणाभिपालितो
माल्यवतः पृष्ठे वसन्विमलं नभो ददर्श ।२।

Mārkaṇḍeya said:
But the descendant of Raghu (Rāma), accompanied by the son of Sumitrā (Lakṣmaṇa), protected by Sugrīva, dwelling on top of Mount Mālyavat, beheld the clear sky.

स दृष्ट्वा विमले व्योम्नि निर्मलं शशलक्षणम्।
ग्रहनक्षत्रताराभिरनुयातममित्रहा ।।२।।

sa dṛṣṭvā vimale vyomni nirmalaṁ śaśalakṣaṇam;
grahanakṣatratārābhiranuyātamamitrahā.

saḥ	dṛṣṭvā	vimale	vyomni	nirmalam	śaśalakṣaṇam
m1s	i	n7s	n7s	m2s	m2s

grahanakṣatratārābhiḥ	anuyātam	amitrahā
f3p	m2s	m1s

- **tad**, dem pron, that
- **dṛṣṭvā**, abs, seeing
  - √*dṛś*, vt1a, see
- **vimala**, adj cbv, pure, clear
  - *vigatam malam yasmāt tat*, from which impurity has departed
  - *vi*, preverb, apart
  - +*mala*, n/m, dirt, dust, impurity
- **vyoman**, noun, sky, space
- **nirmala**, adj cbv 2.2.24 [101], pure, clear
  - *nirgatam malam yasmāt tat*, from which impurity has gone out
  - *nis*, preverb, out
  - +*mala*, n/m, dirt, dust, impurity
- **śaśalakṣaṇa**, adj cbv, moon
  - *śaśaḥ lakṣaṇam yasya saḥ*, that whose mark is the hare
  - *śaśa*, m, hare, rabbit
  - +*lakṣaṇa*, n, characteristic, mark
- **grahanakṣatratārā**, noun cdi, planets, constellations, and stars
  - *grahāḥ nakṣatrāṇi tārāḥ ca*
  - *graha*, m, planet
    - √*grah*, vt9am, grab, take, accept
    - -*a* (-*ap* 3.3.58)
  - +*nakṣatra*, n, constellation
  - +*tārā*, f, star, constellation
    - *tāra*, m/n, star
      - *tāra*, adj, saving
        - √*tṝ*, vt1a, cross
- **anuyāta**, adj ppp, followed
  - *anu*√*yā*, v2a, go after, follow
- **amitrahan**, noun ctp upapada 2.2.19, enemy-slayer
  - *amitram hanti*
  - *amitra*, n/m ctp na 2.2.6, enemy
    - *na mitram*, not a friend
    - *na*, neg pcl, not
    - +*mitra*, n/m, friend
  - +√*han*, vt2a, strike, slay (-*kvip* 3.2.76)

व्योम विमलमासीत् ।१। रामो विमले व्योम्नि निर्मलं शशलक्षणं ददर्श ।२। सो ऽमित्रहा विमले व्योम्नि ग्रहनक्षत्रताराभिरनुयातं निर्मलं शशलक्षणं ददर्श ।३। पश्य ३।

Read with verse 3.

That slayer of enemies (Rāma), having seen the pure moon followed by the planets, constellations, and stars in the clear sky, ...

कुमुदोत्पलपद्मानां गन्धमादाय वायुना।
महीधरस्थः शीतेन सहसा प्रतिबोधितः ।।३।।

kumudotpalapadmānāṁ gandhamādāya vāyunā;
mahīdharasthaḥ śītena sahasā pratibodhitaḥ.

kumudotpalapadmānām	gandham	ādāya	vāyunā
m/n6p	m2s	i	m3s

mahīdharasthaḥ	śītena	sahasā	pratibodhitaḥ
m1s	m3s	m3s	m1s

kumudotpalapadma, noun cdi, white water lilies, blue lotus blossoms and day lotuses
  kumudāni utpalāni padmāni ca
  kumuda, n, white water lily
  +*utpala*, n, blossom of the blue lotus
  +*padma*, m/n, day lotus
gandha, noun, smell, fragrance
ādāya, abs, taking, bringing
  ā√dā, vt3am, take
vāyu, noun, wind, air

mahīdharastha, adj ctp upapada 2.2.19, standing on a mountain
  mahīdhare tiṣṭhati
  mahīdhara, m ctp upapada 2.2.19, a mountain
    mahīm dharati, he holds earth
    mahī, f, the earth
      √*mah*, vi1m, increase
    √*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold
    -*a* (-*ac* 3.2.9 [235-236])
  +√*sthā*, vi1a, stand
  -*a* (-*ka* 3.2.4)
śīta, adj, cool, cold
sahas, n, power, inst.: suddenly
  sahas, adj, powerful
pratibodhita, ppp c, awakened
  prati√budh, vt1am/4m, awake

वायुर्गन्धमाददौ ।१। शीतो वायुर्गन्धमादाय रामं प्रतिबुबोध ।२। रामः शीतेन वायुना प्रत्यबुध्यत ।३। सो ऽमित्रहा महीधरस्थो विमले व्योम्नि ग्रहनक्षत्रताराभिरनुयातं निर्मलं शशलक्षणं ददृशिवाञ्शीतेन वायुना कुमुदोत्पलपद्मानां गन्धमादाय सहसा प्रतिबोधितः ।४।

Verse 2 and 3 must be read together because the absolutive in verse two expects a main verb which is supplied by the ppp *pratibodhitaḥ* in verse 3. An absolutive has as its agent the agent of the main verb. However, the absolutive *dṛṣṭvā* in 2 has Rāma as its agent while the absolutive *ādāya* in 3 and the main verb, the ppp *pratibodhitaḥ*, have the wind in the instrumental (*vāyunā*) as their agent. Therefore 2-3 do not comprise a well-formed sentence. The sense of the two verses, however, is clearly as translated. The point is that Rāma perceives that it is autumn which alerts him that time has passed.

... standing on the mountain, was suddenly alerted by the cool breeze bringing the fragrance of white water lilies, blue lotus blossoms, and day lotuses.

प्रभाते लक्ष्मणं वीरमभ्यभाषत दुर्मनाः।
सीतां संस्मृत्य धर्मात्मा रुद्धां राक्षसवेश्मनि ॥४॥

prabhāte lakṣmaṇaṁ vīramabhyabhāṣata durmanāḥ;
sītāṁ saṁsmr̥tya dharmātmā ruddhāṁ rākṣasaveśmani.

prabhāte	lakṣmaṇam	vīram	abhyabhāṣata	durmanāḥ
n7s	m2s	m2s	3sm ipf	m1s

sītām	saṁsmr̥tya	dharmātmā	ruddhām	rākṣasaveśmani
f2s	i	m1s	f2s	n7s

prabhāta, noun, early light, daybreak, morning
  prabhāta, ppp, begun to shine
    pra√bhā, vi2a, begin to shine
lakṣmaṇa, pn, Lakṣmaṇa
vīra, noun, hero
  vīra, adj, heroic
abhi√bhāṣ, vt1m, speak to, address
durmanas, adj cbv 2.2.24 [101], low-spirited, ill-minded
  duṣkr̥tam manaḥ yasya saḥ, whose mind is made ill
  dus, preverb, ill
  +*manas*, n, mind

sītā, pn, Sītā
  sītā, f, furrow

saṁsmr̥tya, abs, having remembered
  sam√smr̥, vt1a, remember
dharmātman, adj cbv, virtuous
  dharmaḥ ātmā yasya saḥ, he whose nature is dharma
  dharma, m, truth, justice
  +*ātman*, m, self
ruddha, adj ppp, captive, obstructed
  √rudh, vt7am, obstruct
rākṣasaveśman, noun ctp6, house of a Rākṣasa
  rākṣasasya veśma
  rākṣasa, m, demon
    rakṣas, m/n, demon
      √rakṣ, vt1a, keep, protect
  +*veśman*, n, house
    √viś, v6a, enter

रामः सीतां स्मृत्वा लक्ष्मणं बभाषे ।१। राक्षसवेश्मनि रुद्धां सीतां संस्मृत्य दुर्मना धर्मात्मा प्रभाते लक्ष्मणं वीरमभ्यभाषत ।२।

durmanāḥ,properly a predicate adjective describing Rāma in the circumstance of speaking, literally, 'Rāma said dispirited,' is translated as an adverb describing the manner of speaking 'dispiritedly.'

In the morning the virtuous one (Rāma) said dispiritedly to the hero Lakṣmaṇa after remembering Sītā captive in the Rākṣasa's dwelling:

गच्छ लक्ष्मण जानीहि किष्किन्धायां कपीश्वरम्।
प्रमत्तं ग्राम्यधर्मेषु कृतघ्नं स्वार्थपण्डितम् ॥५॥

gaccha lakṣmaṇa jānīhi kiṣkindhāyāṁ kapīśvaram;
pramattaṁ grāmyadharmeṣu kṛtaghnaṁ svārthapaṇḍitam.

gaccha	lakṣmaṇa	jānīhi	kiṣkindhāyām	kapīśvaram
2sa ipv	mvs	2sa ipv	f7s	m2s

pramattam	grāmyadharmeṣu	kṛtaghnam	svārthapaṇḍitam
m2s	m7p	m2s	m2s

√gam, v1a, go
lakṣmaṇa, pn, Lakṣmaṇa
√jñā, vt9am, know
kiṣkindhā, pn, the monkey city Kiṣkindhā
kapīśvara, noun ctp6, lord of monkeys
  kapīnām īśvaraḥ
  kapi, m, monkey
  +īśvara, m, lord
    √īś, vt2m, rule
    -vara (*-varac* 3.2.175)

pramatta, adj ppp, careless, inattentive
  pra√mad, vi4a, rejoice, be careless, err
grāmyadharma, noun, domestic duty
  grāmya, adj, belonging to a village, domestic, cultivated, vulgar
  +dharma, m, that which upholds, cosmic order, proper function, right action, duty
kṛtaghna, noun ctp upapada 2.2.19, ungrateful
  kṛtam hanti, he destroys what has been done
  kṛta, adj ppp, done
    √kṛ, vt8am, do, make
  +√han, vt2a, slay
  -a (*-ṭak* 3.2.54)
svārthapaṇḍita, adj ctp7 2.1.40, skilled in one's own aim
  svārthe paṇḍitaḥ
  svārtha, m ck, one's own aim
    svaḥ arthaḥ
    sva, adj, own
    +artha, m, aim, object, purpose
  +paṇḍita, adj, wise, clever

गच्छ लक्ष्मण ।१। सुग्रीवः कृतघ्नो ऽस्ति ।२। जानीहि सुग्रीवं कृतघ्नम् ।३। जानीहि किष्किन्धायां कपीश्वरं ग्राम्यधर्मेषु प्रमत्तं कृतघ्नं स्वार्थपण्डितम् ।४।

kapīśvaram: subject accusative; the other accusatives are predicate accusatives with *√jñā*, literally, 'Know Sugrīva (to be) distracted, ungrateful, clever!' Imperatives generally occur first in their clause. Nīlakaṇṭha explains that the grāmyadharmas are marital relations, etc. and are the cause of Sugrīva's being inattentive to his promises: *grāmyadharmeṣu maithunādiṣu nimittabhūteṣu pramattaṁ asāvadhānam.* Read with verses 6-7. Sugrīva promised to help Rāma find Sītā in 3.264.14.

"Go Lakṣmaṇa! Know that the lord of the monkeys in Kiṣkindhā is distracted by domestic duties, ungrateful, and clever in his own aims, ...

यो ऽसौ कुलाधमो मूढो मया राज्ये ऽभिषेचितः।
सर्ववानरगोपुच्छा यमृक्षाश्च भजन्ति वै ॥६॥

yo 'sau kulādhamo mūḍho mayā rājye 'bhiṣecitaḥ;
sarvavānaragopucchā yamṛkṣāśca bhajanti vai.

yaḥ	asau	kulādhamaḥ	mūḍhaḥ	mayā	rājye	abhiṣecitaḥ
m1s	m1s	m1s	m1s	m/f/n3s	n7s	m1s

sarvavānaragopucchāḥ	yam	ṛkṣāḥ	ca	bhajanti	vai
m1p	m2s	m1p	i	3pa pre	i

yad, rel adj, which
adas, dem pron, that
kulādhama, adj cbv, of low family
kulam adhamam yasya saḥ, whose family is the lowest
kula, n, family
+adhama, adj, lowest
mūḍha, noun, fool
mūḍha, adj ppp (8.2.31), deluded, confused
√*muh*, vi4a, become stupefied, err
mad, 1st pron, I, me
rājya, noun, kingdom
√*rāj* (√*rājṛ*), v1am, shine, rule
abhiṣecita, ppp c, caused to be consecrated
abhi√*sic*, vt6am, sprinkle, consecrate

sarvavānaragopuccha, noun ck 2.1.49, all cowtail monkeys
sarve vānaragopucchāḥ
sarva, pron adj, all, whole
+vānaragopuccha, m ck 2.1.56, cowtail monkey
gopucchaḥ iva vānaraḥ, cowtail-like monkey
vānara, m, monkey
+gopuccha, m/n ctp6, cowtail
goḥ pucchaḥ, tail of a cow
go, f, cow
+puccha, m/n, tail
yad, rel adj, which
ṛkṣa, noun, bear
ca, conj pcl, and
√bhaj, vt1am, share, love, serve
vai, pcl, verily

सुग्रीवो वानराणां राज्ये ऽभिषिक्तः ।१। अहं सुग्रीवमभ्यषेचयम् ।२।
सर्वे वानरा ऋक्षाश्च तं भजन्ति ।३। असौ कुलाधमो मूढो मया राज्ये
ऽभिषेचितः ।४। सर्ववानरगोपुच्छा ऋक्षाश्च तं भजन्ति वै ।५।

Verse 6 is all a relative clause in Sanskrit, literally, 'which that low-born fool I consecrated...' It further characterizes the subject of verse 5, i.e. Sugrīva. Rāma promised to consecrate Sugrīva in 264.13-14.

... that low-born fool whom I caused to be consecrated in kingship, whom all the cowtail monkeys and bears serve, ...

यदर्थं निहतो वाली मया रघुकुलोद्वह।
त्वया सह महाबाहो किष्किन्धोपवने तदा ॥७॥

yadarthaṁ nihato vālī mayā raghukulodvaha;
tvayā saha mahābāho kiṣkindhopavane tadā.

yadartham	nihataḥ	vālī	mayā	raghukulodvaha
m2s	m1s	m1s	m/f/n3s	mvs

tvayā	saha	mahābāho	kiṣkindhopavane	tadā
m/f/n3s	i	mvs	n7s	i

yadartha, noun ctp4, aim to which
yasmai arthaḥ
yad, rel pron, which, who
+*artha*, m, aim, object, purpose
nihata, ppp, struck down
ni√han, vt2a, strike down, slay
vālin, pn, Vālin
vālin, adj, hairy or tailed
vāla, m, the hair of an animal's tail, any tail or hair
-*in* (-*ini* 5.2.115)
mad, 1st pron, I, me
raghukulodvaha, noun ctp6, raiser of the family of Raghu
raghukulasya udvahaḥ
raghukula, n ctp6, family of Raghu
raghoḥ kulam
raghu, m pn, Raghu
+*kula*, n, family
+*udvaha*, m, raiser
ud√vah, v1am, carry up, lift up, save
-*a* (-*ac* 3.1.134)

tvad, 2nd pron, you
saha, pcl, with (inst.)
mahābāhu, adj cbv, great-armed
mahatī bāhū yasya saḥ, he whose arms are great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
bāhu, m, arm
kiṣkindhopavana, noun ctp7, grove on or near Kiṣkindhā
kiṣkindhāyām upavanam
kiṣkindhā, f pn, Kiṣkindhā, the cave in the mountain Kiṣkindha in southern India or the mountain itself
+*upavana*, n, small forest, grove
tadā, dem adv, at that time, then

अहं वालिनमहनम् ।१। हे लक्ष्मण सुग्रीवार्थं त्वया सहाहं वालिनमवधिषम् ।२। तदा किष्किन्धोपवने त्वया सह मया वाली निहतः ।३। यो ऽसौ कुलाधमो मूढो मया राज्ये ऽभिषेचितो यं सर्ववानरगोपुच्छा ऋक्षाश्च भजन्ति वै यदर्थं रघुकुलोद्वह महाबाहो तदा किष्किन्धोपवने त्वया सह मया वाली निहतस्तं किष्किन्धायां कपीश्वरं ग्राम्यधर्मेषु प्रमत्तं कृतघ्नं स्वार्थपण्डितं जानीहि ।४।

Verse 7, like verse 6, further characterizes the subject of verse 5, i.e. Sugrīva. Verses 5-7 could be translated together, 'Go Lakṣmaṇa! Know that the lord of the monkeys in Kiṣkindhā, which low-born fool I consecrated in kingship, whom all the cowtail monkeys and bears serve, for whose sake I slew Vālin then in the grove near Kiṣkindhā with you, mighty-armed upholder of the family of Raghu, is distracted by domestic duties, ungrateful, and clever in his own aims.'

... for whose sake I slew Vālin then in the grove near Kiṣkindhā with you, O mighty-armed upholder of the family of Raghu.

कृतघ्नं तमहं मन्ये वानरापसदं भुवि।
यो मामेवं गतो मूढो न जानीते ऽद्य लक्ष्मण ।।८।।

kr̥taghnaṁ tamahaṁ manye vānarāpasadaṁ bhuvi;
yo māmevaṁ gato mūḍho na jānīte 'dya lakṣmaṇa.

kr̥taghnam	tam	aham	manye	vānarāpasadam	bhuvi
m2s	m2s	m/f/n1s	1sm pre	m2s	f7s

yaḥ	mām	evam	gataḥ	mūḍhaḥ	na	jānīte	adya	lakṣmaṇa
m1s	m/f/n2s	i	m1s	m1s	i	2sm pre	i	mvs

kr̥taghna, noun ctp upapada 2.2.19, ungrateful
kr̥tam hanti, he destroys what has been done
kr̥ta, adj ppp, done
√*kr̥*, vt8am, do, make
+√*han*, vt2a, slay
-a (-*ṭak* 3.2.54)
tad, dem pron, that
mad, 1st pron, I, me, my
√**man**, vt4/8m, think, consider
vānarāpasada, noun ctp6, outcaste of monkeys
vānara, m, monkey
+*apasada*, m, outcast
bhū, noun, earth

yad, rel adj, which
mad, 1st pron, I, me
evam, adv, thus
gata, ppp, gone
√*gam*, v1a, go
mūḍha, adj ppp (8.2.31), deluded, confused
√*muh*, vi4a, become stupefied, err
na, neg pcl, not
√**jñā**, vt9am, know
adya, adv, today
lakṣmaṇa, pn, Lakṣmaṇa

यतः स मां न जानीते ततो ऽहं सुग्रीवं कृतघ्नं मन्ये ।१। य एवं गतो मां न जानीते तमहं कृतघ्नं मन्ये ।२। लक्ष्मण य एवं गतो मूढो ऽद्य मां न जानीते तमहं कृतघ्नं भुवि वानरापसदं मन्ये ।३।

yo...mūḍho: literally, 'which fool.'

I consider him ungrateful, an outcast of monkeys on earth, who thus situated now deluded does not know me.

असौ मन्ये न जानीते समयप्रतिपादनम्।
कृतोपकारं मां नूनमवमन्याल्पया धिया ॥९॥

asau manye na jānīte samayapratipādanam;
kṛtopakāraṁ māṁ nūnamavamanyālpayā dhiyā.

asau	manye	na	jānīte	samayapratipādanam
m1s	1sm pre	i	3sm pre	n2s

kr̥topakāram	mām	nūnam	avamanya	alpayā	dhiyā
m2s	m/f/n2s	i	i	f3s	f3s

- **adas**, dem pron, that
- **√man**, vt4/8m, think, consider
- **na**, neg pcl, not
- **√jñā**, vt9am, know
- **samayapratipādana**, noun ctp6, fulfillment of an agreement
  - *samayasya pratipādanam*
  - *samaya*, m, agreement
    - *sam√i*, v2am, go together, approach, unite with
    - *-a* (*-ac* 3.3.56)
  - *+pratipādana*, n, fulfillment, giving back
- **kr̥topakāra**, adj cbv, having provided assistance
  - *kṛtaḥ upakāraḥ yena saḥ*, he by whom assistance has been provided
  - *kṛta*, adj ppp, made
    - *√kṛ*, vt8am, do, make
  - *+upakāra*, m, assistance
    - *upa√kṛ*, vt8am, help, assist
- **mad**, 1st pron, I, me
- **nūnam**, adv, now, surely
- **avamanya**, abs, despising
  - *ava√man*, vt4/8m, think low, despise
- **alpa**, adj, small
- **dhī**, noun, intelligence, intellect
  - *√dhyai*, v1a, think
  - (*-kvip* 3.2.178 [292])

सुग्रीवो मामवमन्यते ।१। स समयप्रतिपादनं न जानीते ।२। नूनमल्पया धिया कृतोपकारं मामवमन्यासौ समयप्रतिपादनं न जानीत इति मन्ये ।३।

manye occurs interjected in the middle of the thought without the use of *iti* and without placing the object of thought in the accusative as was seen in verse 8.

I think he must despise me with his small intellect since I have provided him assistance and does not understand the fulfillment of an agreement.

यदि तावदनुद्युक्तः शेते कामसुखात्मकः।
नेतव्यो वालिमार्गेण सर्वभूतगतिं त्वया ॥१०॥

yadi tāvadanudyuktaḥ śete kāmasukhātmakaḥ;
netavyo vālimārgeṇa sarvabhūtagatiṁ tvayā.

yadi	tāvat	anudyuktaḥ	śete	kāmasukhātmakaḥ
i	i	m1s	3sm prf	m1s

netavyaḥ	vālimārgeṇa	sarvabhūtagatim	tvayā
m1s	m3s	f2s	m/f/n3s

- **yadi**, pcl, if
- **tāvat**, pcl, to such an extent, just, indeed
  - *tāvat,* pron adj, that much
    - *tad,* dem adj, that
- **anudyukta**, adj ctp na 2.2.6, disengaged, inactive
  - *na udyuktaḥ,* not engaged
  - *na,* neg pcl, not
  - +*udyukta,* ppp, active, engaged
    - *ud√yuj,* v7am, join, try, engage in
- **√śī**, vi2m, lie, sleep
- **kāmasukhātmaka**, adj cbv, lustful and hedonistic
  - *kāmasukhe ātmā yasya saḥ,* he whose nature is desire and pleasure
  - *kāmasukha,* n cdi, desire and pleasure
    - *kāmaḥ sukham ca*
    - *kāma,* m/n, wish, desire
    - +*sukha,* n, happiness
      - *sukha,* adj, happy
  - +*ātman,* m, self
  - *-ka* (*-kap* 5.4.154)
- **netavya**, gerundive, to be led
  - *√nī,* vt1am, lead
- **vālimārga**, noun ctp6, the path of Vālin
  - *vālinaḥ mārgaḥ*
  - *vālin,* pn, Vālin
    - *vālin,* adj, hairy or tailed
      - *vāla,* m, the hair of an animal's tail, any tail or hair
      - *-in* (*-ini* 5.2.115)
  - +*mārga,* m, path, road
    - *mṛga,* m, deer, wild animal
      - *√mṛg,* vt10m, hunt
- **sarvabhūtagati**, noun ctp6, death
  - *sarvabhūtānām gatiḥ,* the course of all beings
  - *sarvabhūta,* n ck 2.1.49, all beings
    - *sarvāṇi bhutāni*
    - *sarva,* pron adj, all, whole
    - +*bhūta,* n, a being
      - *√bhū,* vi1a, be, become, exist
  - +*gati,* f, going, way
    - *√gam,* v1a, go
- **tvad**, 2nd pron, you

यदि सुग्रीवः शेते तर्हि त्वं तं हन्याः ।१। त्वं तं मृत्युं नयेः ।२। त्वया स मृत्युं नीयेत ।३। यदि तावदनुद्युक्तः कामसुखात्मकः शेते त्वया वालिमार्गेण सर्वभूतगतिं नेतव्यः ।४।

Line 2 is a circumlocution for 'you should kill him.'

If indeed he lies inactive, lustful and hedonistic, you should lead him by the path of Vālin to the destination of all beings.

अथापि घटते ऽस्माकमर्थे वानरपुंगवः।
तमादायैहि काकुत्स्थ त्वरावान्भव मा चिरम् ॥११॥

athāpi ghaṭate 'smākamarthe vānarapuṁgavaḥ;
tamādāyaihi kākutstha tvarāvānbhava mā ciram.

atha	api	ghaṭate	asmākam	arthe	vānarapuṁgavaḥ
i	i	3sm pre	m/f/n6p	m7s	m1s

tam	ādāya	ehi	kākutstha	tvarāvān	bhava	mā	ciram
m2s	i	2sa ipv	mvs	m1s	2sa ipv	i	n2s

- **atha**, pcl, now, then, if
- **api**, pcl, even
- **√ghaṭ**, v1m, act, be busy, be intent upon
- **asmad**, 1st pron, we, us, our
- **artha**, noun, aim, object, purpose
- **vānarapuṁgava**, noun ck 2.1.56, bull-like monkey
  - *puṁgavaḥ iva vānaraḥ*
  - *vānara*, m, monkey
  - *+puṁgava*, m, bull
    - *puṁs*, m, man, male
    - *+go*, m, bull
      - *go*, f, cow

- **tad**, dem adj, that
- **ādāya**, abs, taking
  - *ā√dā*, vt3am, take
- **ā√i**, v2a, come
- **kākutstha**, patronymic, descendant of Kakutstha
  - *kakutstha*, m pn ctp upapada 2.2.19, Kakutstha
    - *kakudi tiṣṭhati*, he stands on a peak
    - *kakud*, f, peak, hump
    - *+√sthā*, vi1a, stand
    - *-a* (*-ka* 3.2.4)
  - *-a* (*-aṇ* 4.1.112)
- **tvarāvat**, adj, fast, quick, hasty
  - *tvarā*, f, haste
    - *√tvar*, v1m, hurry
  - *-vat* (*-matup* 5.2.94, *v* 8.2.9)
- **√bhū**, vi1a, be, become, exist
- **mā**, neg pcl, don't
- **cira**, noun, delay
  - *cira*, adj, long

हे लक्ष्मण यदि तु सुग्रीवः सीतां पर्येषति तर्हि तमिहानय ।१। अथापि वानरपुंगवो ऽस्माकमर्थे घटते तमादायैहि काकुत्स्थ ।२। त्वरस्व ।३। त्वरावान्भव ।४। मा चिरं कार्षीः ।५।

mā ciram: Assume the aorist subjunctive of the verb √*kṛ* as in 3.274.14. For *pari√iṣ* in prose sentence 1, see verse 16.

But if the bull-like monkey is intent upon our purpose, take him and come, descendant of Kakutstha (Lakṣmaṇa)! Be quick! Don't delay!"

इत्युक्तो लक्ष्मणो भ्रात्रा गुरुवाक्यहिते रतः।
प्रतस्थे रुचिरं गृह्य समार्गणगुणं धनुः।
किष्किन्धाद्वारमासाद्य प्रविवेशानिवारितः ॥१२॥

ityukto lakṣmaṇo bhrātrā guruvākyahite rataḥ;
pratasthe ruciraṁ gr̥hya samārgaṇaguṇaṁ dhanuḥ;
kiṣkindhādvāramāsādya praviveśānivāritaḥ.

iti	uktaḥ	lakṣmaṇaḥ	bhrātrā	guruvākyahite	rataḥ
i	m1s	m1s	m3s	n7s	m1s

pratasthe	ruciram	gr̥hya	samārgaṇaguṇam	dhanuḥ
3sm prf	n2s	i	n2s	n2s

kiṣkindhādvāram	āsādya	praviveśa	anivāritaḥ
n2s	i	3sa prf	m1s

iti, pcl, thus, close quote
ukta, ppp, spoken to, addressed
√*vac*, vt2a, say
lakṣmaṇa, pn, Lakṣmaṇa
bhrātr̥, noun, brother
guruvākyahita, noun ctp4 2.1.36, the benefit of the speech of one's elder
guruvākyāya hitam
guruvākya, n ctp6, speech of one's elder
guroḥ vākyam
guru, adj, heavy, venerable, elder
+*vākya*, n, sentence, speech
+*hita*, n, good, benefit
hita, adj, good, beneficial
rata, adj ppp, pleased, devoted
√*ram*, vi1m, stop, rejoice

pra√sthā, vt1a, rise up, set out, depart
rucira, adj, bright, splendid
√*ruc*, vi1m, shine, please
gr̥hya, abs, taking
√*grah*, vt9am, grab, take, accept

samārgaṇaguṇa, adj cbv 2.2.28, with arrows and bowstring
saha mārgaṇaiḥ guṇena ca
sa, pcl, (replacement for *saha*) with
+*mārgaṇa*, m, arrow
+*guṇa*, m, thread, bow string, quality
dhanus, noun, bow

kiṣkindhādvāra, noun ctp6, the door to Kiṣkindhā
kiṣkindhāyāḥ dvāram
kiṣkindhā, pn, the monkey city Kiṣkindhā
+*dvāra*, n, door
āsādya, abs c, approaching, reaching, attacking
ā√sad, v1a/6a, sit near
pra√viś, v6a, enter
anivārita, adj ctp na 2.2.6, unobstructed
na nivāritaḥ, not obstructed
na, neg pcl, not
+*nivārita*, ppp, obstructed
ni√vr̥, vt10am, to hold back from, prevent

यद्रामो वक्ति तल्लक्ष्मणः करोति ।१। लक्ष्मणो रामस्य वाक्यं करोति ।२। स धनुर्गृहीत्वा प्रातिष्ठत् ।३। स किष्किन्धामासादयत् ।४। न कश्चित्तं न्यवारयत् ।५। सो ऽनिवारितः प्राविशत् ।६। इति भ्रात्रोक्तो

गुरुवाक्यहिते रतो लक्ष्मणो रुचिरं समार्गणगुणं धनुः प्रगृह्य प्रतस्थे ।७।
किष्किन्धाद्वारमासाद्यानिवारितः प्रविवेश ।८।

√*ram* + loc. Nīlakaṇṭha interprets *guruvākyahite rataḥ* to mean, 'intent upon the word and benefit of his elder:' *guror vākye hite ca ratas tatparaḥ*. I have interpreted it to mean literally, 'devoted to the benefit of the word of his elder.' *gṛhya:* An absolutive without a preverb is generally found with the affix *-tvā* (Pā. 3.4.18-24) rather than *-ya* (Pā. 7.1.37) but the latter is permitted in Vedic according to Kā. on Pā. 7.1.38.

Thus addressed by his brother, intent upon carrying out the word of his elder, Lakṣmaṇa took his splendid bow with arrows and bowstring and set out. He reached the door to Kiṣkindhā and entered unobstructed.

सक्रोध इति तं मत्वा राजा प्रत्युद्ययौ हरिः।
तं सदारो विनीतात्मा सुग्रीवः प्लवगाधिपः।
पूजया प्रतिजग्राह प्रीयमाणस्तदर्हया ॥१३॥

sakrodha iti taṁ matvā rājā pratyudyayau hariḥ;
taṁ sadāro vinītātmā sugrīvaḥ plavagādhipaḥ;
pūjayā pratijagrāha prīyamāṇastadarhayā.

sakrodhaḥ	iti	tam	matvā	rājā	pratyudyayau	hariḥ
m1s	i	m2s	i	m1s	3sa prf	m1s

tam	sadāraḥ	vinītātmā	sugrīvaḥ	plavagādhipaḥ
m2s	m1s	m1s	m1s	m1s

pūjayā	pratijagrāha	prīyamāṇaḥ	tadarhayā
f3s	3sa prf	m1s	f3s

sakrodha, adj cbv 2.2.28, angry
saha krodhena, with anger
sa, pcl, (replacement for *saha*) with
+*krodha*, m, anger
√*krudh*, vi4a, be angry

iti, pcl, thus, close quote

tad, dem pron, that

matvā, abs, considering
√*man*, vt4/8m, think, consider

rājan, noun, king

prati ud√yā, v2a, go up to

hari, noun, monkey
hari, adj, yellow, brown

tad, dem pron, that

sadāra, adj cbv 2.2.28, with his wife
saha dāraiḥ
sa, pcl, (replacement for *saha*) with
+*dāra*, m, furrow, pl.: wife

vinītātman, adj cbv, well bred
vinītaḥ ātmā yasya saḥ, he whose nature is well bred
vinīta, adj ppp, well bred
vi√nī, vt1am, lead apart, educate
+*ātman*, m, self

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck

plavagādhipa, noun, monkey-lord
plavagānām adhipaḥ, lord of monkeys
plavaga, m ctp upapada 2.2.19, frog, monkey
plavena gacchati, he goes by jumping
plava, m, floating, jumping
√*plu*, v1m, float, swim, fly, jump
+√*gam*, v1a, go
-*a* (-*ḍa* 3.2.48 [256])
+*adhipa*, m, overlord, king
adhi, preverb, over
√*pā*, vt2a, protect
-*a* (-*ka* 3.1.136)

pūjā, noun, honor, worship, ceremony of honor
√*pūj*, vt10am, honor

prati√grah, vt9am, take back, receive

prīyamāṇa, prmp, being pleased
√*prī*, vi9am, please (dat.)
√*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)

tadarha, adj ctp upapada 2.2.19, befitting him
tam arhati, it is fit for him
tad, dem pron, that
+√*arh*, vt1a, be fit, be able
-*a* (-*ac* 3.2.12)

लक्ष्मणः सक्रोधो ऽस्तीति सुग्रीवो ऽमनुत ।१। तं लक्ष्मणं सक्रोधं मत्वा
सुग्रीवस्तं प्रत्युदयात् ।२। सक्रोध इति तं मत्वा सदारो विनीतात्मा
प्लवगाधिपो राजा हरिः सुग्रीवस्तं प्रत्युद्ययौ ।३। सूग्रीवः प्रीयमाणो
लक्ष्मणं पूजया प्रत्यगृह्णात् ।४। प्रीयमाणस्तदर्हया पूजया प्रतिजग्राह ।५।

The phrase *sakrodha iti tam* mixes two modes of subordinating a clause to a verb of thinking; either a nominal sentence closed by *iti* or a phrase using subject and object accusatives, as shown in prose sentences 1-2, would be simpler. Verse 20 describes Lakṣmaṇa abandoning his anger and honoring Sugrīva back, after Sugrīva tells him his efforts to find Sītā.

Thinking that he was angry, the well-bred monkey, king Sugrīva, lord of monkeys, went up to him with his wife. He received him pleasantly with honor befitting him.

तमब्रवीद्रामवचः सौमित्रिरकुतोभयः।
स तत्सर्वमशेषेण श्रुत्वा प्रह्वः कृताञ्जलिः ॥१४॥

tamabravīdrāmavacaḥ saumitrirakutobhayaḥ;
sa tatsarvamaśeṣeṇa śrutvā prahvaḥ kr̥tāñjaliḥ.

tam	abravīt	rāmavacaḥ	saumitriḥ	akutobhayaḥ
m2s	3sa ipf	n2s	m1s	m1s

saḥ	tat	sarvam	aśeṣeṇa	śrutvā	prahvaḥ	kr̥tāñjaliḥ
m1s	n2s	n2s	m3s	i	m1s	m1s

tad, dem pron, that
√**brū**, vt2am, say, speak
rāmavacas, noun ctp6, Rāma's speech
rāmasya vacaḥ
rāma, m pn, Rāma
+*vacas,* n, speech
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
akutobhaya, adj cbv 2.2.24 [98], fearing nothing
akutaḥ bhayam yasya saḥ, he of whom there is fear of nothing
akutas, adv cab 2.1.6, from nothing
na kutaḥ
na, neg pcl, not
+*kutas,* int adv, from what
+*bhaya,* n, fear
√*bhī,* vi3a, fear
-a (*-ac* 3.3.56 [303])

tad, dem pron, that
tad, dem adj, that
sarva, pron, all
aśeṣa, adj cbv 2.2.24 [102], without remainder, inst.: completely
avidyamānaḥ śeṣaḥ yasmin tat, that in which there is no remainder
na, neg pcl, not
+*śeṣa,* m, remainder
śrutvā, abs, having heard
√*śru,* vt1am/5am 3.1.74, hear, listen
prahva, adj, bowing forwards
pra√*hvr̥,* v1a, bend
kr̥tāñjali, adj cbv, folding the hands in reverence
kr̥taḥ añjaliḥ yena saḥ, he by whom folding the hands in reverence has been done
kr̥ta, adj ppp, done, made
√*kr̥,* vt8am, do, make
+*añjali,* m, cupped hands raised to the forehead in reverence

लक्ष्मणः सुग्रीवं रामस्य वच उवाच ।१। अकुतोभयः सौमित्रिस्तं रामवचो ऽब्रवीत् ।२। सुग्रीवस्तत्सर्वं रामस्य वचः श्रुत्वाञ्जलिं चकार ।३।

Read the second line with verse 15.

Fearless, the son of Sumitrā (Lakṣmaṇa) told him Rāma's entire speech. Having heard it all completely, bowing, folding his hands in reverence, ...

सभृत्यदारो राजेन्द्र सुग्रीवो वानराधिपः।
इदमाह वचः प्रीतो लक्ष्मणं नरकुञ्जरम् ॥१५॥

sabhṛtyadāro rājendra sugrīvo vānarādhipaḥ;
idamāha vacaḥ prīto lakṣmaṇaṁ narakuñjaram.

sabhṛtyadāraḥ	rājendra	sugrīvaḥ	vānarādhipaḥ
m1s	mvs	m1s	m1s

idam	āha	vacaḥ	prītaḥ	lakṣmaṇam	narakuñjaram
n2s	3sa pre	n2s	m1s	m2s	m2s

sabhṛtyadāra, adj cbv 2.2.28, with his servants and wife
saha bhṛtyaiḥ dāraiḥ ca
sa, pcl, (replacement for *saha*) with
+*bhṛtya*, m, servant
bhṛtya, gerundive, to be supported
√*bhṛ*, vt3am, bear, support
+*dāra*, m, furrow, pl.: wife
rājendra, noun ctp6, lord of kings
rājñām indraḥ, Indra of kings
rājan, m, king
+*indra*, m pn, Indra
sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
vānarādhipa, noun ctp6, overlord of monkeys
vānarāṇām adhipaḥ
vānara, m, monkey
+*adhipa*, m, overlord, king
adhi, preverb, over
√*pā*, vt2a, protect
-*a* (-*ka* 3.1.136)

idam, dem adj, this
√**brū**, vt2am 3.4.84, say, speak
vacas, noun, speech
prīta, adj ppp, pleased
√*prī*, vi9am, please (dat.)
√*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)
lakṣmaṇa, pn, Lakṣmaṇa
narakuñjara, noun ck 2.1.56, excellent man
kuñjaraḥ iva naraḥ, elephant-like man
nara, m, man
+*kuñjara*, m, elephant

हे युधिष्ठिर रामस्य वचः श्रुत्वा सुग्रीवो लक्ष्मणमाह ।१। राजेन्द्र स तत्सर्वमशेषेण श्रुत्वा प्रह्वः कृताञ्जलिः सभृत्यदारः सुग्रीवो वानराधिपः प्रीतो नरकुञ्जरं लक्ष्मणमिदं वच आह ।२।

Perfect forms such as *āha* occur in present meaning instead of third person singular, dual, and plural and second person singular and dual present forms of √*brū* according to Pā. 3.4.84. √*brū* takes a double accusative, accusative of the thing said and of the person told, according to Kā. on Pā. 1.4.51 which cites PMBh. 1.334.1-2.

..., O lord of kings (Yudhiṣṭhira), the lord of monkeys, Sugrīva, accompanied by his wife and servants, pleasantly said this speech to the excellent man, Lakṣmaṇa:

नास्मि लक्ष्मण दुर्मेधा न कृतघ्नो न निर्घृणः।
श्रूयतां यः प्रयत्नो मे सीतापर्येषणे कृतः ॥१६॥

nāsmi lakṣmaṇa durmedhā na kṛtaghno na nirghṛṇaḥ;
śrūyatāṁ yaḥ prayatno me sītāparyeṣaṇe kṛtaḥ.

na	asmi	lakṣmaṇa	durmedhāḥ	na	kṛtaghnaḥ	na	nirghṛṇaḥ
i	1sa pre	mvs	m1s	i	m1s	i	m1s

śrūyatām	yaḥ	prayatnaḥ	me	sītāparyeṣaṇe	kṛtaḥ	
3sp ipv	m1s	m1s	m/f/n6s	n7s	m1s	

na, neg pcl, not
√as, vi2a, be
lakṣmaṇa, pn, Lakṣmaṇa
durmedhas, adj cbv 2.2.24 [101], foolish, evil-minded
  duṣkṛtam medhaḥ yasya saḥ, he whose intelligence is ill-made
  dus, preverb, ill
  +*medhas*, n, intelligence
na, neg pcl, not
kr̥taghna, noun ctp upapada 2.2.19, ungrateful, destroyer of what has been done
  kṛtam hanti, he destroys what has been done
  kṛta, adj ppp, done
    √*kṛ*, vt8am, do, make
  +√*han*, vt2a, slay
  -*a* (-*ṭak* 3.2.54)
na, neg pcl, not

nirghr̥ṇa, adj cbv 2.2.24 [101], cold, devoid of warmth
  nirgataḥ ghṛṇaḥ yasmāt saḥ, he from whom warmth has gone out
  nis, preverb, out
  +*ghṛṇa*, m, warmth, heat

√śru, vt1am/5am 3.1.74, hear, listen
yad, rel adj, which
prayatna, noun, effort
mad, 1st pron, I, me, my
sītāparyeṣaṇa, noun ctp6, searching for Sītā
  sītāyāḥ paryeṣaṇam
  sītā, pn, Sītā
    sītā, f, furrow
  paryeṣaṇa, n, searching
    pari√iṣ, vt6a, search
kr̥ta, adj ppp, made
  √*kṛ*, vt8am, do, make

लक्ष्मण न दुर्मेधा अस्मि ।१। न कृतघ्नो ऽस्मि ।२। न निर्घृणो ऽस्मि ।३।
यं प्रयत्नं सीतां पर्येषितुमहमकार्षं तं शृणु ।४। यो मम सीतापर्येषणे प्रयत्नः
कृतः स श्रूयताम् ।५।

durmedhāḥ, *kṛtaghnaḥ*, and *nirghṛṇaḥ* are predicate adjectives. *śrūyatām yaḥ:* In epic verse, contrary to classical prose (sentence 5) but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun.

"I am not foolish, Lakṣmaṇa, nor ungrateful, nor cold. Hear the effort which I have undertaken in search of Sītā.

दिशः प्रस्थापिताः सर्वे विनीता हरयो मया।
सर्वेषां च कृतः कालो मासेनागमनं पुनः ॥१७॥

diśaḥ prasthāpitāḥ sarve vinītā harayo mayā;
sarveṣāṁ ca kr̥taḥ kālo māsenāgamanaṁ punaḥ.

diśaḥ	prasthāpitāḥ	sarve	vinītāḥ	harayaḥ	mayā
f2p	m1p	m1p	m1p	m1p	m/f/n3s

sarveṣām	ca	kr̥taḥ	kālaḥ	māsena	āgamanam	punaḥ
m6p	i	m1s	m1s	m3s	n1s	i

diś, noun, direction
prasthāpita, ppp c, sent, dispatched
pra√sthā, v1a, rise up, set out, depart
sarva, pron adj, all, whole
vinīta, adj ppp, well bred
vi√nī, vt1am, lead apart, educate
hari, noun, monkey
hari, adj, yellow, brown
mad, 1st pron, I, me
sarva, pron, all
ca, conj pcl, and
kr̥ta, adj ppp, made
√kr̥, vt8am, do, make
kāla, noun, time
māsa, noun, month
āgamana, action noun, coming
ā√gam, v1a, come
-ana (*-lyuṭ* 3.3.115)
punar, adv, again

अहं सर्वान्विनीतान्हरीन्दिशः प्रास्थापयम् ।१। सर्वे विनीता हरयो मया दिशः प्रस्थापिताः ।२। अहं च तेषां पुनरागमनस्य कालमकार्षं हे हरयो यूयं मासेन पुनरागच्छतेति ।३। मया हरीनां पुनरागमनस्य कालो ऽक्रियत युष्माभिर्मासेन पुनरागमनं क्रियतामिति ।४। सर्वेषां च हरीनां कालः कृतो मासेन पुनर्युष्माकमागमनं कर्तव्यमिति ।५।

māsena: instrumental of time to complete, according to Pā. 2.3.5. Pāda d by itself forms a nominal clause interjected in apposition to *kr̥taḥ kālaḥ* to explain it. It may be subordinated and supplied with a verb 'to be' or a gerundive as in sentence 5.

I have dispatched all the well-trained monkeys to the directions. The time has been set to return in a month for all of them...

यैरियं सवना साद्रिः सपुरा सागराम्बरा।
विचेतव्या मही वीर सग्रामनगराकरा ॥१८॥

yairiyaṁ savanā sādriḥ sapurā sāgarāmbarā;
vicetavyā mahī vīra sagrāmanagarākarā.

yaiḥ	iyam	savanā	sādriḥ	sapurā	sāgarāmbarā
m3p	f1s	f1s	f1s	f1s	f1s

vicetavyā	mahī	vīra	sagrāmanagarākarā
f1s	f1s	mvs	f1s

yad, rel adj, which
idam, dem adj, this
savana, adj cbv 2.2.28, with its forests
saha vanaiḥ
sa, pcl, (replacement for *saha*) with
+*vana*, n, forest
sādri, adj cbv 2.2.28, with its mountains
saha adribhiḥ
sa, pcl, (replacement for *saha*) with
+*adri*, m, stone, rock, mountain
sapura, adj cbv 2.2.28, with its cities
saha puraiḥ
sa, pcl, (replacement for *saha*) with
+*pura*, n, city
sāgarāmbara, adj cbv, surrounded by the ocean
sāgaraḥ ambaram yasya saḥ, he whose circumference is the ocean
sāgara, m, ocean
ambara, n, circumference, apparel, clothes

vicetavya, gerundive, to be searched
vi√ci, vt5am, search through, examine
mahī, noun, the earth
vīra, noun, hero
vīra, adj, heroic
sagrāmanagarākara, adj cbv 2.2.28, with its villages, cities and mines
saha grāmaiḥ nagaraiḥ ākaraiḥ ca
grāma, m, village
+*nagara*, n, city
+*ākara*, m, mine
ā√kṛ, vt6a, strew, scatter

हे लक्ष्मण ते हरय इमां महीं विचिनुयुः ।१। तैर्मही विचीयेत ।२। तैर्मही विचेतव्या ।३। वीर तैरियं सवना साद्रिः सपुरा सागराम्बरा सग्रामनगराकरा मही विचेतव्या ।४। यैर्हरिभिर्मही विचेतव्या तेषां कालः कृतः ।५। वीर यैरियं सवना साद्रिः सपुरा सागराम्बरा सग्रामनगराकरा मही विचेतव्या तेषां सर्वेषां कालः कृतो मासेन पुनरागमनं कर्तव्यमिति ।६।

This verse, consisting entirely of a relative clause, must be read with the preceding. The correlative of the relative pronoun *yaiḥ* is *sarveṣām* in 17c, 'The time has been set for all of them by whom this earth is to be searched.' In epic verse, contrary to classical prose (sentence 5) but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun.

... by whom, O hero, this earth with its forests, mountains, villages, cities and mines, surrounded by the oceans, is to be searched.

स मासः पञ्चरात्रेण पूर्णो भवितुमर्हति।
ततः श्रोष्यसि रामेण सहितः सुमहत्प्रियम् ॥१९॥

sa māsaḥ pañcarātreṇa pūrṇo bhavitumarhati;
tataḥ śroṣyasi rāmeṇa sahitaḥ sumahatpriyam.

saḥ	māsaḥ	pañcarātreṇa	pūrṇaḥ	bhavitum	arhati
m1s	m1s	n3s	m1s	i	3sa pre

tataḥ	śroṣyasi	rāmeṇa	sahitaḥ	sumahat	priyam
i	2sa fut	m3s	m1s	n2s	n2s

tad, dem adj, that

māsa, noun, month

pañcarātra, noun cdvigu 2.1.52, the period consisting of five nights

pañca rātrayaḥ samāhṛtāḥ, five nights grouped

pañca, cardinal num, five

rātri, f, night

-a (*-ac* 5.4.87)

pūrṇa, adj ppp, filled

√*pṝ*, vt9a, fill

bhavitum, inf, to be

√*bhū*, vi1a, be, become, exist

√**arh**, vt1a, be fit, be able

tatas, dem adv, from or after that

√**śru**, vt1am/5am 3.1.74, hear, listen

rāma, pn, Rāma

sahita, adj, together

sumahat, adj ctp prādi 2.2.18, very great

suṣṭhu mahān

su, preverb, good, well (1.4.94)

+*mahat*, adj prap, great, increasing

√*mah*, vi1m, increase

priya, adj, dear

मासः पञ्चभी रात्रिभिः पूर्णो भविष्यति ।१। हे लक्ष्मण तदा त्वं प्रियं वचः श्रोष्यसि ।२। स मासः पञ्चरात्रेण पूर्णो भवितुमर्हति ।३। ततो रामेण सहितः सुमहत्प्रियं श्रोष्यसि ।४।

That month should be completed in five nights. Then you will hear something very dear along with Rāma."

इत्युक्तो लक्ष्मणस्तेन वानरेन्द्रेण धीमता।
त्यक्त्वा रोषमदीनात्मा सुग्रीवं प्रत्यपूजयत् ॥२०॥

ityukto lakṣmaṇastena vānarendreṇa dhīmatā;
tyaktvā roṣamadīnātmā sugrīvaṁ pratyapūjayat.

iti	uktaḥ	lakṣmaṇaḥ	tena	vānarendreṇa	dhīmatā
i	m1s	m1s	m3s	m3s	m3s

tyaktvā	roṣam	adīnātmā	sugrīvam	pratyapūjayat
i	m2s	m1s	m2s	3sa ipf

- **iti**, pcl, thus, close quote
- **ukta**, ppp, spoken to, addressed
  - √*vac*, vt2a, say
- **lakṣmaṇa**, pn, Lakṣmaṇa
- **tad**, dem adj, that
- **vānarendra**, noun, monkey-lord
  - *vānarāṇām indraḥ*, Indra of monkeys
  - *vānara*, m, monkey
  - +*indra*, m pn, Indra
- **dhīmat**, adj, wise
  - *dhī*, f, intelligence, intellect
    - √*dhyai*, v1a, think
    - (-*kvip* 3.2.178 [292])
  - -*mat* (-*matup* 5.2.94)

- **tyaktvā**, abs, having abandoned
  - √*tyaj*, vt1a, abandon
- **roṣa**, noun, anger, rage
  - √*ruṣ*, vt1a/4a, hurt, kill
- **adīnātman**, adj cbv, undepressed in spirit
  - *adīnaḥ ātmā yasya saḥ*, he whose spirit is undepressed
  - *adīna*, adj ctp na 2.2.6, undepressed
    - *na dīnaḥ*, not depressed
    - *na*, neg pcl, not
    - +*dīna*, adj ppp, distressed
      - √*dī*, vi4m, decay
  - +*ātman*, m, self
- **sugrīva**, pn cbv 2.2.24 [101], Sugrīva
  - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
  - *su*, preverb, good
  - +*grīva*, m, neck
- **prati√pūj**, vt10am, honor back

एवं सुग्रीवेणोक्तो लक्ष्मणो रोषं तत्याज सुग्रीवं चापूजयत् ।१। इति तेन धीमता वानरेन्द्रेणोक्तो लक्ष्मणो ऽदीनात्मा रोषं त्यक्त्वा सुग्रीवं प्रत्यपूजयत् ।२।

Sugrīva received Lakṣmaṇa with honor in verse 13.

Thus addressed by the wise lord of monkeys, Lakṣmaṇa, relieved, abandoned his wrath and honored Sugrīva in return.

स रामं सहसुग्रीवो माल्यवत्पृष्ठमास्थितम्।
अभिगम्योदयं तस्य कार्यस्य प्रत्यवेदयत् ।।२१।।

sa rāmaṁ sahasugrīvo mālyavatpṛṣṭhamāsthitam;
abhigamyodayaṁ tasya kāryasya pratyavedayat.

saḥ	rāmam	sahasugrīvaḥ	mālyavatpṛṣṭham	āsthitam
m1s	m2s	m1s	n2s	m2s

abhigamya	udayam	tasya	kāryasya	pratyavedayat
i	m2s	m6s	n6s	3sa ipf c

- **tad**, dem pron, that
- **rāma**, pn, Rāma
- **sahasugrīva**, adj cbv 2.2.28, with Sugrīva
  - *saha sugrīveṇa*
  - *saha*, pcl, with (inst.)
  - +*sugrīva*, m pn cbv 2.2.24 [101], Sugrīva
    - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
    - *su*, preverb, good
    - +*grīva*, m, neck
- **mālyavatpṛṣṭha**, noun ctp6, the top of Mount Mālyavat
  - *mālyavataḥ pṛṣṭham*
  - *mālyavat*, pn, Mount Mālyavat
    - *mālyavat*, adj, on whom there is a garland, wearing a garland, epithet of a mountain
      - *mālya*, n, garland, flower
        - *mālā*, f, garland
      - *-vat* (*-matup* 5.2.94, *v* 8.2.9)
  - +*pṛṣṭha*, n, back, top
- **āsthita**, adj ppp, situated, having resorted to
  - *ā√sthā*, v1a, resort to

- **abhigamya**, abs, going to
  - *abhi√gam*, v1a, go to
- **udaya**, m, going up, rising, development, consequence, result
  - *ud√i*, v2a, go up, rise
  - *-a* (*-ac* 3.3.56)
- **tad**, dem adj, that
- **kārya**, noun, task
  - *kārya*, gerundive, to be done necessarily
    - *√kṛ*, vt8am, do, make
- **prati√vid**, vt2a, perceive, understand, caus.: to report back to

लक्ष्मणो रामं गत्वा कार्यस्योदयं प्रतिवेदयां चकार ।१। सहसुग्रीवः स माल्यवत्पृष्ठमास्थितं राममभिगम्य तस्य कार्यस्योदयं प्रत्यवेदयत् ।२।

Accompanied by Sugrīva, he went to Rāma staying on the top of Mount Mālyavat and reported back to him the result of his job.

इत्येवं वानरेन्द्रास्ते समाजग्मुः सहस्रशः।
दिशस्तिस्रो विचित्याथ न तु ये दक्षिणां गताः ॥२२॥

ityevaṁ vānarendrāste samājagmuḥ sahasraśaḥ;
diśastisro vicityātha na tu ye dakṣiṇāṁ gatāḥ.

iti	evam	vānarendrāḥ	te	samājagmuḥ	sahasraśaḥ
i	i	m1p	m1p	3pa prf	i

diśaḥ	tisraḥ	vicitya	atha	na	tu	ye	dakṣiṇām	gatāḥ
f2p	f2p	i	i	i	i	m1p	f2s	m1p

iti, pcl, thus, close quote
evam, adv, thus
vānarendra, noun, monkey-lord
  vānarāṇām indraḥ, Indra of monkeys
  vānara, m, monkey
  +indra, m pn, Indra
tad, dem adj, that
sam ā√gam, v1a, come together
sahasraśas, adv, by the thousands
  sahasrāṇi sahasrāṇi, thousands and thousands
  sahasra, n cardinal num, a thousand
  -śas 5.4.43
diś, noun, direction
tri, cardinal num, three
vicitya, abs, having searched
  vi√ci, vt5am, search through, examine
atha, pcl, now, then, if
na, neg pcl, not
tu, conj pcl, but
yad, rel pron, which, who
dakṣiṇā, noun, south, the southern direction
gata, ppp, gone, went
  √gam, v1a, go

यथोक्तं तथा वानरास्तिसृभ्यो दिग्भ्यः समागच्छन् ।१। ये वानरा दक्षिणां दिशं व्यचिन्वंस्ते तु न पुनरागच्छन् ।२। इत्येवं ते वानरेन्द्रास्तिस्रो दिशो विचित्याथ सहस्रशः समाजग्मुर्न तु ये दक्षिणां गताः ।३।

Since pāda c limits the scope of the nominal phrase *vānarās te*, one would expect to find a perfect or past active participle instead of the absolutive *vicitya* which properly designates the action of searching rather than those who performed it.

Thus the lords of monkeys who had searched three directions came together by the thousands, but not those who had gone south.

आचख्युस्ते तु रामाय महीं सागरमेखलाम्।
विचितां न तु वैदेह्या दर्शनं रावणस्य वा ।।२३।।

ācakhyuste tu rāmāya mahīṁ sāgaramekhalām;
vicitāṁ na tu vaidehyā darśanaṁ rāvaṇasya vā.

ācakhyuḥ	te	tu	rāmāya	mahīm	sāgaramekhalām
3sa prf	m1p	i	m4s	f2s	f2s

vicitām	na	tu	vaidehyāḥ	darśanam	rāvaṇasya	vā
f2s	i	i	f6s	n2s	m6s	i

ā√khyā, vt2a, tell, relate
tad, dem adj, that
tu, conj pcl, but
rāma, pn, Rāma
mahī, noun, the earth
sāgaramekhala, adj cbv, girdled by the ocean
sāgaraḥ mekhalā yasya saḥ, he whose girdle is the ocean
sāgara, m, ocean
mekhalā, f, girdle

vicita, adj ppp, having been searched
vi√ci, vt5am, search through, examine

na, neg pcl, not
tu, conj pcl, but
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-a (*-añ* 4.1.168)
-ī (*-ṅīp* 4.1.15)
darśana, noun, seeing, sight
√dṛś, vt1a, see
-ana (*-lyuṭ* 3.3.115)
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
vā, disj pcl, or

हे राम वयं महीं व्यचैष्म ।१। वयं तु सीतां रावणं वा नादृशाम ।२।
अस्माभिर्मही विचिता ।३। अस्माभिस्तु सीता न दृष्टा न रावणो वा ।४।
अस्माभिर्मही विचिता न तु सीताया रावणस्य वा दर्शनमासीदिति ते हरयो
रामायाचख्युः ।५। ते रामाय महीं विचितामाचख्युः ।६। ते रामाय
सीताया दर्शनं न भूतमाचख्युः ।७। ते तु रामाय सागरमेखलां महीं
विचितां वैदेह्या रावणस्य वा दर्शनं न भूतमाचख्युः ।८।

mahīm is subject accusative, *vicitām* predicate accusative of √*khyā*, 'related the earth to have been searched to Rāma.' Similarly, *darśanam* is subject accusative of √*khyā* with a predicate accusative of a ppp of a verb such as √*bhū* to be supplied. *sītāyāḥ* and *rāvaṇasya* are objective genitives. Translate literally, 'they related the seeing of Sītā or of Rāvaṇa not to have occurred.'

They related to Rāma that they had searched the earth, girdled by the ocean, but had not seen the princess of Videha or Rāvaṇa.

गतास्तु दक्षिणामाशां ये वै वानरपुंगवाः।
आशावांस्तेषु काकुत्स्थः प्राणानार्तो ऽप्यधारयत् ॥२४॥

gatāstu dakṣiṇāmāśāṁ ye vai vānarapuṁgavāḥ;
āśāvāṁsteṣu kākutsthaḥ prāṇānārto ’pyadhārayat.

gatāḥ	tu	dakṣiṇām	āśām	ye	vai	vānarapuṁgavāḥ
m1p	i	f2s	f2s	m1p	i	m1p

āśāvān	teṣu	kākutsthaḥ	prāṇān	ārtaḥ	api	adhārayat
m1s	m7p	m1s	m2p	m1s	i	3sa ipf c

- **gata**, ppp, gone, went
  - √*gam*, v1a, go
- **tu**, conj pcl, but
- **dakṣiṇa**, adj, right, southern
- **āśā**, noun, space, region, quarter
  - √*aś* (√*aśū*), vt5m, reach, pervade
- **yad**, rel adj, which
- **vai**, pcl, verily
- **vānarapuṁgava**, noun ck 2.1.56, bull-like monkey
  - *puṁgavaḥ iva vānaraḥ*
  - *vānara*, m, monkey
  - +*puṁgava*, m, bull
    - *puṁs*, m, man, male
    - +*go*, m, bull
      - *go*, f, cow
- **āśāvat**, adj, hopeful
  - *āśā*, f, wish, hope
  - -*vat* (-*matup* 5.2.94, *v* 8.2.9)
- **tad**, dem pron, that
- **kākutstha**, patronymic, descendant of Kakutstha
  - *kakutstha*, m pn ctp upapada 2.2.19, Kakutstha
  - *kakudi tiṣṭhati*, he stands on a peak
  - *kakud*, f, peak, hump
  - +√*sthā*, vi1a, stand
  - -*a* (-*ka* 3.2.4)
  - -*a* (-*aṇ* 4.1.112)
- **prāṇa**, noun, breath, pl.: life-breaths
- **ārta**, adj ppp, fallen into, afflicted, pained
  - *ā*√*ṛ*, v1a, go to, reach
- **api**, pcl, even
- **√dhṛ** (**√dhṛñ dhāraṇe**), vt1am, hold, caus.: support, sustain

ये वानरा दक्षिणां जग्मुस्तेषु रामस्याशासीत् ।१। तेष्वाशावान्रामः प्राणानधारयत् ।२। ये तु वै वानरपुंगवा दक्षिणामाशां गतास्तेष्वाशावानार्तो ऽपि काकुत्स्थः प्राणानधारयत् ।३।

gatās: The ppp of a verb of going may be active as well as passive or stative in accordance with Pā. 3.4.72.

But hopeful about the bull-like monkeys who had gone in the southern direction, the descendant of Kakutstha (Rāma) sustained his life-breaths even though afflicted.

द्विमासोपरमे काले व्यतीते प्लवगास्ततः।
सुग्रीवमभिगम्येदं त्वरिता वाक्यमब्रुवन् ॥२५॥

dvimāsoparame kāle vyatīte plavagāstataḥ;
sugrīvamabhigamyedaṁ tvaritā vākyamabruvan.

dvimāsoparame	kāle	vyatīte	plavagāḥ	tataḥ
m7s	m7s	m7s	m1p	i

sugrīvam	abhigamya	idam	tvaritāḥ	vākyam	abruvan
m2s	i	n2s	m1p	n2s	3pa ipf

dvimāsoparama, adj cbv, comprising two months
dvayoḥ māsayoḥ uparamaḥ yasmin saḥ, that in which there is the cessation of two months
dvi, cardinal num, two
+*māsa*, m, month
uparama, m, end, cessation
upa√ram, vi1m, stop, rejoice
kāla, noun, time
vyatīta, ppp, passed
vi ati√i, v2a, pass, go beyond
plavaga, noun ctp upapada 2.2.19, frog, monkey
plavena gacchati, he goes by jumping
plava, m, floating, jumping
√plu, v1m, float, swim, fly, jump
+*√gam*, v1a, go
-*a* (-*ḍa* 3.2.48 [256])
tatas, dem adv, from or after that

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
abhigamya, abs, going to
abhi√gam, v1a, go to
idam, dem adj, this
tvarita, ppp, hurried
√tvar, v1m, hurry
vākya, noun, sentence, speech
√brū, vt2am, say, speak

द्विमासौ व्यतीयतुः ।१। द्विमासः कालो व्यतीतः ।२। ततः प्लवगाः सुग्रीवमभिजग्मुः ।३। ते त्वरिता वाक्यमूचुः ।४। द्विमासोपरमे काले व्यतीते ततः प्लवगाः सुग्रीवमभिगम्य त्वरिता इदं वाक्यमब्रुवन् ।५।

dvimāsoparame kāle vyatīte: loc. abs. interpreted temporally. *vyatīta* is translated as a pluperfect because the past tense of the participle indicates time prior to that of the main verb which is here in the past tense. Nīlakaṇṭha analyzes the compound *dvimāsoparama* as a bahuvrīhi meaning, 'the time at which there is the completion of two months:' *dvimāsoparame dvayor māsayor uparamaḥ samāptir yasmiṁs tasmin kāle. tvaritāḥ*, properly a predicate adjective describing the monkeys in the circumstance of speaking, literally, 'The monkeys said hurried,' is translated as an adverb describing the manner of speaking 'hurriedly.' *vākyam abruvan:* The literal, 'spoke the sentence,' appears redundant in English which avoids cognate predicate accusatives or internal accusatives used often in Sanskrit.

When two months' time had passed, then monkeys approached Sugrīva and hurriedly said:

रक्षितं वालिना यत्तत्स्फीतं मधुवनं महत्।
त्वया च प्लवगश्रेष्ठ तद्भुङ्क्ते पवनात्मजः ।।२६।।

rakṣitaṁ vālinā yattatsphītaṁ madhuvanaṁ mahat;
tvayā ca plavagaśreṣṭha tadbhuṅkte pavanātmajaḥ.

rakṣitam	vālinā	yat	tat	sphītam	madhuvanam	mahat
n1s	m3s	n1s	n1s	n1s	n1s	n1s

tvayā	ca	plavagaśreṣṭha	tat	bhuṅkte	pavanātmajaḥ
m/f/n3s	i	mvs	n2s	3sm pre	m1s

rakṣita, ppp, protected
  √*rakṣ*, vt1a, keep, protect
vālin, pn, Vālin
  vālin, adj, hairy or tailed
    vāla, m, the hair of an animal's tail, any tail or hair
    -in (*-ini* 5.2.115)
yad, rel pron, which, who
tad, dem adj, that
sphīta, adj ppp, swollen, thriving
  √*sphāy*, vi1m, swell, grow
madhuvana, pn ctp3, the honey-grove Madhuvana
  madhunā vanam, a forest with honey
  madhu, n, honey, mead
    madhu, adj, sweet
  vana, n, forest
mahat, adj prap, great, increasing
  √*mah*, vi1m, increase

tvad, 2nd pron, you
ca, conj pcl, and
plavagaśreṣṭha, noun ctp6, best of monkeys
  plavagānām śreṣṭhaḥ
  plavaga, m ctp upapada 2.2.19, frog, monkey
    plavena gacchati, he goes by jumping
    plava, m, floating, jumping
      √*plu*, v1m, float, swim, fly, jump
    +√*gam*, v1a, go
    -a (*-ḍa* 3.2.48 [256])
  +*śreṣṭha*, sup adj, best
    śra, adj, (substitute for *praśasya*) laudable
    -iṣṭha (*-iṣṭhan* 5.3.55)
tad, dem pron, that
√**bhuj**, v7am, enjoy, eat, rule
pavanātmaja, pn ctp6, Hanūmat
  pavanasya ātmajaḥ, son of the wind
  pavana, m, purifier, wind
    √*pū*, vt9am, purify
    -ana (*-lyu* 3.1.134)
  +*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
    ātmanaḥ jāyate, born from one's self
    ātman, m, self
    +√*jan*, vi4m, be born
    -a (*-ḍa* 3.2.98)

हे सुग्रीव हनूमान्मधुवनं भुङ्क्ते ।१। यन्मधुवनं वाली त्वं चारक्षत्तद्धनूमान्भुङ्क्ते ।२। प्लवगश्रेष्ठ तद्यत्स्फीतं महन्मधुवनं वालिना त्वया च रक्षितं तत्पवनात्मजो भुङ्क्ते ।३।

yat tat: The use of a demonstrative pronoun in the relative clause is independent of its function of correlating a relative clause with a main clause. Different is the repetition of the demonstrative pronoun before the relative clause in addition to its expected use in the main clause when the main clause follows the relative clause. To take *madhu* to mean liquor here would imply that Hanūmat, Aṅgada, and the whole species are human and not be consistent with their interpretation as monkeys.

"The great lush honey-grove Madhuvana which has been protected by Vālin and by you, O best of monkeys, is being eaten by the son of the wind (Hanūmat), ...

वालिपुत्रो ऽङ्गदश्चैव ये चान्ये प्लवगर्षभाः।
विचेतुं दक्षिणामाशां राजन्प्रस्थापितास्त्वया ।।२७।।

vāliputro 'ṅgadaścaiva ye cānye plavagarṣabhāḥ;
vicetuṁ dakṣiṇāmāśāṁ rājanprasthāpitāstvayā.

vāliputraḥ	aṅgadaḥ	ca	eva	ye	ca	anye	plavagarṣabhāḥ
m1s	m1s	i	i	m1p	i	m1p	m1p

vicetum	dakṣiṇām	āśām	rājan	prasthāpitāḥ	tvayā
i	f2s	f2s	mvs	m1p	m/f/n3s

- **vāliputra**, noun ctp6, son of Vālin
  - *vālinaḥ putraḥ*
  - *vālin*, pn, Vālin
    - *vālin*, adj, hairy or tailed
      - *vāla*, m, the hair of an animal's tail, any tail or hair
      - *-in* (*-ini* 5.2.115)
  - *+putra*, m, son
- **aṅgada**, pn, Aṅgada
- **ca**, conj pcl, and
- **eva**, pcl, only
- **yad**, rel adj, which
- **ca**, conj pcl, and
- **anya**, pron, other
- **plavagarṣabha**, noun ck 2.1.56, bull-like monkey
  - *ṛṣabhaḥ iva plavagaḥ*
  - *plavaga*, m ctp upapada 2.2.19, frog, monkey
    - *plavena gacchati*, he goes by jumping
    - *plava*, m, floating, jumping
      - *√plu*, v1m, float, swim, fly, jump
      - *+√gam*, v1a, go
      - *-a* (*-ḍa* 3.2.48 [256])
  - *+ṛṣabha*, m, bull
- **vicetum**, inf, to search
  - *vi√ci*, vt5am, search through, examine
- **dakṣiṇa**, adj, right, southern
- **āśā**, noun, space, region, quarter
  - *√aś* (*√aśū*), vt5m, reach, pervade
- **rājan**, noun, king
- **prasthāpita**, ppp c, sent, dispatched
  - *pra√sthā*, vi1a, rise up, set out, depart
- **tvad**, 2nd pron, you

हनूमानङ्गदश्चान्ये च प्लवगा मधुवनं भुञ्जते ।१। वालिपुत्रो ऽङ्गदश्चैव मधुवनं भुङ्क्ते ।२। ये ऽन्ये प्लवगर्षभा दक्षिणामाशां विचेतुं त्वया प्रस्थापितास्ते च मधुवनं भुञ्जते ।३।

Read with verse 26.

... and by Vālin's son Aṅgada and the other bull-like monkeys which you dispatched, O king (Sugrīva), to search the southern direction."

तेषां तं प्रणयं श्रुत्वा मेने स कृतकृत्यताम्।
कृतार्थानां हि भृत्यानामेतद्भवति चेष्टितम् ॥२८॥

teṣāṁ taṁ praṇayaṁ śrutvā mene sa kṛtakṛtyatām;
kṛtārthānāṁ hi bhṛtyānāmetadbhavati ceṣṭitam.

teṣām	tam	praṇayam	śrutvā	mene	saḥ	kṛtakṛtyatām
m6p	m2s	m2s	i	3sm prf	m1s	f2s

kṛtārthānām	hi	bhṛtyānām	etat	bhavati	ceṣṭitam
m6p	i	m6p	n1s	3sa pre	n1s

tad, dem pron, that
tad, dem adj, that
praṇaya, noun, affection, setting forth, behavior
  pra√nī, vt1am, lead forwards, manifest affection
  -a (*-ac* 3.3.56)
śrutvā, abs, having heard
  √śru, vt1am/5am 3.1.74, hear, listen
√man, vt4/8m, think, consider
tad, dem pron, that
kṛtakṛtyatā, noun, the state of having achieved one's objective
  kṛtakṛtya, adj cbv, successful
    kṛtam kṛtyam yena saḥ, he by whom his duty has been done
    kṛta, adj ppp, done, made
      √kṛ, vt8am, do, make
    +kṛtya, gerundive, thing to be done, duty
      √kṛ, vt8am, do, make
      -ya (*-kyap* 3.1.120)
  -tā (*-tal* 5.1.119, *-ṭāp* 4.1.4)
kṛtārtha, adj cbv, having achieved one's aim
  kṛtaḥ arthaḥ yena saḥ, he whose aim is done
  kṛta, adj ppp, done, made
    √kṛ, vt8am, do, make
  +artha, m, aim, object, purpose
hi, sub pcl, for, because
bhṛtya, noun, servant
  bhṛtya, gerundive, to be supported
    √bhṛ, vt3am, bear, support
etad, dem adj, this
√bhū, vi1a, be, become, exist
ceṣṭita, noun, conduct
  √ceṣṭ, v1m, move, do

हनूमतो ऽङ्गदस्य चान्येषां च प्लवगानां प्रणयं श्रुत्वा सुग्रीवो मेने ते कृतकृत्याः सन्तीति ।१। तेषां तं प्रणयं श्रुत्वा स कृतकृत्यतां मेने ।२। कृतार्था भृत्या एवं चेष्टन्ते ।३। कृतार्थानां हि भृत्यानामेतच्चेष्टितं भवति ।४।

mene sa kṛtakṛtyatām: The nominal phrase consisting of the subject in the genitive *teṣām* and the predicate in the abstract noun *kṛtakṛtyatām* has the latter in the accusative to subordinate the whole phrase to *mene*. Sentence 1 unpacks the abstract style by making the genitive subject nominative, translating the abstract suffix in a form of the verb 'to be,' and subordinating the phrase to the verb of thinking using an *iti* clause. The translation preserves the abstract style of the second line which may be similarly unpacked as in sentence 3 by making the genitives nominative, using a finite form of the verb √*ceṣṭ*, and a demonstrative adverb instead of the demonstrative pronoun.

Hearing that behavior of theirs, he (Sugrīva) considered that they were successful. For this is the conduct of servants who have achieved their aim.

स तद्रामाय मेधावी शशंस प्लवगर्षभः।
रामश्चाप्यनुमानेन मेने दृष्टां तु मैथिलीम् ।।२९।।

sa tadrāmāya medhāvī śaśaṁsa plavagarṣabhaḥ;
rāmaścāpyanumānena mene dṛṣṭāṁ tu maithilīm.

saḥ	tat	rāmāya	medhāvī	śaśaṁsa	plavagarṣabhaḥ
m1s	n2s	m4s	m1s	3sa prf	m1s

rāmaḥ	ca	api	anumānena	mene	dṛṣṭām	tu	maithilīm
m1s	i	i	n3s	3sm prf	f2s	i	f2s

tad, dem adj, that
tad, dem pron, that
rāma, pn, Rāma
medhāvin, adj, intelligent
medhā, f, intelligence
-vin 5.2.121 (*matvarthe*)
√śaṁs, vt1a, tell, praise
plavagarṣabha, pn ck 2.1.56, Sugrīva
ṛṣabhaḥ iva plavagaḥ
plavaga, m ctp upapada 2.2.19, frog, monkey
plavena gacchati, he goes by jumping
plava, m, floating, jumping
√plu, v1m, float, swim, fly, jump
+*√gam*, v1a, go
-a (*-ḍa* 3.2.48 [256])
+*ṛṣabha*, m, bull

rāma, pn, Rāma
ca, conj pcl, and
api, pcl, also
anumāna, noun, inference
anu√mā, vt3m, infer
√man, vt4/8m, think, consider
dṛṣṭa, ppp, seen
√dṛś, vt1a, see
tu, conj pcl, but
maithilī, noun, princess of Mithilā (Sītā)
maithila, tadrāja, ruler of Mithilā
mithilā, f pn, Mithilā

सुग्रीवस्तद्रामायाशंसत् ।१। स मेधावी प्लवगर्षभो रामाय तच्छशंस ।२। सीता दृष्टेति रामो ऽन्वमिमीत ।३। रामः सीतां दृष्टामनुममे ।४। रामश्चाप्यनुमानेन मैथिलीं दृष्टां मेने ।५। एते वानराः कृतार्थाः सन्ति मधुपानात्। यदा यदा भृत्याः कृतार्थाः सन्ति तदा तदा मधुं पिबन्ति। एते वानरा मधुं पिबन्ति। तस्मात्ते कृतार्थाः सन्तीत्यनुमानम् ।६।

maithilīm is subject accusative, *dṛṣṭām* predicate accusative of √*man*. The accusative object phrase is made an *iti*-clause in sentence 3. Sentence 6 articulates the inference in the form in which inferences are typically shown in Indian logic except that it lacks example (*dṛṣṭānta*).

That intelligent bull-like monkey (Sugrīva) told it to Rāma. And Rāma too inferred that Sītā had been seen.

हनूमत्प्रमुखाश्चापि विश्रान्तास्ते प्लवंगमाः।
अभिजग्मुर्हरीन्द्रं तं रामलक्ष्मणसंनिधौ ॥३०॥

hanūmatpramukhāścāpi viśrāntāste plavaṁgamāḥ;
abhijagmurharīndraṁ taṁ rāmalakṣmaṇasaṁnidhau.

hanūmatpramukhāḥ	ca	api	viśrāntāḥ	te	plavaṁgamāḥ
m1p	i	i	m1p	m1p	m1p

abhijagmuḥ	harīndram	tam	rāmalakṣmaṇasaṁnidhau
3sa prf	m2s	m2s	m7s

- **hanūmatpramukha**, adj cbv, follower of Hanūmat
  - *hanūmān pramukhaḥ yeṣām te*, they whose foremost is Hanūmat
  - *hanūmat*, m pn, Hanūmat
    - *hanūmat*, adj, having (large) jaws
      - *hanū*, f, jaw
        - *hanu*, f, jaw
      - *-mat* (*-matup* 5.2.94)
  - *pramukha*, adj ctp prādi 2.2.18, first, foremost
    - *pra*, preverb, before
    - *+mukha*, n, mouth, face
- **ca**, conj pcl, and
- **api**, pcl, also
- **viśrānta**, adj ppp, rested
  - *vi√śram*, v4a, rest
- **tad**, dem adj, that
- **plavaṁgama**, noun ctp upapada 2.2.19, frog, monkey
  - *plavena gacchati*, he goes by jumping
  - *plava*, m, floating, jumping
    - *√plu*, v1m, float, swim, fly, jump
  - *+√gam*, v1a, go
  - *-a* (*-khac* 3.2.47)
- **abhi√gam**, v1a, go to
- **harīndra**, noun ctp6, lord of monkeys (Sugrīva)
  - *harīṇām indraḥ*, Indra of monkeys
  - *hari*, m, monkey
    - *hari*, adj, yellow, brown
  - *+indra*, m pn, Indra
- **tad**, dem adj, that
- **rāmalakṣmaṇasaṁnidhi**, noun ctp7, the vicinity of Rāma and Lakṣmaṇa
  - *rāmalakṣmaṇayoḥ saṁnidhiḥ*
  - *rāmalakṣmaṇa*, m cdi, Rāma and Lakṣmaṇa
    - *rāmaḥ ca lakṣmaṇaḥ ca*
    - *rāma*, m pn, Rāma
    - *+lakṣmaṇa*, m pn, Lakṣmaṇa
  - *+saṁnidhi*, m, depositing together, juxtaposition, vicinity

हरयः सुग्रीवमभ्यगच्छन् ।१। ते च हनूमत्प्रमुखाः प्लवंगमा विश्रान्ता रामलक्ष्मणसंनिधौ तं हरीन्द्रमभिजग्मुः ।२।

agamat pratyayam: Sanskrit often uses a verb of going with an action noun 'went to understanding,' where English uses a verb of change of state, 'understood.'

The monkeys headed by Hanūmat, refreshed, approached the lord of monkeys (Sugrīva) in the presence of Rāma and Lakṣmaṇa.

गतिं च मुखवर्णं च दृष्ट्वा रामो हनूमतः।
अगमत्प्रत्ययं भूयो दृष्टा सीतेति भारत ॥३१॥

gatiṁ ca mukhavarṇaṁ ca dṛṣṭvā rāmo hanūmataḥ;
agamatpratyayaṁ bhūyo dṛṣṭā sīteti bhārata.

gatim	ca	mukhavarṇam	ca	dṛṣṭvā	rāmaḥ	hanūmataḥ
f2s	i	m2s	i	i	m1s	m6s

agamat	pratyayam	bhūyaḥ	dṛṣṭā	sītā	iti	bhārata
3sa ipf	m2s	i	f1s	f1s	i	mvs

gati, noun, going, gait
 √gam, v1a, go
 -ti (*-ktin* 3.3.94)
ca, conj pcl, and
mukhavarṇa, noun ctp6, face-color
 mukhasya varṇaḥ, color of the face
 mukha, n, mouth, face
 +varṇa, m, color
ca, conj pcl, and
dṛṣṭvā, abs, seeing
 √dṛś, vt1a, see
rāma, pn, Rāma
hanūmat, pn, Hanūmat
 hanūmat, adj, having (large) jaws
  hanū, f, jaw
   hanu, f, jaw
  -mat (*-matup* 5.2.94)

√gam, v1a, go
pratyaya, noun, understanding, comprehension
 prati√i, v2a, go against, understand
 -a (*-ac* 3.3.56)
bhūyas, adv, once more, again
 bhūyas, adj, more
dṛṣṭa, ppp, seen
 √dṛś, vt1a, see
sītā, pn, Sītā
 sītā, f, furrow
iti, pcl, thus, close quote
bhārata, patronymic, descendant of Bharata
 bharata, m pn, Bharata²
 -a (*-aṅ* 4.1.86)

हे युधिष्ठिर रामो हनूमतो गतिं मुखवर्णं च ददर्श ।१। ततो रामो हनूमान्सीतामदृशदिति प्रतीयाय ।२। भारत हनूमतो गतिं च मुखवर्णं च दृष्ट्वा रामः सीता दृष्टेति प्रत्ययं भूयो ऽगमत् ।३।

Seeing Hanūmat's gait and complexion, Rāma became more certain that Sītā had been discovered, O descendant of Bharata (Yudhiṣṭhira).

हनूमत्प्रमुखास्ते तु वानराः पूर्णमानसाः।
प्रणेमुर्विधिवद्रामं सुग्रीवं लक्ष्मणं तथा ॥३२॥

hanūmatpramukhāste tu vānarāḥ pūrṇamānasāḥ;
praṇemurvidhivadrāmaṁ sugrīvaṁ lakṣmaṇaṁ tathā.

hanūmatpramukhāḥ	te	tu	vānarāḥ	pūrṇamānasāḥ
m1p	m1p	i	m1p	m1p

praṇemuḥ	vidhivat	rāmam	sugrīvam	lakṣmaṇam	tathā
3pa prf	i	m2s	m2s	m2s	i

- **hanūmatpramukha**, adj cbv, follower of Hanūmat
  - *hanūmān pramukhaḥ yeṣām te*, they whose foremost is Hanūmat
  - *hanūmat*, m pn, Hanūmat
    - *hanūmat*, adj, having (large) jaws
      - *hanū*, f, jaw
        - *hanu*, f, jaw
      - *-mat* (*-matup* 5.2.94)
  - *pramukha*, adj ctp prādi 2.2.18, first, foremost
    - *pra*, preverb, before
    - *+mukha*, n, mouth, face
- **tad**, dem adj, that
- **tu**, conj pcl, but
- **vānara**, noun, monkey
- **pūrṇamānasa**, adj cbv, fulfilled
  - *pūrṇam mānasam yasya saḥ*, he whose heart is full
  - *pūrṇa*, adj ppp, full, filled
    - √*pṝ*, vt9a, fill
  - *+mānasa*, n, mind
    - *mānasa*, adj, belonging to the mind
      - *manas*, n, mind
        - √*man*, vt4/8m, think, consider
- **pra√nam**, vt1a, bow
- **vidhivat**, adv, according to rule
  - *vidhi*, m, rule
  - *-vat* (*-matup* 5.2.94, *v* 8.2.9)
- **rāma**, pn, Rāma
- **sugrīva**, pn cbv 2.2.24 [101], Sugrīva
  - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
  - *su*, preverb, good
  - *+grīva*, m, neck
- **lakṣmaṇa**, pn, Lakṣmaṇa
- **tathā**, dem adv, thus

ते तु हनूमत्प्रमुखा वानराः पूर्णमानसा रामं सुग्रीवं लक्ष्मणं च विधिवत्प्रणेमुः ।१।

But the monkeys headed by Hanūmat, fulfilled, bowed properly to Rāma, Sugrīva, and Lakṣmaṇa.

तानुवाचागतान्रामः प्रगृह्य सशरं धनुः।
अपि मां जीवयिष्यध्वमपि वः कृतकृत्यता ।।३३।।

tānuvācāgatānrāmaḥ pragr̥hya saśaraṁ dhanuḥ;
api māṁ jīvayiṣyadhvamapi vaḥ kr̥takr̥tyatā.

tān	uvāca	āgatān	rāmaḥ	pragr̥hya	saśaram	dhanuḥ
m2p	3sa prf	m2p	m1s	i	n2s	n2s

api	mām	jīvayiṣyadhvam	api	vaḥ	kr̥takr̥tyatā
i	m/f/n2s	2pm fut ipv c	i	m/f/n6p	f1s

- **tad**, dem pron, that
- **√vac**, vt2a, say
- **āgata**, ppp, come, arrived
  - *ā√gam,* v1a, come
- **rāma**, pn, Rāma
- **pragr̥hya**, abs, having taken up
  - *pra√grah,* vt9am, grab, take forth
- **saśara**, adj cbv 2.2.28, with arrows
  - *saha śaraiḥ*
  - *sa,* pcl, (replacement for *saha*) with
  - +*śara,* m, arrow
    - √*śṝ,* vt9a, crush, rend, break
    - *-a* (*-ap* 3.3.57)
- **dhanus**, noun, bow
- **api**, int pcl, is it so, certainly
- **mad**, 1st pron, I, me
- **√jīv**, vi1a, live
- **api**, int pcl, is it so, certainly
- **yuṣmad**, pron, you
- **kr̥takr̥tyatā**, noun, the state of having achieved one's objective
  - *kr̥ta,* adj ppp, done, made
    - √*kr̥,* vt8am, do, make
  - +*kr̥tya,* gerundive, thing to be done, duty
    - √*kr̥,* vt8am, do, make
    - *-ya* (*-kyap* 3.1.120)
  - *-tā* (*-tal* 5.1.119, *-ṭāp* 4.1.4)

रामो धनुर्गृहीत्वा हरीनुवाच ।१। रामः सशरं धनुः प्रगृह्य तानागतानुवाच ।२। अपि मां जीवयिष्यध्वम् ।३। अपि यूयं कृतकृत्या अभूवन् ।४। अपि युष्माकं कृतकृत्यताभूत् ।५। अपि वः कृतकृत्यता ।६।

tān is subject accusative, *āgatān* predicate accusative of √*vac*. The ppp *āgata* is interpreted temporally with the past tense of the participle indicating time prior to that of the main verb. *api* introduces a yes/no question. *jīvayiṣyadhvam:* A future imperative doesn't exist in English nor does an imperative occur in a question. Perhaps a tag question captures the sense, 'You will inspire me to live, won't you?' *vaḥ kr̥takr̥tyatām:* Sentence 4 unpacks the nominal phrase consisting of the subject *vaḥ* in the genitive and the predicate in the abstract noun *kr̥takr̥tyatā* by making the genitive subject nominative and translating the abstract suffix *-tā* in a form of the verb 'to be,'

Rāma took up his bow and arrows and said to them when they had arrived, "Will you inspire me to live? Have you been successful?

अपि राज्यमयोध्यायां कारयिष्याम्यहं पुनः।
निहत्य समरे शत्रूनाहृत्य जनकात्मजाम् ॥३४॥

api rājyamayodhyāyāṁ kārayiṣyāmyahaṁ punaḥ;
nihatya samare śatrūnāhr̥tya janakātmajām.

api	rājyam	ayodhyāyām	kārayiṣyāmi	aham	punaḥ
i	n2s	f7s	1sa fut c	m/f/n1s	i

nihatya	samare	śatrūn	āhr̥tya	janakātmajām
i	m7s	m2p	i	f2s

api, int pcl, is it so, certainly

rājya, noun, kingdom
- *√rāj* (*√rājr̥*), v1am, shine, rule

ayodhyā, pn, the city Ayodhyā
- *ayodhya*, adj ctp na 2.2.6, unassailable
  - *na yodhyaḥ*, not assailable
  - *na*, neg pcl, not
  - +*yodhya*, gerundive, assailable
    - *√yudh*, vt4m, fight

√kr̥, vt8am, do, make

mad, 1st pron, I, me, my

punar, adv, again

nihatya, abs, having slain
- *ni√han*, vt2a, strike down, slay

samara, noun, encounter, battle

śatru, noun, feller, enemy

āhr̥tya, abs, having fetched, brought
- *ā√hr̥*, vt1am, take to, bring

janakātmaja, noun ctp6, daughter of Janaka
- *janakasya ātmajā*
- *janaka*, m pn, Janaka
  - *janaka*, agent noun, progenitor, father
    - *√jan*, vt3a, generate
    - *-aka* (*-ṇvul* 3.1.133)
- +*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
  - *ātmanaḥ jāyate*, born from one's self
  - *ātman*, m, self
  - +*√jan*, vi4m, be born
  - *-a* (*-ḍa* 3.2.98)

किमहं रावणं हनिष्यामि ।१। किमहं सीतामाहरिष्यामि ।२। अप्यहं समरे शत्रून्निहत्य जनकात्मजामाहृत्यायोध्यायां पुना राज्यं कारयिष्यामि ।३।

The causative of *√kr̥* occurs in the meaning of the base verb according to Nīlakaṇṭha: *kārayiṣyāmi svārthe ṇic*. However, the passage is parallel to 33c with the causative future *jīvayiṣyadhvam* which has the monkeys as agent. The causative character of the verb would be preserved if the text were emended to *kārayiṣyā ahaṁ punaḥ*, with *kārayiṣyai*, 1sp ipv c, 'Will I be made to govern...(by you).' Hanūmat will cause Rāma to live and to govern again in Ayodhyā by telling him that he has discovered Sītā.

Will I govern the kingdom in Ayodhyā again after slaying my enemies in battle and recovering Janaka's daughter?

अमोक्षयित्वा वैदेहीमहत्वा च रिपून्रणे।
हृतदारो ऽवधूतश्च नाहं जीवितुमुत्सहे ।।३५।।

amokṣayitvā vaidehīmahatvā ca ripūnraṇe;
hr̥tadāro 'vadhūtaśca nāhaṁ jīvitumutsahe.

amokṣayitvā	vaidehīm	ahatvā	ca	ripūn	raṇe
i	f2s	i	i	m2p	n7s

hr̥tadāraḥ	avadhūtaḥ	ca	na	aham	jīvitum	utsahe
m1s	m1p	i	i	m/f/n1s	i	1sm pre

amokṣayitvā, abs ctp na 2.2.6, not having liberated
na mokṣayitvā
na, neg pcl, not
+*mokṣayitvā*, abs denom, having liberated
mokṣa, m, liberation
√*muc* (√*muc̣l*), v6am, free

vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-*a* (-*añ* 4.1.168)
-*ī* (-*ṅīp* 4.1.15)

ahatvā, abs ctp na 2.2.6, not having slain
na hatvā
na, neg pcl, not
+*hatvā*, abs, having slain
√*han*, vt2a, strike, slay

ca, conj pcl, and

ripu, noun, enemy

raṇa, noun, battle (object of delight)
√*raṇ*, vt1a, rejoice
-*a* (-*ap* 3.3.58 [305])

hr̥tadāra, adj cbv, he whose wife has been abducted
hṛtāḥ dārāḥ yasya saḥ
hṛta, adj ppp, taken
√*hṛ*, vt1am, take
+*dāra*, m, furrow, pl.: wife

avadhūta, adj ppp, shaken off, discarded, rejected, disregarded
ava√*dhū*, vt5/9am, shake down or off

ca, conj pcl, and

na, neg pcl, not

mad, 1st pron, I, me, my

jīvitum, inf, to live
√*jīv*, vi1a, live

ud√sah, vt1m, bear, endure

यद्यहं सीतां न मोक्षयेयं रावणं च न हन्यां तर्ह्यहं न जीवितुमुत्सहेय ।१। वैदेहीममोक्षयित्वा रणे च रिपूनहत्वा हृतदारो ऽवधूतश्चाहं न जीवितुमुत्सहे ।२।

hṛtadhāraḥ and *avadhūtaḥ* are predicate adjectives which describe Rāma as he will remain if he does not succeed in recovering Sītā and slaying her abductor. Hence the verse implies a future less vivid condition as shown in sentence 1. The abduction of his wife is the cause of his disgrace.

Without having liberated the princess of Videha and slain my enemies in battle, I cannot bear to live disgraced by having had my wife abducted."

इत्युक्तवचनं रामं प्रत्युवाचानिलात्मजः।
प्रियमाख्यामि ते राम दृष्टा सा जानकी मया ॥३६॥

ityuktavacanaṁ rāmaṁ pratyuvācānilātmajaḥ;
priyamākhyāmi te rāma dṛṣṭā sā jānakī mayā.

iti	uktavacanam	rāmam	pratyuvāca	anilātmajaḥ
i	m2s	m2s	3sa prf	m1s

priyam	ākhyāmi	te	rāma	dṛṣṭā	sā	jānakī	mayā
n2s	1sa pre	m/f/n4s	mvs	f1s	f1s	f1s	m/f/n3s

- **iti**, pcl, thus, close quote
- **uktavacana**, adj cbv, having said the speech
  - *uktam vacanam yena saḥ*, he by whom a speech has been spoken
  - *ukta*, ppp, spoken
    - √*vac*, vt2a, say
  - +*vacana*, n, speech
    - √*vac*, vt2a, say
    - -*ana* (-*lyuṭ* 3.3.115)
- **rāma**, pn, Rāma
- **prati√vac**, vt2a, say back, reply
- **anilātmaja**, noun ctp6, son of the wind
  - *anilasya ātmajaḥ*
  - *anila*, m, wind
    - √*an*, vi2a, breathe
  - +*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
    - *ātmanaḥ jāyate*, born from one's self
    - *ātman*, m, self
    - +√*jan*, vi4m, be born
    - -*a* (-*ḍa* 3.2.98)
- **priya**, adj, dear
- **ā√khyā**, vt2a, tell, relate
- **tvad**, 2nd pron, you
- **rāma**, pn, Rāma
- **dṛṣṭa**, ppp, seen
  - √*dṛś*, vt1a, see
- **tad**, dem pron, that
- **jānakī**, patronymic, daughter of Janaka
  - *janaka*, m pn, Janaka
    - *janaka*, agent noun, progenitor, father
      - √*jan*, vt3a, generate
      - -*aka* (-*ṇvul* 3.1.133)
  - -*a* (-*aṇ* 4.1.83)
  - -*ī* (-*ṅīp* 4.1.15)
- **mad**, 1st pron, I, me

हनूमान्रामं प्रत्युवाच ।१। अनिलात्मज एवमुक्तवचनं रामं प्रत्युवाच ।२। राम तुभ्यं प्रियमाख्यामि ।३। अहं सीतामदृशम् ।४। सा जानकी मया दृष्टा ।५।

ākhyāmi: present for immediate future, or subjunctive.

To Rāma having spoken thus the son of the wind (Hanūmat) replied, "I shall tell you something dear, Rāma: I have seen the daughter of Janaka.

विचित्य दक्षिणामाशां सपर्वतवनाकराम्।
श्रान्ताः काले व्यतीते स्म दृष्टवन्तो महागुहाम् ॥३७॥

vicitya dakṣiṇāmāśāṁ saparvatavanākarām;
śrāntāḥ kāle vyatīte sma dṛṣṭavanto mahāguhām.

vicitya	dakṣiṇām	āśām	saparvatavanākarām
i	f2s	f2s	f2s

śrāntāḥ	kāle	vyatīte	sma	dṛṣṭavantaḥ	mahāguhām
m1p	m7s	m7s	i	m1p	f2s

vicitya, abs, having searched
  vi√ci, vt5am, search through, examine
dakṣiṇa, adj, right, southern
āśā, noun, space, region, quarter
  √aś (*√aśū*), vt5m, reach, pervade
saparvatavanākara, adj cbv 2.2.28, with its mountains, forests and mines
  saha parvataiḥ vanaiḥ ākaraiḥ ca
  sa, pcl, (replacement for *saha*) with
  +parvata, m, mountain, range
  +vana, n, forest
  +ākara, m, mine
    ā√kṛ, vt6a, strew, scatter

śrānta, adj ppp, tired
  √śram, v4a, get tired
kāla, noun, time
vyatīta, ppp, passed
  vi ati√i, v2a, pass, go beyond
sma, pcl, indeed, certainly
dṛṣṭavat, pap, having seen
  √dṛś, vt1a, see
mahāguhā, noun ck 2.1.61, great cavern
  mahatī guhā
  mahat, adj prap, great, increasing
    √mah, vi1m, increase
  +guhā, f, cave

वयं दक्षिणामाशां व्यचिनुम ।१। ततो वयमश्राम्याम ।२। ततः काले व्यतीते वयं गुहामपश्याम ।३। सपर्वतवनाकरां दक्षिणामाशां विचित्य श्रान्ताः काले व्यतीते स्म महागुहां दृष्टवन्तः ।४।

kāle vyatīte: loc. abs. interpreted temporally with the past tense of the participle indicating time prior to that of the main verb. *sma* with *tu* in verse 38 indicates the concessive sense of the clause in relation to verse 38 (not in relation to *dṛṣṭavantaḥ*). Since they have returned a month late (3.266.25), Hanūmat makes an excuse for their tardiness while relating the events: 'Even though the time to return to Kiṣkindhā had passed, we entered the cave.' Compare R. 4.48.4a, 'A great deal of time has passed,' *kālaś ca no mahān yātaḥ*, and R. 4.49.3, 'The time elapsed,' *sa kālo vyatyavartata.*

Tired after searching the southern direction with its mountains, forests, and mines, just when the time had passed, we saw a large cavern.

प्रविशामो वयं तां तु बहुयोजनमायताम्।
अन्धकारां सुविपिनां गहनां कीटसेविताम् ॥३८॥

praviśāmo vayaṁ tāṁ tu bahuyojanamāyatām;
andhakārāṁ suvipināṁ gahanāṁ kīṭasevitām.

praviśāmaḥ	vayam	tām	tu	bahuyojanam	āyatām
1pa pre	m/f/n1p	f2s	i	n2s	f2s

andhakārām	suvipinām	gahanām	kīṭasevitām
f2s	f2s	f2s	f2s

pra√viś, v6a, enter
asmad, 1st pron, we, us, our
tad, dem pron, that
tu, conj pcl, but
bahuyojana, adj cdvigu 2.1.52, many Yojanas
bahūni yojanāni samāhṛtāni, many Yojanas grouped
bahu, adj saṁkhyā 1.1.23, much, many
+yojana, n, joining, yoking, the distance traversed in one harnessing, four Krośas, about nine miles
√yuj, v7am, join, unite, yoke
āyata, adj ppp, extended, extending
ā√yam, vt1a, hold to, lengthen
andhakāra, adj ctp upapada 2.2.19, dark, making blind
andham karoti
andha, adj, blind, dark
+√kṛ, vt8am, do, make
-a (*-aṇ* 3.2.1)
suvipina, adj ctp prādi 2.2.18, very unsteady
su, preverb, good, well (1.4.94)
+vipina, adj, stirring, waving
√vip, v1m, vibrate
gahana, adj, deep
kīṭasevita, adj ctp3 2.1.32, infested with insects
kīṭa, m, worm, insect
+sevita, ppp, frequented, served
√sev, vt1m, serve

वयं तां गुहां प्रविशामः ।१। वयं तु तां बहुयोजनमायतामन्धकारां सुविपिनां गहनां कीटसेवितां प्रविशामः ।२।

bahuyojanam: accusative of extent of space, governed by *āyāta*. *praviśāmaḥ:* narrative present.

But we entered it, extending many yojanas, dark, very unsteady, deep, infested with insects.

गत्वा सुमहदध्वानमादित्यस्य प्रभां ततः।
दृष्टवन्तः स्म तत्रैव भवनं दिव्यमन्तरा ।।३९।।

gatvā sumahadadhvānamādityasya prabhāṁ tataḥ;
dṛṣṭavantaḥ sma tatraiva bhavanaṁ divyamantarā.

gatvā	sumahadadhvānam	ādityasya	prabhām	tataḥ
i	m2s	m6s	f2s	i

dṛṣṭavantaḥ	sma	tatra	eva	bhavanam	divyam	antarā
m1p	i	i	i	n2s	n2s	i

- **gatvā**, abs, having gone
  - *√gam,* v1a, go
- **sumahadadhvan**, adj ctp prādi 2.2.18, very great way
  - *suṣṭhu mahadadhvā*
  - *su,* preverb, good, well (1.4.94)
  - *+mahadadhvan,* m ck 2.1.61, great way
    - *mahān adhvā,* a great way
    - *mahat,* adj prap, great, increasing
      - *√mah,* vi1m, increase
    - *+adhvan,* m, way, road
- **āditya**, noun, sun
  - *aditi,* f pn, Aditi
    - *aditi,* f, infinity, unboundedness
  - *-ya* (*-ṇya* 4.1.85)
- **prabhā**, noun, radiance
  - *pra√bhā,* vi2a, shine
- **tatas**, dem adv, from or after that
- **dṛṣṭavat**, pap, having seen
  - *√dṛś,* vt1a, see
- **sma**, pcl, indeed, certainly
- **tatra**, dem adv, in that, there
- **eva**, pcl, only
- **bhavana**, noun, abode, house, palace
- **divya**, adj, divine, beautiful
- **antarā**, adv, inside, between, near
  - *antara,* adj, interior, near

महाध्वानं गत्वा गुहायामेव भवनं पश्यामः ।१। सुमहदध्वानमादित्यस्य प्रभां गत्वा ततस्तत्रैवान्तरा दिव्यं भवनं दृष्टवन्तः स्म ।२।

sumahadadhvānam does not accord with Pā. 6.3.46 according to which the final syllable of *mahat* is replaced by *ā* resulting in *mahā* before a correferential compound element. Compare 266.19 11-12 *sumahat priyam* which may be correctly interpreted as two words because *priya* can be neuter. Accusative of extent of space. *antarā* + acc.

After going a very long way towards the light of the sun, then we saw right there, inside, a divine castle.

मयस्य किल दैत्यस्य तदासीद्वेश्म राघव।
तत्र प्रभावती नाम तपो ऽतप्यत तापसी ॥४०॥

mayasya kila daityasya tadāsīdveśma rāghava;
tatra prabhāvatī nāma tapo 'tapyata tāpasī.

mayasya	kila	daityasya	tat	āsīt	veśma	rāghava
m6s	i	m6s	n1s	3sa ipf	n1s	mvs

tatra	prabhāvatī	nāma	tapaḥ	atapyata	tāpasī
i	f1s	i	n2s	3sm ipf	f1s

- **maya**, pn, Maya
- **kila**, pcl, indeed, verily, emphasizing preceding
- **daitya**, noun, demon, son of Diti
  - *diti,* f pn, Diti
    - *diti,* f, cutting, dividing
      - √*do,* vt4a, cut
  - *-ya* (*-ṇya* 4.1.85)
- **tad**, dem pron, that
- **√as**, vi2a, be
- **veśman**, noun, house
  - √*viś,* v6a, enter
- **rāghava**, patronymic, descendant of Raghu
  - *raghu,* m pn, Raghu
  - *-a* (*-aṇ* 4.1.83)
- **tatra**, dem adv, in that, there
- **prabhāvatī**, pn, Prabhāvatī
  - *prabhāvat,* adj, radiant
    - *prabhā,* f, radiance
      - *pra*√*bhā,* vi2a, shine
    - *-vat* (*-matup* 5.2.94, *v* 8.2.9)
- **nāma**, adv, by name, indeed
  - *nāman,* n, name
- **tapas**, noun, spiritual practice
- **√tap**, v4m/vt1a, heat
- **tāpasa**, noun, spiritual practitioner
  - *tāpasa,* adj, doing spiritual practice
    - *tapas,* n, spiritual practice
    - *-a* (*-aṇ* 5.2.103)

राघव तन्मयस्य दैत्यस्य वेश्मासीत् ।१। तत्र प्रभावती नाम तापसी तपो ऽतप्यत ।२।

It was the abode of the Daitya, Maya himself, O descendant of Raghu. There a female spiritual practitioner named Prabhāvatī was performing spiritual practice.

तया दत्तानि भोज्यानि पानानि विविधानि च।
भुक्त्वा लब्धबलाः सन्तस्तयोक्तेन पथा ततः ।।४१।।

tayā dattāni bhojyāni pānāni vividhāni ca;
bhuktvā labdhabalāḥ santastayoktena pathā tataḥ.

tayā	dattāni	bhojyāni	pānāni	vividhāni	ca
f3s	n1p	n1p	n1p	n1p	i

bhuktvā	labdhabalāḥ	santaḥ	tayā	uktena	pathā	tataḥ
i	m1p	m1p	f3s	m3s	m3s	i

tad, dem pron, that
datta, adj ppp, given
√*dā*, vt3am, give
bhojya, gerundive, edible
√*bhuj*, v7am, enjoy, eat, rule
pāna, noun, drink
√*pā*, vt1a, drink
vividha, adj, various
ca, conj pcl, and

bhuktvā, abs, having eaten or enjoyed
√*bhuj*, v7am, enjoy, eat, rule

labdhabala, adj cbv, having regained strength
labdham balam yena saḥ, he by whom strength has been obtained
labdha, ppp, obtained
√*labh*, vt1m, obtain
+*bala*, n, strength
sat, prap, being
√*as*, vi2a, be
tad, dem pron, that
ukta, ppp, spoken, told
√*vac*, vt2a, say
pathin, noun, path
tatas, dem adv, from or after that

सास्मभ्यं भोज्यं पानं चादात् ।१। तया भोज्यं पानं चादीयत ।२। वयं भोज्यमभुञ्ज्महि ।३। भोज्यं भुक्त्वा बलमलभामहि ।४। ततः सास्मभ्यं पन्थानमुवाच ।५। पश्य ४२।

Read with verse 42.

See verse 42.

निर्याय तस्मादुद्देशात्पश्यामो लवणाम्भसः।
समीपे सह्यमलयौ दर्दुरं च महागिरिम् ॥४२॥

niryāya tasmāduddeśātpaśyāmo lavaṇāmbhasaḥ;
samīpe sahyamalayau darduraṁ ca mahāgirim.

niryāya	tasmāt	uddeśāt	paśyāmaḥ	lavaṇāmbhasaḥ
i	m5s	m5s	1pa pre	n6s

samīpe	sahyamalayau	darduram	ca	mahāgirim
n7s	m2d	m2s	i	m2s

niryāya, abs, having gone out
  nis√yā, v2a, go out
tad, dem pron, that
uddeśa, noun, pointing, direction
  ud√diś, vt6am, point out, aim at
√dṛś, vt1a, see
lavaṇāmbhas, noun ck, the saline sea
  lavaṇam ca adaḥ ambhaḥ ca, it is salty and is water
  lavaṇa, adj, salty
    lavaṇa, m, the sea of salt water, one of the seven concentric belts of water surrounding the Dvīpas
  +*ambhas*, n, water

samīpa, noun, vicinity
sahyamalaya, noun cdi, the Sahya and Malaya mountain ranges
  sahyaḥ malayaḥ ca
  sahya, m pn, the mountain range Sahya
  +*malaya*, m pn, the mountain range Malaya
dardura, pn, Mount Dardura
ca, conj pcl, and
mahāgiri, noun ck 2.1.61, great mountain
  mahān giriḥ
  mahat, adj prap, great, increasing
    √mah, vi1m, increase
  +*giri*, m, mountain

वयं गुहायाः पथा निरयाम ।१। अम्भसः समीपे गिरीन्पश्यामः ।२। भोज्यानि भुक्त्वा लब्धबलाः सन्तो निर्याय गिरीन्पश्यामः ।३। तया दत्तानि भोज्यानि विविधानि च पानानि भुक्त्वा लब्धबलाः सन्तस्ततस्तस्मादुद्देशात्तयोक्तेन पथा निर्याय लवणाम्भसः समीपे सह्यमलयौ दर्दुरं च महागिरिं पश्यामः ।४।

paśyāmaḥ: narrative present.

Restored after eating the edibles and various drinks she gave us, we went out according to her direction by the path she indicated and saw beside the saline sea the Sahya and Malaya mountain ranges and the great Mount Dardura.

ततो मलयमारुह्य पश्यन्तो वरुणालयम्।
विषण्णा व्यथिताः खिन्ना निराशा जीविते भृशम् ।।४३।।

tato malayamāruhya paśyanto varuṇālayam;
viṣaṇṇā vyathitāḥ khinnā nirāśā jīvite bhṛśam.

tataḥ	malayam	āruhya	paśyantaḥ	varuṇālayam
i	m2s	i	m1p	m2s

viṣaṇṇāḥ	vyathitāḥ	khinnāḥ	nirāśāḥ	jīvite	bhṛśam
m1p	m1p	m1p	m1p	n7s	i

- **tatas**, dem adv, from or after that
- **malaya**, pn, the mountain range Malaya
- **āruhya**, abs, having climbed
  - *ā√ruh*, vt1a, climb
- **paśyat**, prap, seeing
  - *√dṛś*, vt1a, see
- **varuṇālaya**, noun ctp6, ocean
  - *varuṇasya ālayaḥ*, abode of Varuṇa
  - *varuṇa*, m pn, Varuṇa
  - *+ālaya*, m, abode
    - *ā√lī*, vi4m, cling to, recline, settle on (loc.)
    - *-a* (*-gha* 3.3.118)
- **viṣaṇṇa**, adj ppp, dejected, downcast
  - *vi√sad*, v1a/6a, despair
- **vyathita**, adj ppp, agitated
  - *√vyath*, vi1m, tremble, become agitated
- **khinna**, adj ppp, afflicted
  - *√khid*, vt6a, strike, press
  - *√khid*, vi4m/7m, be depressed
- **nirāśa**, adj cbv 2.2.24 [101], hopeless
  - *nirgatā āśā yasmāt saḥ*, he from whom hope has gone out
  - *nis*, preverb, out
  - *+āśā*, f, wish, hope
- **jīvita**, noun, living, life
  - *jīvita*, ppp, living
  - *√jīv*, vi1a, live
- **bhṛśam**, adv, severely

ततो मलयमारुह्य वरुणालयमपश्याम ।१। वयं विषण्णा व्यथिताः खिन्ना जीविते भृशं निराशा आस्म ।२।

Read with verses 44 and 45.

Having climbed the Malaya, looking at Varuṇa's abode (the ocean), downcast, agitated, afflicted, completely hopeless about life, ...

अनेकशतविस्तीर्णं योजनानां महोदधिम्।
तिमिनक्रझषावासं चिन्तयन्तः सुदुःखिताः ॥४४॥

anekaśatavistīrṇaṁ yojanānāṁ mahodadhim;
timinakrajhaṣāvāsaṁ cintayantaḥ suduḥkhitāḥ.

anekaśatavistīrṇam	yojanānām	mahodadhim
m2s	n6p	m2s

timinakrajhaṣāvāsam	cintayantaḥ	suduḥkhitāḥ
m2s	m1p	m1p

anekaśatavistīrṇa, adj ctp2, extending for many hundreds
anekaśatāni vistīrṇaḥ
anekaśata, adj ck, many hundreds
anekāni śatāni, many hundreds
aneka, adj ctp na 2.2.6, more than one, many
na ekaḥ, not one
na, neg pcl, not
+*eka*, cardinal num, one
+*śata*, n cardinal num, one hundred
+*vistīrṇa*, ppp, extended
vi√stṝ, vt9am, strew, spread out

yojana, noun, joining, yoking, the distance traversed in one harnessing, four Krośas, about nine miles
√*yuj*, v7am, join, unite, yoke

mahodadhi, noun ck, the great water receptacle, ocean
mahān udadhiḥ
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*udadhi*, m, ocean
udadhi, adj, holding water
uda (*udaka*), n, water
+√*dhā*, vt3am, put

timinakrajhaṣāvāsa, adj ctp6, abode of whales, crocodiles and fish
timinakrajhaṣāṇām āvāsaḥ
timinakrajhaṣa, m cdi, whales, crocodiles and fish
timayaḥ nakrāḥ jhaṣāḥ ca
timi, m, whale
+*nakra*, m ctp upapada 2.2.19, crocodile
na krāmati, he does not step
na, neg pcl 6.3.75, not
+√*kram*, v1a, step
-*a* (-*ḍa* 3.2.101)
+*jhaṣa*, m, fish
+*āvāsa*, m, abode
ā√vas, vi1a, abide, dwell
√*vas*, vi1a, dwell

cintayat, prap, reflecting upon, considering
√*cint* (√*citi*), vt10am, think, consider

suduḥkhita, adj ctp prādi 2.2.18, very sorrowful
suṣṭhu duḥkhitaḥ
su, preverb, good, well
+*duḥkhita*, adj, sorrowful
duḥkha, n, sorrow
-*ita* (-*itac* 5.2.36)

वयं महोदधिं चिन्तयन्तः सुदुःखिता आस्म ।१। वयं योजनानामनेकशतविस्तीर्णं तिमिनक्रझषावासं महोदधिं चिन्तयन्तः सुदुःखिता आस्म ।२।

Read with verses 43 and 45. *anekaśata...yojanānām:* Although the numerals 1-19 usually agree in number with the enumerated noun as do other adjectives, numerals above 19 generally remain in the singular. The noun enumerated occurs in the plural either in apposition or in the genitive. Here the compounded numeral governs the genitive.

... very sorrowful considering the ocean extending for many hundreds of yojanas, the abode of whales, crocodiles and fish, ...

तत्रानशनसंकल्पं कृत्वासीना वयं तदा।
ततः कथान्ते गृध्रस्य जटायोरभवत्कथा ।।४५।।

tatrānaśanasaṁkalpaṁ kṛtvāsīnā vayaṁ tadā;
tataḥ kathānte gṛdhrasya jaṭāyorabhavatkathā.

tatra	anaśanasaṁkalpam	kṛtvā	āsīnāḥ	vayam	tadā
i	m2s	i	m1p	m/f/n1p	i

tataḥ	kathānte	gṛdhrasya	jaṭāyoḥ	abhavat	kathā
i	m7s	m6s	m6s	3sa ipf	f1s

tatra, dem adv, in that, there
anaśanasaṁkalpa, noun ctp7, resolution to fast, intention not to eat
- *anaśane saṁkalpam*, intention of not eating
- *anaśana*, n ctp na 2.2.6, fasting
  - *na aśanam*, not eating
  - *na*, neg pcl, not
  - +*aśana*, n, eating
    - √*aś*, vt9a, eat
- +*saṁkalpa*, m, intention, resolution
  - *sam*√*kḷp*, vi1m, be fit or able, caus.: produce, intend, resolve

kṛtvā, abs, having made
- √*kṛ*, vt8am, do, make

āsīna, prmp, sitting
- √*ās*, vi2m, sit

asmad, 1st pron, we, us, our
tadā, dem adv, at that time, then

tatas, dem adv, from or after that
kathānta, noun ctp7, end of a story
- *kathāyāḥ antaḥ*
- *kathā*, f, story
- *anta*, m, end

gṛdhra, noun, vulture
jaṭāyu, pn cbv, Jaṭāyu
√**bhū**, vi1a, be, become, exist
kathā, noun, story

ततो वयमनशनसंकल्पमकुर्म ।१। अनशनसंकल्पं कृत्वा कथाः कथयन्त आस्महि ।२। कस्यायाश्चित्कथाया अन्ते कश्चिद्धरिर्जटायोः कथामकथयत् ।३। ततो मलयमारुह्य वरुणालयं पश्यन्तो विषण्णा व्यथिताः खिन्ना जीविते भृशं निराशा योजनानामनेकशतविस्तीर्णं तिमिनक्रझषावासं महोदधिं चिन्तयन्तः सुदुःखितास्तत्रानशनसंकल्पं कृत्वा वयं तदासीनाः ।४। ततः कथान्ते जटायोर्गृध्रस्य कथाभवत् ।५।

... then we were sitting there having resolved not to eat. Then, at the end of a story, the story of the vulture Jaṭāyu arose.

ततः पर्वतशृङ्गाभं घोररूपं भयावहम्।
पक्षिणं दृष्टवन्तः स्म वैनतेयमिवापरम् ॥४६॥

tataḥ parvataśṛṅgābhaṁ ghorarūpaṁ bhayāvaham;
pakṣiṇaṁ dṛṣṭavantaḥ sma vainateyamivāparam.

tataḥ	parvataśṛṅgābham	ghorarūpam	bhayāvaham
i	m2s	m2s	m2s

pakṣiṇam	dṛṣṭavantaḥ	sma	vainateyam	iva	aparam
m2s	m1p	i	m2s	i	m2s

tatas, dem adv, from or after that
parvataśṛṅgābha, adj cbv 2.2.24 [99], like a mountain-peak
  parvataśṛṅgasya ābhā iva ābhā yasya saḥ, he whose appearance is like a mountain-peak's
  parvataśṛṅga, n ctp6, mountain-peak
    parvatasya śṛṅgam, peak of a mountain
    parvata, m, mountain, range
    +*śṛṅga*, n, horn, summit, peak
  +*ābhā*, f, appearance
    ā√bhā, vi2a, appear
ghorarūpa, adj cbv, of awful form
  ghoram rūpam yasya saḥ, he whose form is awful
  ghora, adj, awful
  +*rūpa*, n, form
bhayāvaha, noun ctp6, terrifying
  bhayasya āvaha, bringer of fear
  bhaya, n, fear
    √*bhī*, vi3a, fear
    -*a* (-*ac* 3.3.56 [303])
  +*āvaha*, m, bringer
    +*ā*√*vah*, v1am, carry to, bring
    -*a* (-*ac* 3.1.134)

pakṣin, noun, bird
  pakṣa, m, wing, side
  -*in* (-*ini* 5.2.115)
dṛṣṭavat, pap, having seen
  √*dṛś*, vt1a, see
sma, pcl, indeed, certainly
vainateya, metronymic, son of Vinatā, Garuḍa
  vinatā, f pn, Vinatā
iva, pcl, like, as
apara, pron, other, another

वयं पक्षिणमपश्याम ।१। ततः पर्वतशृङ्गाभं घोररूपं भयावहमपरं वैनतेयमिव पक्षिणं दृष्टवन्तः स्म ।२।

Then we saw a terrifying bird of awful form like a mountain-peak, like another son of Vinatā (Garuḍa).

सो ऽस्मानतर्कयद्भोक्तुमथाभ्येत्य वचो ऽब्रवीत्।
भोः क एष मम भ्रातुर्जटायोः कुरुते कथाम् ॥४७॥

so 'smānatarkayadbhoktumathābhyetya vaco 'bravīt;
bhoḥ ka eṣa mama bhrāturjaṭāyoḥ kurute kathām.

saḥ	asmān	atarkayat	bhoktum	atha	abhyetya	vacaḥ	abravīt
m1s	n2p	3sa ipf	i	i	i	n2s	3sa ipf

bhoḥ	kaḥ	eṣaḥ	mama	bhrātuḥ	jaṭāyoḥ	kurute	kathām
mvs	m1s	m1s	m/f/n6s	m6s	m6s	3sm pre	f2s

tad, dem pron, that
asmad, 1st pron, we, us, our
√tark, vt10am, think, reason, argue
bhoktum, inf, to enjoy, to eat, to rule
√bhuj, v7am, enjoy, eat, rule
atha, pcl, now, then, if
abhyetya, abs, having come to
abhi ā√i, v2a, come to
vacas, noun, speech

√brū, vt2am, say, speak

bhavat, pron, your lordship, you
kim, int adj, what
etad, dem pron, this
mad, 1st pron, I, me, my
bhrātr̥, noun, brother
jaṭāyu, pn cbv, Jaṭāyu
√kr̥, vt8am, do, make
kathā, noun, story

सो ऽस्मानतर्कयद्भोक्तुम् ।१। पक्ष्यभ्यैद्वचश्चाब्रवीत्को जटायोः कथां कुरुते ।२। अथाभ्येत्य वचो ऽब्रवीद्भोः क एष मम भ्रातुर्जटायोः कथां कुरुते ।३।

kaḥ eṣaḥ...kathāṁ kurute: In Sanskrit one can have a demonstrative pronoun modified by an interrogative pronominal adjective in agreement with a finite verb. Literally it translates, 'Which this makes the story....' *vaco 'bravīt:* The literal, 'spoke the speech,' appears redundant in English which avoids cognate predicate accusatives or internal accusatives used often in Sanskrit.

He intended to eat us, then after approaching said, 'Sir, Who is this who is telling the story of my brother Jaṭāyu?

संपातिर्नाम तस्याहं ज्येष्ठो भ्राता खगाधिपः।
अन्योन्यस्पर्धयारूढावावामादित्यसंसदम् ।।४८।।

saṁpātirnāma tasyāhaṁ jyeṣṭho bhrātā khagādhipaḥ;
anyonyaspardhayārūḍhāvāvāmādityasaṁsadam.

saṁpātiḥ	nāma	tasya	aham	jyeṣṭhaḥ	bhrātā	khagādhipaḥ
m1s	i	m6s	m/f/n1s	m1s	m1s	m1s

anyonyaspardhayā	ārūḍhau	āvām	ādityasaṁsadam
f3s	m1d	m/f/n1d	f2s

saṁpāti, pn, Saṁpāti
sam√pat, vi1a, fly together
nāma, adv, by name, indeed
nāman, n, name
tad, dem pron, that
mad, 1st pron, I, me, my
jyeṣṭha, sup adj, eldest
jya, adj, (substitute for *praśasya*) laudable
-iṣṭha (*-iṣṭhan* 5.3.55)
bhrātr̥, noun, brother
khagādhipa, noun ctp6, lord of birds
khagānām adhipaḥ
khaga, m ctp upapada 2.2.19, bird
khe gacchati, he goes in the sky
kha, n, space, sky
+√*gam*, v1a, go
-a (*-ḍa* 3.2.48 [256])
+*adhipa*, m, overlord, king
adhi, preverb, over
√*pā*, vt2a, protect
-a (*-ka* 3.1.136)

anyonyaspardhā, noun ctp6/ctp3 2.1.32, mutual competition
anyasya anyena spardhā, competition of one with another
anya, pron, other
anya, pron, other
+*spardhā*, f, envy, competition
√*spardh*, v1m, compete (with inst. for loc.), rival (acc.)
ārūḍha, ppp, having climbed, risen
ā√*ruh*, vt1a, climb
√*ruh*, vi1a, sprout, rise
asmad, 1st pron, we, us, our
ādityasaṁsad, noun ctp6, assembly of the sun
ādityasya saṁsat
āditya, m, sun
aditi, f pn, Aditi
aditi, f, infinity, unboundedness
-ya (*-ṇya* 4.1.85)
+*saṁsad*, f, assembly
sam√*sad*, vi1a/6a, sit together

अहं जटायोर्भ्रातास्मि ।१। अहं तस्य ज्येष्ठो भ्राता संपातिर्नाम खगाधिपः ।२। आवामादित्यमारोहाव ।३। आवामादित्यमारुक्षाव ।४। आवामन्योन्यस्पर्धयादित्यसंसदमारूढौ ।५।

The ppp of *āruḍhau* is active according to Pā. 3.4.72 and serves as the main verb. Nīlakaṇṭha suggests supplying the pap of √*gam* and seems to read *satpadam* with B4 for *saṁsadam: satpadaṁ gatavantāv iti śeṣaḥ*.

I am his eldest brother Saṁpāti by name, the lord of the birds. In competition with each other, we climbed to the assembly of the sun.

ततो दग्धाविमौ पक्षौ न दग्धौ तु जटायुषः।
तदा मे चिरदृष्टः स भ्राता गृध्रपतिः प्रियः।
निर्दग्धपक्षः पतितो ह्यहमस्मिन्महागिरौ ।।४९।।

tato dagdhāvimau pakṣau na dagdhau tu jaṭāyuṣaḥ;
tadā me ciradr̥ṣṭaḥ sa bhrātā gr̥dhrapatiḥ priyaḥ;
nirdagdhapakṣaḥ patito hyahamasminmahāgirau.

tataḥ	dagdhau	imau	pakṣau	na	dagdhau	tu	jaṭāyuṣaḥ
i	m1d	m1d	m1d	i	m1d	i	m6s

tadā	me	ciradr̥ṣṭaḥ	saḥ	bhrātā	gr̥dhrapatiḥ	priyaḥ
i	m/f/n6s	m1s	m1s	m1s	m1s	m1s

nirdagdhapakṣaḥ	patitaḥ	hi	aham	asmin	mahāgirau
m1s	m1s	i	m/f/n1s	m7s	m7s

tatas, dem adv, from or after that
dagdha, ppp, burned
√*dah*, vt1a, burn
idam, dem adj, this
pakṣa, m, wing, side
na, neg pcl, not
dagdha, ppp, burned
√*dah*, vt1a, burn
tu, conj pcl, but
jaṭāyus, pn, Jaṭāyu

tadā, dem adv, at that time, then
mad, 1st pron, I, me, my
ciradr̥ṣṭa, adj ctp7, seen long ago
cire dṛṣṭaḥ
cira, adj, long
+*dṛṣṭa*, ppp, seen
√*dṛś*, vt1a, see
tad, dem adj, that
bhrātr̥, noun, brother
gr̥dhrapati, noun ctp6, lord of vultures
gṛdhrasya patiḥ
gṛdhra, m, vulture
+*pati*, m, lord
priya, adj, dear

nirdagdhapakṣa, adj cbv, having incinerated wings
nirdagdhau pakṣau yasya saḥ, he whose wings have been completely burned
nirdagdha, ppp, completely burned
nis√*dah*, vt1a, burn up
+*pakṣa*, m, wing, side
patita, ppp, flown, fallen
√*pat*, v1a, fly, fall
hi, sub pcl, for, because
mad, 1st pron, I, me, my
idam, dem adj, this
mahāgiri, noun ck 2.1.61, great mountain
mahān giriḥ
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*giri*, m, mountain

ततो मम पक्षावदह्येताम् ।१। जटायुषस्तु पक्षौ नादह्येताम् ।२। तत इमौ पक्षौ दग्धौ जटायुषस्तु न दग्धौ ।३। तदाहं चिरं कालं जटायुषं नादृशम् ।४। अहं चिरात्कालाज्जटायुषमदृशम् ।५। मया चिरात्कालाज्जटायुरदृश्यत ।६। जटायुश्चिरदृष्टः ।७। अहं गिरावपतम् ।८। यतो

ऽहं गिरावपतं ततो मम भ्राता जटायुश्चिरदृष्टः ।९। तदा स मे प्रियो भ्राता
गृध्रपतिश्चिरदृष्टो निर्दग्धपक्षो ह्यहमस्मिन्महागिरौ पतितः ।१०।

Then these two wings of mine were burnt but Jaṭāyu's were not burnt. Since then it has been a long time since I have seen my dear brother, the lord of vultures; for I fell with incinerated wings on this great mountain.'

तस्यैवं वदतो ऽस्माभिर्हतो भ्राता निवेदितः।
व्यसनं भवतश्चेदं संक्षेपाद्वै निवेदितम् ॥५०॥

tasyaivaṁ vadato 'smābhirhato bhrātā niveditaḥ;
vyasanaṁ bhavataścedaṁ saṁkṣepādvai niveditam.

tasya	evam	vadataḥ	asmābhiḥ	hataḥ	bhrātā	niveditaḥ
m6s	i	m6s	m/f/n3p	m1s	m1s	m1s

vyasanam	bhavataḥ	ca	idam	saṁkṣepāt	vai	niveditam
n1s	m6s	i	n2s	m5s	i	n1s

tad, dem adj, that
evam, adv, thus
vadat, prap, saying
√vad, vt1a, speak
asmad, 1st pron, we, us, our
hata, ppp, slain
√han, vt2a, strike, slay
bhrātr̥, noun, brother
nivedita, ppp c, made known
ni√vid, vt2a, know

vyasana, noun, vice, misfortune
vi√as, vt4a, throw apart
-ana (*-lyuṭ* 3.3.115)
bhavat, pron, your lordship, you
ca, conj pcl, and
idam, dem adj, this
saṁkṣepa, noun, condensation, brief exposition, abl.: briefly
sam√kṣip, vt4a/6am, throw together
vai, pcl, verily
nivedita, ppp c, made known
ni√vid, vt2a, know

वयं संपातिं न्यवेदयाम जटायुरहन्यतेति ।१। जटायुर्हत इत्यस्माभिः संपातिर्न्यवेद्यत ।२। वयं संपातये जटायुषं हतं न्यवेदयाम ।३। अस्माभिः संपातये जटायुर्हतो न्यवेद्यत ।४। तस्मा एवं वदते ऽस्माभिर्भ्राता हतो निवेदितः ।५। वयं संपातये तव व्यसनं न्यवेदयाम ।६। इदं च भवतो व्यसनं संक्षेपाद्वै निवेदितम् ।७।

Saṁpāti, the agent of the base verb √*vid* 'know,' is the direct object of the causative verb 'make known' according to Pā. 1.4.52. He is shown in the accusative in prose sentence 1 and in the nominative in the passive construction in prose sentence 2 which shows the syntax of line 1 of the verse. *hato bhrātā:* The direct object of √*vid* is the thing told; it appears in the accusative in sentence 3 and in the nominative in the passive construction of sentences 4-5 and the verse. *tasya:* The causative of √*vid* is treated here as other verbs of telling which take the dative or accusative of the person informed as shown in prose sentences 3-6. The dative occurs according to Pā. 1.4.32 and 2.3.13 and is defended by PMBh. 1.334.14. √*brū* and √*śās* take the accusative according to Kā. on Pā. 1.4.51 which cites PMBh. 1.334.1-2. Epic verse, as often, uses the gen. for dat. or acc, which is given some justification in PMBh. 1.334.18-20.

We informed him speaking thus that his brother had been slain and briefly informed him of this your lordship's misfortune.

स संपातिस्तदा राजञ्श्रुत्वा सुमहदप्रियम्।
विषण्णचेताः पप्रच्छ पुनरस्मानरिंदम ॥५१॥

sa saṁpātistadā rājañśrutvā sumahadapriyam;
viṣaṇṇacetāḥ papraccha punarasmānariṁdama.

saḥ	saṁpātiḥ	tadā	rājan	śrutvā	sumahat	apriyam
m1s	m1s	i	mvs	i	n2s	n2s

viṣaṇṇacetāḥ	papraccha	punaḥ	asmān	ariṁdama
m1s	3sa prf	i	n2p	mvs

tad, dem pron, that
saṁpāti, pn, Saṁpāti
sam√pat, vi1a, fly together
tadā, dem adv, at that time, then
rājan, noun, king
śrutvā, abs, having heard
√śru, vt1am/5am 3.1.74, hear, listen
sumahat, adj ctp prādi 2.2.18, very great
suṣṭhu mahān
su, preverb, good, well (1.4.94)
+*mahat*, adj prap, great, increasing
√mah, vi1m, increase
apriya, adj ctp na 2.2.6, unpleasant
na priyam, not dear
na, neg pcl, not
+*priya*, adj, dear

viṣaṇṇacetas, adj cbv, despondent
viṣaṇṇam cetaḥ yasya saḥ, he whose consciousness is despondent
viṣaṇṇa, ppp, despondent
vi√sad, v1a/6a (i sīda), despair
+*cetas*, n, consciousness, spirit
√cit, v1a/10m, be conscious, perceive, notice
√prach, vt6a, ask
punar, adv, again
asmad, 1st pron, we, us, our
ariṁdama, noun ctp upapada 2.2.19, enemy-tamer
arim damati
ari, m, enemy
+*√dam*, vt4a, tame, subdue
-*a* (-*khac* 3.2.46)

हे राम यतः संपातिरप्रियमशृणोत्ततः स विषण्णचेता आसीत् ।१। अप्रियं श्रुत्वा संपातिर्विषण्णचेता आसीत् ।२। संपातिरस्मान्विषण्णचेता अपृच्छत् ।३। अप्रियं श्रुत्वा विषण्णचेताः सन्संपातिरस्मानपृच्छत् ।४। राजन्नरिंदम तदा स संपातिः सुमहदप्रियं श्रुत्वा विषण्णचेताः पुनरस्मान्पप्रच्छ ।५।

viṣaṇṇacetāḥ is a predicate adjective modifying Saṁpāti and has been so translated literally without committing to two alternatives: van Buitenen translates it as an adverb 'despondently' understanding it to apply in the circumstance of Saṁpāti's asking (prose sentence 3). At the same time the despondency results from the hearing in which case it would be translated, 'despondent because of hearing the very disagreeable news (prose sentences 1-2).' Clearly he is despondent as a result of hearing the news and remains despondent while asking. This is shown explicitly by using *san*, the m1s prap of √*as*, in prose sentence 4.

Then, O king, enemy-tamer (Rāma), after hearing the very disagreeable news, despondent, Saṁpāti questioned us again.

कः स रामः कथं सीता जटायुश्च कथं हतः।
इच्छामि सर्वमेवैतच्छ्रोतुं प्लवगसत्तमाः ॥५२॥

kaḥ sa rāmaḥ kathaṁ sītā jaṭāyuśca kathaṁ hataḥ;
icchāmi sarvamevaitacchrotuṁ plavagasattamāḥ.

kaḥ	saḥ	rāmaḥ	katham	sītā	jaṭāyuḥ	ca	katham	hataḥ
m1s	m1s	m1s	i	f1s	m1s	i	i	m1s

icchāmi	sarvam	eva	etat	śrotum	plavagasattamāḥ
1sa pre	n2s	i	n2s	i	m1p

kim, int pron, what, who
tad, dem pron, that
rāma, pn, Rāma
katham, int adv, how
sītā, pn, Sītā
  sītā, f, furrow
jaṭāyu, pn, Jaṭāyu
ca, conj pcl, and
katham, int adv, how
hata, ppp, slain
  √*han*, vt2a, strike, slay

√iṣ, vt6a, wish, desire
sarva, pron, all
eva, pcl, only
etad, dem adj, this

śrotum, inf, to hear
  √*śru*, vt1am/5am 3.1.74, hear, listen
plavagasattama, noun ctp7, most excellent monkeys
  plavageṣu sattamaḥ, best among the monkeys
  plavaga, m ctp upapada 2.2.19, frog, monkey
    plavena gacchati, he goes by jumping
    plava, m, floating, jumping
      √*plu*, v1m, float, swim, fly, jump
    +√*gam*, v1a, go
    -*a* (-*ḍa* 3.2.48 [256])
  +*sattama*, sup adj, most excellent
    sat, prap, being, good
      √*as*, vi2a, be

रामः को ऽस्ति ।१। सीता कथमह्रियत ।२। जटायुः कथमहन्यत ।३। कः स रामः ।४। कथं सीता हृता ।५। कथं च जटायुर्हतः ।६। एतत्सर्वं श्रोतुमिच्छामि ।७। प्लवगसत्तमा इच्छामि सर्वमेवैतच्छ्रोतुम् ।८।

kathaṁ sītā: supply *hṛtā* as in sentence 5. The interrogative pronoun appears either in *situ* (in the position in which its non-interrogative counterpart would appear), or it is placed at the beginning of the sentence or immediately before the verb for emphasis.

'Who is Rāma? How was Sītā abducted? And how was Jaṭāyu slain? I want to hear all this, most excellent monkeys.'

तस्याहं सर्वमेवैतं भवतो व्यसनागमम्।
प्रायोपवेशने चैव हेतुं विस्तरतो ऽब्रुवम् ॥५३॥

tasyāhaṁ sarvamevaitaṁ bhavato vyasanāgamam;
prāyopaveśane caiva hetuṁ vistarato 'bruvam.

tasya	aham	sarvam	eva	etam	bhavataḥ	vyasanāgamam
m6s	m/f/n1s	m2s	i	m2s	m6s	m2s

prāyopaveśane	ca	eva	hetum	vistarataḥ	abruvam
n7s	i	i	m2s	i	1sa ipf

tad, dem adj, that
mad, 1st pron, I, me, my
sarva, pron adj, all, whole
eva, pcl, only
etad, dem pron, this
bhavat, pron, your lordship, you
vyasanāgama, noun ctp6, arrival of misfortune
vyasanasya āgamaḥ
vyasana, n, vice, misfortune
vi√as, vt4a, throw apart
-ana (*-lyuṭ* 3.3.115)
+*āgama*, m, coming, arrival
ā√gam, v1a, come

prāyopaveśana, noun ctp7, sitting in a fast unto death
prāye upaveśanam
prāya, m, departure, fasting to death
pra√i, v2a, go forth, depart
-a (*-ghañ* 3.3.18)
+*upaveśana*, n, sitting
upa√viś, v6a, sit
ca, conj pcl, and
eva, pcl, only
hetu, noun, cause, reason for (loc.)
vistaratas, adv, completely, in detail
vistara, m, spreading, prolixity
vi√stṝ, vt9am, strew, spread out
-tas (*-tasil* 5.3.7)
√brū, vt2am, say, speak

अहं संपातये तव व्यसनागममस्माकं च प्रायोपवेशने हेतुमब्रुवम् ।१। तस्मा अहं सर्वमेव विस्तरतो ऽब्रुवम् ।२। तस्मा अहं सर्वमेवैतं भवतो व्यसनागमं प्रायोपवेशने च हेतुं विस्तरतो ऽब्रुवम् ।३।

tasya: Saṁpāti in the gen. for dat. (PMBh. 1.334.13-14) or acc. (Kā. on Pā. 1.4.51 which cites PMBh. 1.334.1-2) with √*brū* for person told. The demonstrative pronoun appears either in *situ* (in the position in which its non-interrogative counterpart would appear) or, most often, is placed at the beginning of the sentence for emphasis and for a smoother connection with its antecedent.

I told him all this, your lordship's arrival of misfortune and the reason for our sitting in a fast unto death, in detail.

सो ऽस्मानुत्थापयामास वाक्येनानेन पक्षिराट्।
रावणो विदितो मह्यं लङ्का चास्य महापुरी ॥५४॥

so 'smānutthāpayāmāsa vākyenānena pakṣirāṭ;
rāvaṇo vidito mahyaṁ laṅkā cāsya mahāpurī.

saḥ	asmān	utthāpayām	āsa	vākyena	anena	pakṣirāṭ
m1s	n2p	i	3sa prf	n3s	n3s	m1s

rāvaṇaḥ	viditaḥ	mahyam	laṅkā	ca	asya	mahāpurī
m1s	m1s	m/f/n4s	f1s	i	m6s	f1s

tad, dem pron, that
asmad, 1st pron, we, us, our
utthāpayām, ppf actn c, make stand up, raise up
ud√sthā, vi1a, stand up
√as, vi2a, be
vākya, noun, sentence, speech
idam, dem adj, this
pakṣirāj, noun ctp upapada 2.2.19, king of birds
pakṣiṇaḥ rājati
pakṣin, m, bird
pakṣa, m, wing, side
-in (*-ini* 5.2.115)
+*√rāj* (*√rājṛ*), v1am, shine, rule
(*-kvip* 3.2.61)
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
vidita, ppp, known
√vid, vt2a, know
mad, 1st pron, I, me, my
laṅkā, pn, the city Laṅkā
ca, conj pcl, and
√mah, vi1m, increase
idam, dem pron, this
mahāpurī, noun ck, great city
mahatī purī
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*purī*, f, city
pura, n, city

वयं संपातेर्वाक्यं श्रुत्वोदतिष्ठाम ।१। वयमुत्तस्थिम ।२। संपातिर्वाक्येनास्मानुदस्थापयत् ।३। स पक्षिराडनेन वाक्येनास्मानुत्थापयामास ।४। अहं रावणं वेद्मि ।५। रावणो मया विद्यते ।६। मया रावणो विदितः ।७। रावणो मह्यं विदितः ।८।

mahyam: dative of advantage rather than the instrumental of agent *mayā*. Read d with the first line of verse 55. Alternatively, one could supply the verb *√vid* in c to complete the sentence in d as van Buitenen did, 'I know Rāvaṇa and his great city Laṅkā,' or supply the verb to be and translate, 'and Laṅkā is his great city.' The monkey's apparent ignorance of Laṅkā does not reconcile well with the report given by the Gandharva Viśvāvasu, who emerged from Kabandha's body. He already told Rāma in 263.39 that Rāvaṇa, the king dwelling in Laṅkā, had abducted Sītā and, in 263.42, that the monkey king knew Rāvaṇa's abode.

That king of birds made us stand up with this sentence, 'Rāvaṇa is known to me and Laṅkā, his great city, ...

दृष्टा पारे समुद्रस्य त्रिकूटगिरिकन्दरे।
भवित्री तत्र वैदेही न मे ऽस्त्यत्र विचारणा ॥५५॥

dr̥ṣṭā pāre samudrasya trikūṭagirikandare;
bhavitrī tatra vaidehī na me 'styatra vicāraṇā.

dr̥ṣṭā	pāre	samudrasya	trikūṭagirikandare
f1s	n7s	m6s	n7s

bhavitrī	tatra	vaidehī	na	me	asti	atra	vicāraṇā
f1s	i	f1s	i	m/f/n6s	3sa pre	i	f1s

dr̥ṣṭa, ppp, seen
√*dṛś*, vt1a, see
pāra, noun, bank, shore
samudra, noun, sea
trikūṭagirikandara, noun ctp7, valley on Mount Trikūṭa
trikūṭagirau kandaram
trikūṭagiri, m pn ck, Mount Trikūṭa
trikūṭaḥ giriḥ
trikūṭa, m/n pn cdvigu 2.1.52, Trikūṭa
trayaḥ kūṭāḥ samāhṛtāḥ, three peaks grouped
tri, cardinal num, three
+*kūṭa*, m/n, peak
+*kandara*, n, cave, valley

bhavitr̥, agent noun, being, one who is
√*bhū*, vi1a, be, become, exist
-*tṛ* (-*tṛc* 3.1.133)
-*ī* (-*ṅīp* 4.1.5)
tatra, dem adv, in that, there
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-*a* (-*añ* 4.1.168)
-*ī* (-*ṅīp* 4.1.15)
na, neg pcl, not
mad, 1st pron, I, me, my
√as, vi2a, be
atra, adv, in this place, here
vicāraṇā, noun, doubt, uncertainty, consideration
vi√*car*, vt1a, move, do, caus.: consider, ponder
-*ana* (-*yuc* 3.3.107)
-*ā* (-*ṭāp* 4.1.4)

अहं च लङ्कामदृशम् ।१। मया च लङ्कादृश्यत ।२। लङ्का च मया दृष्टा ।३। अस्य च महापुरी लङ्का समुद्रस्य पारे त्रिकूटगिरिकन्दरे दृष्टा ।४। सीता लङ्कायामस्त्येव ।५। तत्र वैदेही भवित्री ।६। मम विचारणात्र नास्ति ।७। नास्ति मे ऽत्र विचारणा ।८।

bhavitrī: Pāṇini's provision of the suffix -*tā* (*tāsi*) in the future does not justify van Buitenen's translation, 'will be there,' for the feminine agent noun. The present time of Sītā's presence in Laṅkā is confirmed by *satī* in 58b. *me:* gen. of possession with √*as*.

...has been seen by me on the other side of the ocean, in a valley on Mount Trikūṭa. Sītā is there; I have no doubt about this.'

इति तस्य वचः श्रुत्वा वयमुत्थाय सत्वराः।
सागरप्लवने मन्त्रं मन्त्रयामः परंतप ॥५६॥

iti tasya vacaḥ śrutvā vayamutthāya satvarāḥ;
sāgaraplavane mantraṁ mantrayāmaḥ paraṁtapa.

iti tasya vacaḥ śrutvā vayam utthāya satvarāḥ
i m6s n2s i m/f/n1p i m1p

sāgaraplavane mantram mantrayāmaḥ paraṁtapa
n7s m2s 1pa pre mvs

iti, pcl, thus, close quote
tad, dem adj, that
vacas, noun, speech
śrutvā, abs, having heard
√*śru*, vt1am/5am 3.1.74, hear, listen
asmad, 1st pron, we, us, our
utthāya, abs, having stood up
ud√sthā, vi1a, stand up
satvara, adj cbv 2.2.28, quick
saha tvarayā, with haste
sa, pcl, (replacement for *saha*) with
+*tvarā*, f, haste

sāgaraplavana, noun ctp6, leaping over the ocean
sāgarasya plavanam
sāgara, m, ocean
+*plavana*, n, leaping
√*plu*, v1m, float, swim, fly, jump
mantra, noun, instrument of thought, sacred text, formula, counsel
√*man*, vt4/8m, think, consider
-*tra* (Uṇ. 8.89)
√mantr (√matri), v10m, consult
mantra, m, instrument of thought, sacred text, formula, counsel
paraṁtapa, noun ctp upapada 2.2.19, scorcher of enemies
parān tapati, he scorches enemies
para, m, enemy
para, pron adj, other
+√*tap*, vt1a, heat, scorch
-*a* (-*khac* 3.2.39)

हे राम संपातेर्वचः श्रुत्वा वयं सत्वरा उत्तस्थिम ।१। ततः सागरं प्लवितुं मन्त्रं मन्त्रयामः ।२। इति तस्य वचः श्रुत्वा वयं सत्वरा उत्थाय सागरप्लवने मन्त्रं मन्त्रयामः परंतप ।३।

The phrase *mantraṁ mantrayāmaḥ*, literally, 'were reciting the formula,' may refer to a *siddhi* to fly as in Patañjali's YS 3.42, in which case translate 57a, 'When no one succeeded in traversing....' See Introduction, section IH2.

Having heard his speech, we stood up quickly and consulted about a plan for leaping over the ocean, O scorcher of enemies (Rāma).

नाध्यवस्यद्यदा कश्चित्सागरस्य विलङ्घने।
ततः पितरमाविश्य पुप्लुवे ऽहं महार्णवम्।
शतयोजनविस्तीर्णं निहत्य जलराक्षसीम् ॥५७॥

nādhyavasyadyadā kaścitsāgarasya vilaṅghane;
tataḥ pitaramāviśya pupluve 'haṁ mahārṇavam;
śatayojanavistīrṇaṁ nihatya jalarākṣasīm.

na	adhyavasyat	yadā	kaḥ	cit	sāgarasya	vilaṅghane
i	3sa ipf	i	m1s	i	m6s	n7s

tataḥ	pitaram	āviśya	pupluve	aham	mahārṇavam
i	m2s	i	1sm prf	m/f/n1s	m/n2s

śatayojanavistīrṇam	nihatya	jalarākṣasīm
m2s	i	f2s

na, neg pcl, not

adhi ava√so, vt4a, resolve

yadā, rel adv, at which time, when

kim, int pron, what

cit, pcl, (making prec int indef) some, any

sāgara, noun, ocean

vilaṅghana, noun, leaping across, traversing, crossing

vi√laṅgh (*√laghi*), vt1m, leap across, traverse, cross

tatas, dem adv, from or after that

pitr̥, noun, father

āviśya, abs, having entered

ā√viś, v6a, enter

√plu, v1m, float, swim, fly, jump

mad, 1st pron, I, me, my

√gam, v1a, go

mahārṇava, noun ck 2.1.61, great sea, ocean

mahān arṇavaḥ

mahat, adj prap, great, increasing

√mah, vi1m, increase

+*arṇava*, m/n, sea

śatayojanavistīrṇa, adj ctp2, extending for hundreds of Yojanas

śatayojanāni vistīrṇaḥ

śatayojana, n cdvigu 2.1.52, one hundred Yojanas

śatam yojanāni samāhr̥tāni, a hundred yojanas grouped

śata, n cardinal num, one hundred

+*yojana*, n, joining, yoking, the distance traversed in one harnessing, four Krośas, about nine miles

√yuj, v7am, join, unite, yoke

+*vistīrṇa*, ppp, extended

vi√stṝ, vt9am, strew, spread out

nihatya, abs, having slain

ni√han, vt2a, strike down, slay

jalarākṣasī, noun ctp7, water-demoness

jale rākṣasī, demoness in water

jala, n, water

+*rākṣasī*, f, demoness

rākṣasa, m, demon

rakṣas, m/n, demon

√rakṣ, vt1a, keep, protect

यदा न कश्चिदन्यो हरिः सागरं विलङ्घितुमध्यवस्यत्तदाहं सागरमप्लवे ।१। अहं वायुमाविशत् ।२। अहं जलराक्षसीं चाहन् ।३। यदा न कश्चित्सागरस्य विलङ्घने ऽध्यवस्यत्ततो ऽहं पितरमाविश्य जलराक्षसीं निहत्य शतयोजनविस्तीर्णं महार्णवं पुप्लुवे ।४।

When no one resolved to leap across the ocean, then I (Hanūmat) entered my father (the wind) and floated across the ocean extending for hundreds of Yojanas, slaying a water-demoness.

तत्र सीता मया दृष्टा रावणान्तःपुरे सती।
उपवासतपःशीला भर्तृदर्शनलालसा।
जटिला मलदिग्धाङ्गी कृशा दीना तपस्विनी ।।५८।।

tatra sītā mayā dṛṣṭā rāvaṇāntaḥpure satī;
upavāsatapaḥśīlā bhartṛdarśanalālasā;
jaṭilā maladigdhāṅgī kṛśā dīnā tapasvinī.

tatra	sītā	mayā	dṛṣṭā	rāvaṇāntaḥpure	satī
i	f1s	m/f/n3s	f1s	n7s	f1s

upavāsatapaḥśīlā	bhartṛdarśanalālasā
f1s	f1s

jaṭilā	maladigdhāṅgī	kṛśā	dīnā	tapasvinī
f1s	f1s	f1s	f1s	f1s

tatra, dem adv, in that, there
sītā, pn, Sītā
sītā, f, furrow
mad, 1st pron, I, me
dṛṣṭa, ppp, seen
√*dṛś*, vt1a, see
rāvaṇāntaḥpura, noun ctp6, Rāvaṇa's women's apartments
rāvaṇasya antaḥpuram
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
+*antaḥpura*, n cab 2.1.6 vibhakti (4.3.60 Kā.), inner apartments, women's apartments in the interior of a palace
antaḥ pure, within the city
antar, adv, inter, within, between
+*pura*, n, city
sat, prap, being, present
√*as*, vi2a, be

upavāsatapaḥśīla, adj cbv, dedicated to fasting and spiritual practice
upavāsaḥ tapaḥ ca śīlam yasya saḥ, he whose habit is fasting and spiritual practice
upavāsa, m, fasting, a fast
upa√*vas*, vi1a, dwell near or in, fast
+*tapas*, n, spiritual practice
+*śīla*, n/m, habit, moral conduct

bhartṛdarśanalālasa, adj ctp7, longing for the sight of her husband
bhartṛdarśane lālasaḥ
bhartṛdarśana, n ctp6, sight of her husband
bhartuḥ darśanam
bhartṛ, m agent noun, husband
√*bhṛ*, vt3am, bear, support
+*darśana*, n, seeing, sight
√*dṛś*, vt1a, see
-ana (*-lyuṭ* 3.3.115)
+*lālasa*, adj intens, eagerly longing for, ardently desirous (of loc.)
√*las*, vi1a, embrace, play

jaṭila, adj, having matted locks
maladigdhāṅga, adj cbv, having dirt-smeared limbs
malaiḥ digdham aṅgam yasya saḥ, he whose limbs have been smeared with dirt
mala, n/m, dirt, dust, impurity
+*digdha*, ppp, smeared
√*dih*, v2am, smear, accumulate
+*aṅga*, n, limb, body
-ī (*-ṅīṣ* 4.1.54 [363])
kṛśa, adj, thin, emaciated
√*kṛś*, vi4a, become thin
dīna, adj ppp (8.2.45), wretched, distressed
√*dī*, vi4m, decay
tapasvin, adj, spiritual practitioner
tapas, n, spiritual practice
-vin 5.2.102 (*matvarthe*)

अहं लङ्कायां सीतामदृशम् ।१। तस्यां लङ्कायां सीता मयादृश्यत ।२। तत्र मया सीता रावणान्तःपुरे सत्युपवासतपःशीला भर्तृदर्शनलालसा जटिला मलदिग्धाङ्गी कृशा दीना तपस्विनी दृष्टा ।३।

There I saw Sītā in Rāvaṇa's women's apartments, dedicated to fasting and spiritual practice, longing for the sight of her husband, having matted locks and limbs smeared with dirt, thin, distressed, a spiritual practitioner.

निमित्तैस्तामहं सीतामुपलभ्य पृथग्विधैः।
उपसृत्याब्रुवं चार्यामभिगम्य रहोगताम् ॥५९॥

nimittaistāmahaṁ sītāmupalabhya pṛthagvidhaiḥ;
upasṛtyābruvaṁ cāryāmabhigamya rahogatām.

nimittaiḥ	tām	aham	sītām	upalabhya	pṛthagvidhaiḥ
n3p	f2s	m/f/n1s	f2s	i	n3p

upasṛtya	abruvam	ca	āryām	abhigamya	rahogatām
i	1sa ipf	i	f2s	i	f2s

nimitta, noun, mark, sign, cause
tad, dem pron, that
mad, 1st pron, I, me, my
sītā, pn, Sītā
  sītā, f, furrow
upalabhya, abs, having ascertained
  upa√labh, vt1m, obtain, find, perceive, understand, ascertain
pṛthagvidha, adj cbv 2.2.24 [98], manifold, of different kinds
  pṛthak vidhāḥ yasya saḥ
  pṛthak, adv, separately
    pṛtha, adj, wide
      √prath, vi1m, extend, spread
    +*√añc*, v1am, bend
  +*vidhā*, f, division, part, kind
    vi√dhā, vt3am, distribute, bestow, ordain

upasṛtya, abs, having approached
  upa√sṛ, v1a, go near, approach
√brū, vt2am, say, speak
ca, conj pcl, and
ārya, adj, respectable, noble
  arya, m, lord
    √ṛ, v1a, go, reach
    -ya (*-yat* 3.1.103)
abhigamya, abs, going to
  abhi√gam, v1a, go to
rahogata, adj ctp2 2.1.24, alone
  rahas, n, a secret or deserted place, secrecy, solitude
  +*gata*, ppp, gone

अहं निमित्तैरुपालभत सा सीतेति ।१। अहं तां सीतामुपालभत ।२। अहं सीतामुपासरम् ।३। रहसि गतां सीतामहमभ्यगच्छम् ।४। अहं च सीतामब्रुवम् ।५। अहं पृथग्विधैर्निमित्तैस्तां सीतामुपलभ्योपसृत्य रहोगतामभिगम्यार्यां चाब्रुवम् ।६।

tāṁ sītām upalabhya: subject and predicate accusatives: 'having ascertained her to be Sītā.'

After ascertaining that it was Sītā by means of various signs, having approached, I went up to her in an isolated spot and said to the noble lady:

सीते रामस्य दूतो ऽहं वानरो मारुतात्मजः।
त्वद्दर्शनमभिप्रेप्सुरिह प्राप्तो विहायसा ॥६०॥

sīte rāmasya dūto 'haṁ vānaro mārutātmajaḥ;
tvaddarśanamabhiprepsuriha prāpto vihāyasā.

sīte	rāmasya	dūtaḥ	aham	vānaraḥ	mārutātmajaḥ
fvs	m6s	m1s	m/f/n1s	m1s	m1s

tvaddarśanam	abhiprepsuḥ	iha	prāptaḥ	vihāyasā
n1s	m1s	i	m1s	m/n3s

sītā, pn, Sītā
sītā, f, furrow
rāma, pn, Rāma
dūta, noun, messenger
mad, 1st pron, I, me, my
vānara, noun, monkey
mārutātmaja, noun ctp6, son of the wind
mārutasya ātmajaḥ
māruta, m, wind
marut, m pn pl, the Maruts
+*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√*jan*, vi4m, be born
-*a* (-*ḍa* 3.2.98)
tvaddarśana, noun ctp6, sight of you
tava darśanam
tvad, 2nd pron, you
+*darśana*, n, seeing, sight
√*dṛś*, vt1a, see
-*ana* (-*lyuṭ* 3.3.115)
abhiprepsu, adj desid, desirous to obtain
abhi pra√*āp*, vt5a, attain, obtain
iha, dem adv, in this, here
prāpta, ppp, attained
pra√*āp*, vt5a, attain
vihāyas, noun, atmosphere

अहं रामस्य दूतो ऽस्मि ।१। त्वां द्रष्टुमैच्छम् ।२। त्वां दिदृक्षन्निह प्राप्सम् ।३। त्वां दिदृक्षुरिह प्राप्सम् ।४। तव दर्शनमाप्तुमैच्छम् ।५। त्वद्दर्शनमीप्सन्निह प्राप्सम् ।६। त्वद्दर्शनमीप्सुरिह प्राप्तः ।७। सीते ऽहं मारुतात्मजो वानरो रामस्य दूतः ।८। त्वद्दर्शनमभिप्रेप्सुर्विहायसेह प्राप्तः ।९।

'Sītā, I am Rāma's messenger, a monkey, the son of the wind. Desirous to obtain the sight of you, I have come here through the air.

राजपुत्रौ कुशलिनौ भ्रातरौ रामलक्ष्मणौ।
सर्वशाखामृगेन्द्रेण सुग्रीवेणाभिपालितौ ।।६१।।

rājaputrau kuśalinau bhrātarau rāmalakṣmaṇau;
sarvaśākhāmṛgendreṇa sugrīveṇābhipālitau.

rājaputrau	kuśalinau	bhrātarau	rāmalakṣmaṇau
m1d	m1d	m1d	m1d

sarvaśākhāmṛgendreṇa	sugrīveṇa	abhipālitau
m3s	m3s	m1d

rājaputra, noun ctp6, prince
- *rājñaḥ putraḥ*, king's son
- *rājan*, m, king
- *+putra*, m, son

kuśalin, adj, skillful, well
- *kuśala*, n, welfare, well-being
  - *kuśala*, adj, well, able
    - *kuśam lāti*, he takes grass
    - *kuśa*, m, grass
    - +√*lā*, vt2a, take
- *-in* (*-ini* 5.2.115)

bhrātr̥, noun, brother

rāmalakṣmaṇa, noun cdi, Rāma and Lakṣmaṇa
- *rāmaḥ ca lakṣmaṇaḥ ca*
- *rāma*, m pn, Rāma
- *+lakṣmaṇa*, m pn, Lakṣmaṇa

sarvaśākhāmr̥gendra, noun ctp6, lord of all monkeys
- *sarvaśākhāmṛgāṇām indraḥ*, Indra of all monkeys
- *sarvaśākhāmṛga*, m ck 2.1.49, all monkeys
  - *sarve śākhāmṛgāḥ*
  - *sarva*, pron adj, all, whole
  - *+śākhāmṛga*, m ctp7, branch-animal, monkey
    - *śākāyām mṛgaḥ*, animal on the branch
    - *śākhā*, f, branch
    - *+mṛga*, m, deer, wild animal
- *+indra*, m pn, Indra

sugrīva, pn cbv 2.2.24 [101], Sugrīva
- *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
- *su*, preverb, good
- *+grīva*, m, neck

abhipālita, ppp, kept, protected
- *abhi*√*pāl*, vt10am, protect

रामो लक्ष्मणश्च कुशलिनौ स्तः ।१। राजपुत्रौ भ्रातरौ रामलक्ष्मणौ सर्वशाखामृगेन्द्रेण सुग्रीवेणाभिपालितौ कुशलिनौ ।२।

The two brothers, the princes Rāma and Lakṣmaṇa, fare well protected by Sugrīva, the lord of all the monkeys.

कुशलं त्वाब्रवीद्रामः सीते सौमित्रिणा सह।
सखिभावाच्च सुग्रीवः कुशलं त्वानुपृच्छति ।।६२।।

kuśalaṁ tvābravīdrāmaḥ sīte saumitriṇā saha;
sakhibhāvācca sugrīvaḥ kuśalaṁ tvānupṛcchati.

kuśalam	tvā	abravīt	rāmaḥ	sīte	saumitriṇā	saha
n2s	m/f/n2s	3sa ipf	m1s	fvs	m3s	i

sakhibhāvāt	ca	sugrīvaḥ	kuśalam	tvā	anupṛcchati
m5s	i	m1s	n2s	m/f/n2s	3sa pre

kuśala, noun, welfare, well-being
tvad, 2nd pron, you
√brū, vt2am, say, speak
rāma, pn, Rāma
sītā, pn, Sītā
  sītā, f, furrow
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -i (*-iñ* 4.1.96 *bāhvādi*)
saha, pcl, with (inst.)

sakhibhāva, m ctp6, friendship
  sakhyuḥ bhāvaḥ, being of a friend

sakhi, m, friend, associate
  √sac, vi1am, be associated with
+bhāva, m, being
  √bhū, vi1a, be, become, exist
  -a (*-ghañ* 3.3.18)
ca, conj pcl, and
sugrīva, pn cbv 2.2.24 [101], Sugrīva
  śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good
  su, preverb, good
  +grīva, m, neck
kuśala, noun, welfare, well-being
tvad, 2nd pron, you
anu√prach, vt6a, ask after

रामस्त्वामब्रवीत्कुशलं त इति ।१। रामस्त्वां कुशलमब्रवीत् ।२। सीते सौमित्रिणा सह रामस्त्वा कुशलमब्रवीत् ।३। सुग्रीवस्त्वां पृच्छति किं सर्वं कुशलमिति ।४। सुग्रीवस्त्वां कुशलं पृच्छति ।५। सखिभावाच्च सुग्रीवस्त्वा कुशलमनुपृच्छति ।६।

√brū and *√prach* take a double accusative, accusative of the thing said and of the person addressed, according to Kā. on Pā. 1.4.51 which cites PMBh. 1.334.1-2. Compare 3.266.50 note. *kuśalaṁ tvābravīt* translates literally, 'told you welfare.' *kuśalaṁ te*, 'Welfare to you,' is an ordinary Sanskrit greeting and *kiṁ sarvaṁ kuśalam*, 'Is all well,' a common question in greeting.

Rāma, with the son of Sumitrā (Lakṣmaṇa), sends greeting and, because of being his friend, Sugrīva asks you about your welfare.

क्षिप्रमेष्यति ते भर्ता सर्वशाखामृगैः सह।
प्रत्ययं कुरु मे देवि वानरो ऽस्मि न राक्षसः ।।६३।।

kṣiprameṣyati te bhartā sarvaśākhāmr̥gaiḥ saha;
pratyayaṁ kuru me devi vānaro ’smi na rākṣasaḥ.

kṣipram	eṣyati	te	bhartā	sarvaśākhāmr̥gaiḥ	saha
i	3sa fut	m/f/n6s	m1s	m3p	i

pratyayam	kuru	me	devi	vānaraḥ	asmi	na	rākṣasaḥ
m2s	2sa ipv	m/f/n6s	fvs	m1s	1sa pre	i	m1s

kṣipram, adv, quickly
kṣipra, adj, quick

√i, v2a, go, come

tvad, 2nd pron, you

bhartr̥, agent noun, husband
√bhṛ, vt3am, bear, support

sarvaśākhāmr̥ga, noun ck 2.1.49, all monkeys
sarve śākhāmṛgāḥ
sarva, pron adj, all, whole
+śākhāmṛga, m ctp7, branch-animal, monkey
śākāyām mṛgaḥ, animal on the branch
śākhā, f, branch
+mṛga, m, deer, wild animal

saha, pcl, with (inst.)

pratyaya, noun, understanding, comprehension, belief
prati√i, v2a, go against, understand, recognize
-a (*-ac* 3.3.56)

√kr̥, vt8am, do, make

mad, 1st pron, I, me, my

deva, adj, divine, heavenly, one’s majesty
deva, noun, god

vānara, noun, monkey

√as, vi2a, be

na, neg pcl, not

rākṣasa, noun, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect

रामो हरिभिः क्षिप्रमेष्यति ।१। सर्वशाखामृगैः सह ते भर्ता क्षिप्रमेष्यति ।२। सीते मां प्रतीहि ।३। अहं वानरो ऽस्मि ।४। अहं न राक्षसो ऽस्मि ।५। देवि मम प्रत्ययं कुरु ।६। वानरो ऽस्मि न राक्षसः ।७।

Your husband will come quickly with all the monkeys. Trust me, queen, I am a monkey not a Rākṣasa.’

मुहूर्तमिव च ध्यात्वा सीता मां प्रत्युवाच ह।
अवैमि त्वां हनूमन्तमविन्ध्यवचनादहम् ॥६४॥

muhūrtamiva ca dhyātvā sītā māṁ pratyuvāca ha;
avaimi tvāṁ hanūmantamavindhyavacanādaham.

muhūrtam	iva	ca	dhyātvā	sītā	mām	pratyuvāca	ha
n2s	i	i	i	f1s	m/f/n2s	3sa prf	i

avaimi	tvām	hanūmantam	avindhyavacanāt	aham
1sa pre	m/f/n2s	m2s	n5s	m/f/n1s

muhūrta, noun, a moment, 1/30 day, a period of 48 minutes
iva, pcl, like, as
ca, conj pcl, and
dhyātvā, abs, having thought
  √*dhyai*, v1a, think
sītā, pn, Sītā
  sītā, f, furrow
mad, 1st pron, I, me
prati√vac, vt2a, say back, reply
ha, pcl, indeed

ava√i, v2a, go down, understand, know
tvad, 2nd pron, you
hanūmat, pn, Hanūmat
  hanūmat, adj, having (large) jaws
    hanū, f, jaw
      hanu, f, jaw
    -mat (*-matup* 5.2.94)
avindhyavacana, noun ctp6, Avindhya's speech
  avindhyasya vacanam
  avindhya, m pn, Avindhya
  +*vacana*, n, speech
    √*vac*, vt2a, say
    -ana (*-lyuṭ* 3.3.115)
mad, 1st pron, I, me, my

सीता मुहूर्तमध्यायत् ।१। ततः सा मां प्रत्युवाच त्वां हनूमन्तमहमवैमीति ।२। मुहूर्तमिव च ध्यात्वा सीता मां प्रत्युवाच हाहमविन्ध्यवचनात्त्वां हनूमन्तमवैमि ।३।

muhūtram: acc. of extent of time. *tvām* is subject accusative and *hunūmantam* predicate accusative of *avaimi*.

And after thinking for a moment, Sītā answered me, 'I know from Avindhya's speech that you are Hanūmat.

अविन्ध्यो हि महाबाहो राक्षसो वृद्धसंमतः।
कथितस्तेन सुग्रीवस्त्वद्विधैः सचिवैर्वृतः ॥६५॥

avindhyo hi mahābāho rākṣaso vṛddhasaṁmataḥ;
kathitastena sugrīvastvadvidhaiḥ sacivairvṛtaḥ.

avindhyaḥ	hi	mahābāho	rākṣasaḥ	vṛddhasaṁmataḥ
m1s	i	mvs	m1s	m1s

kathitaḥ	tena	sugrīvaḥ	tvadvidhaiḥ	sacivaiḥ	vṛtaḥ
m1s	m3s	m1s	m3p	m3p	m1s

- **avindhya**, pn, Avindhya
- **hi**, sub pcl, for, because
- **mahābāhu**, adj cbv, great-armed
  - *mahatī bāhū yasya saḥ*, he whose arms are great
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - *bāhu*, m, arm
- **rākṣasa**, noun, demon
  - *rakṣas*, m/n, demon
    - √*rakṣ*, vt1a, keep, protect
- **vṛddhasaṁmata**, adj ctp3 2.1.32, respected by elders
  - *vṛddhaiḥ saṁmataḥ*
  - *vṛddha*, adj ppp, grown, aged
    - √*vṛdh*, vi1m, grow
  - +*saṁmata*, ppp, respected
    - *sam*√*man*, vt4/8m, think together, concur, respect
- **kathita**, ppp, told
  - √*kath* (√*katha*), vt10am, tell, narrate
- **tad**, dem pron, that
- **sugrīva**, pn cbv 2.2.24 [101], Sugrīva
  - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
  - *su*, preverb, good
  - +*grīva*, m, neck
- **tvadvidha**, adj cbv, like you
  - *tvam vidhā yasya saḥ*, he whose kind you are
  - *tvad*, 2nd pron, you
  - +*vidhā*, f, division, part, kind
    - *vi*√*dhā*, vt3am, distribute, bestow, ordain
- **saciva**, noun, associate, counselor, minister
  - √*sac*, vi1am, be associated with
- **vṛta**, adj ppp, surrounded
  - √*vṛ*, vt1am, cover

वृद्धा अविन्ध्यं संमन्वते ।१। हे हनूमन्नविन्ध्यो वृद्धसंमतो ऽस्ति ।२। महाबाहो ऽविन्ध्यो हि वृद्धसंमतो राक्षसः ।३। त्वमिव सचिवाः सुग्रीवं वरन्तीति सो ऽकथयत् ।४। सो ऽकथयदस्ति त्वद्विधैर्वृतः सुग्रीव इति ।५। स त्वद्विधैर्वृतं सुग्रीवमकथयत् ।६। तेन त्वद्विधैः सचिवैर्वृतः सुग्रीवः कथितः ।७।

For, O mighty-armed, Avindhya is a Rākṣasa respected by elders. He told me about Sugrīva surrounded by ministers like you.'

गम्यतामिति चोक्त्वा मां सीता प्रादादिमं मणिम्।
धारिता येन वैदेही कालमेतमनिन्दिता ।।६६।।

gamyatāmiti coktvā māṁ sītā prādādimaṁ maṇim;
dhāritā yena vaidehī kālametamaninditā.

gamyatām	iti	ca	uktvā	mām	sītā	prādāt	imam	maṇim
3sp ipv	i	i	i	m/f/n2s	f1s	3sa aor	m2s	m2s

dhāritā	yena	vaidehī	kālam	etam	aninditā
f1s	m3s	f1s	m2s	m2s	f1s

√gam, v1a, go
iti, pcl, thus, close quote
ca, conj pcl, and
uktvā, abs, having said
  √vac, vt2a, say
mad, 1st pron, I, me
sītā, pn, Sītā
  sītā, f, furrow
pra√dā, vt3am, give, present
idam, dem pron, this
maṇi, noun, jewel, gem

dhārita, adj ppp c, supported, sustained
  √dhṛ (*√dhṛñ dhāraṇe*), vt1am, hold, caus.: support, sustain
yad, rel pron, which, who
vaidehī, noun, princess of Videha
  vaideha, tadrāja, ruler of Videha
    videha, m pn, the country Videha
  -a (*-añ* 4.1.168)
  -ī (*-ṅīp* 4.1.15)
kāla, noun, time
etad, dem pron, this
anindita, adj ctp na 2.2.6, blameless
  na ninditaḥ, not blamed
  na, neg pcl, not
  +*nindita*, adj ppp, blamed
    √nind (*√nid*), vt1a, blame

सीता मामवोचद्गच्छेति ।१। येन मणिना सीतैतं कालमधार्यत तं मह्यमदात् ।२। त्वया गम्यतामिति च मामुक्त्वा येनानेन मणिनानिन्दिता वैदेह्येतं कालं धारिता तं सीता मह्यं प्रादात् ।३।

mām: acc. with √*vac* not with √*dā* which takes the dative. *etaṁ kālam:* acc. of extent of time. *dhāritā* may also be derived from √*dhṛṅ avasthāne*, vi4m, remain, pass: continue living. Nīlakaṇṭha interprets it to mean, 'has retained her life.' The sense, he says, is that Rāma should strive to rescue her quickly because she is extremely agitated by separation from it now: *dhāritā jīvanaṁ prāptā. idānīm etadviyogād atyantaṁ vyākulāyās tasyā lābhārthaṁ śīghraṁ yatitavyam iti bhāvaḥ.*

And telling me, 'Go!' Sītā presented this jewel by which the blameless princess of Videha has been sustained through this time.

प्रत्ययार्थं कथां चेमां कथयामास जानकी।
क्षिप्तामिषीकां काकस्य चित्रकूटे महागिरौ।
भवता पुरुषव्याघ्र प्रत्यभिज्ञानकारणात् ।।६७।।

pratyayārthaṁ kathāṁ cemāṁ kathayāmāsa jānakī;
kṣiptāmiṣīkāṁ kākasya citrakūṭe mahāgirau;
bhavatā puruṣavyāghra pratyabhijñānakāraṇāt.

pratyayārtham	kathām	ca	imām	kathayām	āsa	jānakī
m2s	f2s	i	f2s	i	3sa prf	f1s

kṣiptām	iṣīkām	kākasya	citrakūṭe	mahāgirau
f2s	f2s	m6s	m7s	m7s

bhavatā	puruṣavyāghra	pratyabhijñānakāraṇāt
m3s	mvs	n5s

- **pratyayārtha**, noun ctp4, for the purpose of belief, confidence
  - *pratyaya,* m, understanding, comprehension
    - *prati√i,* v2a, go against, understand
    - *-a* (*-ac* 3.3.56)
  - *+artha,* m, aim, object, purpose
- **kathā**, noun, story
- **ca**, conj pcl, and
- **idam**, dem adj, this
- **kathayām**, ppf actn, telling, relating
  - *√kath* (*√katha*), vt10am, tell, narrate
- **√as**, vi2a, be
- **jānakī**, patronymic, daughter of Janaka
  - *janaka,* m pn, Janaka
    - *janaka,* agent noun, progenitor, father
      - *√jan,* vt3a, generate
      - *-aka* (*-ṇvul* 3.1.133)
  - *-a* (*-aṇ* 4.1.83)
  - *-ī* (*-ṅīp* 4.1.15)

- **kṣipta**, adj ppp, thrown, cast
  - *√kṣip,* vt4a/6am, throw
- **iṣīkā**, noun, reed, arrow
- **kāka**, noun, crow
- **citrakūṭa**, pn, the hill and district Citrakūṭa
  - *citrakūṭa,* noun ck 2.1.57, wonderful-peak
  - *citraḥ kūṭaḥ,* a wonderful peak
  - *citra,* adj, conspicuous, excellent, bright, variegated, strange
  - *+kūṭa,* m/n, peak
- **mahāgiri**, noun ck 2.1.61, great mountain
  - *mahān giriḥ*
  - *mahat,* adj prap, great, increasing
    - *√mah,* vi1m, increase
  - *+giri,* m, mountain

- **bhavat**, pron, your lordship, you
- **puruṣavyāghra**, noun ck 2.1.56, tiger-like man
  - *vyāghraḥ iva puruṣaḥ*
  - *puruṣa,* m, man
  - *+vyāghra,* m, tiger
- **pratyabhijñānakāraṇa**, noun ctp6, because of recognition, for the reason of recognition
  - *pratyabhijñānasya kāraṇam,* cause of recognition
  - *pratyabhijñāna,* n, recognition
    - *prati abhi√jñā,* vt9am, recognize
  - *+kāraṇa,* n, cause

हे राम सीता मह्यमिमां कथामकथयत् ।१। जानकी च प्रत्ययार्थमिमां कथां कथयामास ।२। भवान्गिरौ काकायेषिकामक्षिप्यत् ।३। भवता

चित्रकूटे महागिरौ काकायेषीका क्षिप्ता ।४। सीताकथयत्त्वं गिरौ
काकायेषिकामक्षिप्य इति ।५। सीताकथयत्त्वया गिरौ काकायेषिका
क्षिप्तेति ।६। सीता त्वया गिरौ काकायेषीकां क्षिप्तामकथयत् ।७।
पुरुषव्याघ्र जानकी च प्रत्ययार्थं प्रत्यभिज्ञानकारणादिमां कथां कथयामास
भवता चित्रकूटे महागिरौ काकस्येषीकां क्षिप्ताम् ।८।

kṣiptām denotes the action which is the principal meaning of the participial phrase describing the story; because it further elaborates the story it stands in apposition with *kathām*. *kākasya:* gen. for dat. or loc. with √*kṣip*.

And for the sake of proof, because it serves as a cause of recognition, O tiger-like man, Janaka's daughter narrated this story, that your lordship cast an arrow at the crow on the great mountain Citrakūṭa.

श्रावयित्वा तदात्मानं ततो दग्ध्वा च तां पुरीम्।
संप्राप्त इति तं रामः प्रियवादिनमर्चयत् ॥६८॥

śrāvayitvā tadātmānaṁ tato dagdhvā ca tāṁ purīm;
saṁprāpta iti taṁ rāmaḥ priyavādinamarcayat.

śrāvayitvā	tadā	ātmānam	tataḥ	dagdhvā	ca	tām	purīm
i	i	m2s	i	i	i	f2s	f2s

saṁprāptaḥ	iti	tam	rāmaḥ	priyavādinam	arcayat
m1s	i	m2s	m1s	m2s	3sa ipf

śrāvayitvā, abs, having made (acc.) hear or listen to (acc.)
√śru, vt1am/5am 3.1.74, hear, listen
tadā, dem adv, at that time, then
ātman, reflexive pron, one's self
ātman, m, self
tatas, dem adv, from or after that
dagdhvā, abs, having burned
√dah, vt1a, burn
ca, conj pcl, and
tad, dem adj, that
purī, noun, castle, city
pura, n, castle, city
  pur, f, wall, castle, city

saṁprāpta, ppp, arrived
sam pra√āp, vt5a, arrive
iti, pcl, thus, close quote
tad, dem pron, that
rāma, pn, Rāma
priyavādin, adj ctp upapada 2.2.19, speaking what is dear or pleasing
priyaṁ vadati
priya, adj, dear
  √prī, vi9am, please (dat.)
  √prī, vi4m(tp BR), be pleased (with/by inst. or gen.)
+√vad, vt1a, speak
-in (*-ṇini* 3.2.78)
√arc, vt10am, honor
√arc, vt1a, shine, praise, honor

मां राक्षसा अशृण्वन् ।१। राक्षसैरहमश्रूये ।२। अहं राक्षसैर्मामश्रावयम् ।३। तदाहं राक्षसैरात्मानमश्रावयम् ।४। ततो ऽहं लङ्कामदहम् ।५। ततश्च लङ्कामधाक्षम् ।६। ततो ऽहं प्राप्सम् ।७। तदाहमात्मानं श्रावयित्वा ततश्च तां पुरीं दग्ध्वा संप्राप्तः ।८। रामो हनूमन्तमानर्च ।९। सीतामदृशमिति प्रियवादिनं तं हनूमन्तं रामो ऽर्चयत् ।१०।

śrāvayitvā: Hanūmat caused himself to be heard by the Rākṣasas. He did not, as van Buitenen translates, cause himself to hear Sītā narrate the story of the crow. The causative of *√śru* takes the agent of the base root 'to hear' in the instrumental, not in the accusative which is provided only for certain verbs according to Pā. 1.4.52. The sandhi is therefore not *tat ātmānam* but *tadā ātmānam*. The only accusative expressed, *ātmānam*, is the direct object of the base root 'to hear.' The *iti* in c concludes the story Hanūmat began with the words *priyam ākhyāmi* in 3.266.36. *priyavādinam* in 68c is a reference back to those words thus circumscribing Hanūmat's story.

Then after causing myself to be heard and then burning that city, I came back." Rāma honored him telling this dear news.

मार्कण्डेय उवाच।
ततस्तत्रैव रामस्य समासीनस्य तैः सह।
समाजग्मुः कपिश्रेष्ठाः सुग्रीववचनात्तदा ॥१॥

mārkaṇḍeya uvāca.
tatastatraiva rāmasya samāsīnasya taiḥ saha;
samājagmuḥ kapiśreṣṭhāḥ sugrīvavacanāttadā.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tataḥ	tatra	eva	rāmasya	samāsīnasya	taiḥ	saha
i	i	i	m6s	m6s	m3p	i

samājagmuḥ	kapiśreṣṭhāḥ	sugrīvavacanāt	tadā
3pa prf	m1p	n5s	i

- **mārkaṇḍeya**, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
  - *mṛkaṇḍu*, m pn, Mṛkaṇḍu
  - *-eya* (*-ḍhak* 4.1.123 *śubhrādi*)
- **√vac**, vt2a, say

- **tatas**, dem adv, from or after that
- **tatra**, dem adv, in that, there
- **eva**, pcl, only
- **rāma**, pn, Rāma
- **samāsīna**, prmp, sitting
  - *sam√ās*, vi2m, sit
- **tad**, dem pron, that
- **saha**, pcl, with (inst.)

- **sam ā√gam**, v1a, come together, unite, meet

- **kapiśreṣṭha**, adj ctp6 2.2.9 [88], best of the monkeys
  - *kapīnām śreṣṭhaḥ*
  - *kapi*, m, monkey
  - +*śreṣṭha*, sup adj, best
    - *śra*, adj, (substitute for *praśasya*) laudable
    - *-iṣṭha* (*-iṣṭhan* 5.3.55)
- **sugrīvavacana**, noun ctp6, Sugrīva's command
  - *sugrīvasya vacanam*, speech of Sugrīva
  - *sugrīva*, m pn cbv 2.2.24 [101], Sugrīva
    - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
    - *su*, preverb, good
    - +*grīva*, m, neck
  - +*vacana*, n, speech
    - *√vac*, vt2a, say
    - *-ana* (*-lyuṭ* 3.3.115)
- **tadā**, dem adv, at that time, then

रामे समासीने कपयः समाजग्मुः ।१। ततो रामस्य तैः सह तत्रैव समासीनस्य तदा कपिश्रेष्ठाः सुग्रीववचनात्समाजग्मुः ।२।

rāmasya samāsīnasya: genitive absolute according to Pā. 2.3.38 but without the concessive sense.

Mārkaṇḍeya said:
Then while Rāma was sitting there with them, the best of the monkeys gathered at Sugrīva's command.

वृतः कोटिसहस्रेण वानराणां तरस्विनाम्।
श्वशुरो वालिनः श्रीमान्सुषेणो राममभ्ययात् ।।२।।

vr̥taḥ koṭisahasreṇa vānarāṇāṁ tarasvinām;
śvaśuro vālinaḥ śrīmānsuṣeṇo rāmamabhyayāt.

vr̥taḥ	koṭisahasreṇa	vānarāṇām	tarasvinām
m1s	n3s	m6p	m6p

śvaśuraḥ	vālinaḥ	śrīmān	suṣeṇaḥ	rāmam	abhyayāt
m1s	m6s	m1s	m1s	m2s	3sa ipf

vr̥ta, adj ppp, surrounded
- √*vr̥*, vt1am, cover

koṭisahasra, cardinal num ctp6, a thousand crore, ten billion
- *koṭīnām sahasram*, a thousand of crores
- *koṭi*, f cardinal num, a crore, ten million
- +*sahasra*, n cardinal num, a thousand

vānara, noun, monkey

tarasvin, adj, strong, swift
- *taras*, n, velocity, strength
  - √*tr̥̄*, vt1a, cross
  - -*vin* 5.2.121 (*matvarthe*)

śvaśura, noun, father-in-law

vālin, pn, Vālin
- *vālin*, adj, hairy or tailed
  - *vāla*, m, the hair of an animal's tail, any tail or hair
  - -*in* (-*ini* 5.2.115)

śrīmat, adj, radiant
- *śrī*, f, radiance
- -*mat* (-*matup* 5.2.94)

suṣeṇa, pn cbv 2.2.24 [101], Suṣeṇa
- *śobhanā senā yasya saḥ*, he whose army or spear is good
- *su*, preverb, good
- +*senā*, f, spear, army

rāma, pn, Rāma

abhi√yā, v2a, go toward

तरस्विभिर्वानरैर्वृतः सुषेणो राममभीयाय ।१। तरस्विनां वानराणां कोटिसहस्रेण वृतो वालिनः श्वशुरः श्रीमान्सुषेणो राममभ्ययात् ।२।

The glorious father-in-law of Vālin, Suṣeṇa, surrounded by ten billion swift monkeys, approached Rāma.

कोटीशतवृतौ चापि गजो गवय एव च।
वानरेन्द्रौ महावीर्यावदृश्येतां पृथक्पृथक् ।।३।।

koṭīśatavṛtau cāpi gajo gavaya eva ca;
vānarendrau mahāvīryāvadṛśyetāṁ pṛthakpṛthak.

koṭīśatavṛtau	ca	api	gajaḥ	gavayaḥ	eva	ca
m1d	i	i	m1s	m1s	i	i

vānarendrau	mahāvīryau	adṛśyetām	pṛthak	pṛthak
m1d	m1d	3dp ipf	i	i

- **koṭīśatavṛta**, adj ctp3 2.1.32, surrounded by a hundred crore
  - *koṭīśatena vṛtaḥ*
  - *koṭīśata*, n cardinal num ctp6, a hundred crore, a billion
    - *koṭīnāṁ śatam*, a hundred of crores
    - *koṭī*, f cardinal num, a crore, ten million
    - +*śata*, n cardinal num, one hundred
  - +*vṛta*, adj ppp, surrounded
    - √*vṛ*, vt1am, cover
- **ca**, conj pcl, and
- **api**, pcl, also
- **gaja**, pn, Gaja
  - *gaja*, m, elephant
- **gavaya**, pn, Gavaya
  - *gavaya*, m, a gayal, wild cow, bos gavaeus
- **eva**, pcl, only
- **ca**, conj pcl, and
- **vānarendra**, noun, monkey-lord
  - *vānarāṇām indraḥ*, Indra of monkeys
  - *vānara*, m, monkey
  - +*indra*, m pn, Indra
- **mahāvīrya**, adj cbv, very virile
  - *mahat vīryam yasya saḥ*, he whose virility is great
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - *vīrya*, n, virility
- **√dṛś**, vt1a, see
- **pṛthak**, adv, separately
  - *pṛtha*, adj, wide
    - √*prath*, vi1m, extend, spread
  - +√*añc*, v1am, bend
- **pṛthak**, adv, separately
  - *pṛtha*, adj, wide
    - √*prath*, vi1m, extend, spread
  - +√*añc*, v1am, bend

कोटीशतवृतो गजः कोटीशतवृतश्च गवयो ऽदृश्येताम् ।१। कोटीशतवृतौ च महावीर्यौ वानरेन्द्रौ गजो गवयश्च पृथक्पृथगदृश्येताम् ।२।

While crit. ed. *adṛśyatām*, 3sp ipf, is erroneous in close juxtaposition with the nominative duals, *adṛśyetām*, with a heavy penultimate vowel, is metrically wrong. Hence the reading of mss. K1, 2, D1 has been adopted.

And the two mighty monkey-lords Gaja and Gavaya were seen each surrounded by a billion.

षष्टिकोटिसहस्राणि प्रकर्षन्प्रत्यदृश्यत।
गोलाङ्गूलो महाराज गवाक्षो भीमदर्शनः ॥४॥

ṣaṣṭikoṭisahasrāṇi prakarṣanpratyadṛśyata;
golāṅgūlo mahārāja gavākṣo bhīmadarśanaḥ.

ṣaṣṭikoṭisahasrāṇi prakarṣan pratyadṛśyata
n2s m1s 3sp ipf

golāṅgūlaḥ mahārāja gavākṣaḥ bhīmadarśanaḥ
m1s mvs m1s m1s

ṣaṣṭikoṭisahasra, cardinal num ck, sixty thousand crore, six hundred billion
ṣaṣṭiḥ koṭisahasrāṇi, sixty thousands of crores
ṣaṣṭi, f cardinal num, sixty
+*koṭisahasra*, n cardinal num ctp6, a thousand crore, ten billion
koṭīnām sahasram, a thousand of crores
koṭi, f cardinal num, a crore, ten million
+*sahasra*, n cardinal num, a thousand

prakarṣat, prap, leading
pra√kṛṣ, vt1a/6am, draw forth, lead

prati√dṛś, vt1a, look at

golāṅgūla, adj cbv 2.2.24 [99], cow-tailed
goḥ lāṅgūlam iva lāṅgūlam yasya saḥ, he whose tail is like a cow's
go, f, cow
+*lāṅgūla*, n, tail

mahārāja, noun ck 2.1.61, great king
mahān rājā, a great king
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*rājan*, m, king
√*mah*, vi1m, increase

gavākṣa, pn, Gavākṣa
gavākṣa, adj cbv 2.2.24 [99], cow-eyed
goḥ akṣiṇī iva akṣiṇī yasya saḥ, he whose eyes are like a cow's
go, f, cow
+*akṣi*, n, eye
-*a* (-*ṣac* 5.4.113)

bhīmadarśana, adj cbv, frightful-looking
bhīmam darśanam yasya saḥ, he whose appearance is terrifying
bhīma, adj, frightful, terrifying
+*darśana*, n, seeing, sight
√*dṛś*, vt1a, see
-*ana* (-*lyuṭ* 3.3.115)

हे युधिष्ठिर बहून्वानरान्प्रकर्षन्गवाक्षो ऽदृश्यत ।१। महाराज षष्टिकोटिसहस्राणि प्रकर्षन्भीमदर्शनो गोलाङ्गूलो गवाक्षः प्रत्यदृश्यत ।२।

O great king (Yudhiṣṭhira), the frightful-looking, cow-tailed Gavākṣa was seen leading six hundred billion.

गन्धमादनवासी तु प्रथितो गन्धमादनः।
कोटीसहस्रमुग्राणां हरीणां समकर्षत ।।५।।

gandhamādanavāsī tu prathito gandhamādanaḥ;
koṭīsahasramugrāṇāṁ harīṇāṁ samakarṣata.

gandhamādanavāsī	tu	prathitaḥ	gandhamādanaḥ
m1s	i	m1s	m1s

koṭīsahasram	ugrāṇām	harīṇām	samakarṣata
n2s	m6p	m6p	3sm ipf

gandhamādanavāsin, adj ctp upapada 2.2.19, living on Gandhamādana
gandhamādane vasati, he lives on Mount Gandhamādana
gandhamādana, pn ctp3 2.1.32, Mount Gandhamādana
gandhena mādanam, causing delight by fragrance
gandha, m, smell
+*mādana*, n, causing delight
√*vas*, vi1a, dwell
-*in* (-*ṇini* 3.2.78)

tu, conj pcl, but

prathita, ppp, spread, extended, famed
√*prath*, vi1m, extend, spread

gandhamādana, pn ctp3 2.1.32, Gandhamādanass 2
gandhena mādanam, causing delight by fragrance
gandha, m, smell
+*mādana*, n, causing delight

koṭīsahasra, cardinal num ctp6, a thousand crore, ten billion
koṭīnām sahasram, a thousand of crores
koṭī, f cardinal num, a crore, ten million
+*sahasra*, n cardinal num, a thousand

ugra, adj, strong, ferocious

hari, noun, monkey
hari, adj, yellow, green, brown

sam√kr̥ṣ, vt1a/6am, draw together, collect, lead

गन्धमादनो हरीन्समकर्षत ।१। गन्धमादनो नाम हरिर्गन्धमादनपर्वते वसति ।२। गन्धमादनवासी तु गन्धमादनः प्रथित उग्राणां हरीणां कोटीसहस्रं समकर्षत ।३।

But the Gandhamādana-dweller famed as Gandhamādana led ten billion ferocious monkeys.

पनसो नाम मेधावी वानरः सुमहाबलः।
कोटीर्दश द्वादश च त्रिंशत्पञ्च च कर्षति ॥६॥

panaso nāma medhāvī vānaraḥ sumahābalaḥ;
koṭīrdaśa dvādaśa ca triṁśatpañca ca karṣati.

panasaḥ	nāma	medhāvī	vānaraḥ	sumahābalaḥ
m1s	i	m1s	m1s	m1s

koṭīḥ	daśa	dvādaśa	ca	triṁśat	pañca	ca	karṣati
f2p	f2p	n2s	i	f2p	f2p	i	3sa pre

- **panasa**, pn, Panasa
  - *panasa*, m, the bread-fruit or Jaka tree
- **nāma**, adv, by name, indeed
  - *nāman*, n, name
- **medhāvin**, adj, intelligent
  - *medhā*, f, intelligence
  - *-vin* 5.2.121 (*matvarthe*)
- **vānara**, noun, monkey
- **sumahābala**, adj cbv, very strong
  - *śobhanam mahat ca balam yasya saḥ*, he whose strength is very great
  - *su*, preverb, good
  - +*mahat*, adj prap, great, increasing
    - √*mah*, v1m, increase
  - +*bala*, n, strength
- **koṭi**, cardinal num, a crore, ten million
- **daśa**, cardinal num, ten
- **dvādaśa**, cardinal num cds, twelve
  - *dvau ca daśa ca, teṣām samāhāraḥ*
  - *dvi*, cardinal num, two
  - +*daśa*, cardinal num, ten
- **ca**, conj pcl, and
- **triṁśat**, cardinal num, thirty
- **pañca**, cardinal num, five
- **ca**, conj pcl, and
- **√kr̥ṣ**, vt1a/6am, draw, lead

पनसो बहून्हरीन्कर्षति ।१। पनसो नाम मेधावी सुमहाबलो वानरो दश द्वादश च त्रिंशत्पञ्च च कोटीः कर्षति ।२।

ca karṣati: narrative present. (10 + 12 + 35) x 10 million = 570 million. The reading of mss. K2-4, Dci, D5, T, G1, and M is adopted over crit. ed. *prakarṣati* which leaves *triṁśatpañca* either as an awkward juxtaposition of numbers without additive *ca* or as an obscure compound perhaps meaning 5 x 30. *pañcatriṁśat* is usual for 35.

The very strong, intelligent monkey named Panasa led five hundred and seventy million.

श्रीमान्दधिमुखो नाम हरिवृद्धो ऽपि वीर्यवान्।
प्रचकर्ष महत्सैन्यं हरीणां भीमतेजसाम् ॥७॥

śrīmāndadhimukho nāma harivṛddho 'pi vīryavān;
pracakarṣa mahatsainyaṁ harīṇāṁ bhīmatejasām.

śrīmān	dadhimukhaḥ	nāma	harivṛddhaḥ	api	vīryavān
m1s	m1s	i	m1s	i	m1s

pracakarṣa	mahat	sainyam	harīṇām	bhīmatejasām
3sa prf	n2s	n2s	m6p	m6p

śrīmat, adj, radiant
śrī, f, radiance
-mat (*-matup* 5.2.94)

dadhimukha, pn cbv, Dadhimukha
dadhi mukhe yasya saḥ, he on whose face is yogurt
dadhi, n, yogurt
+*mukha*, n, mouth, face

nāma, adv, by name, indeed
nāman, n, name

harivṛddha, adj ctp6, monkey-elder
harīṇām vṛddhaḥ, aged among monkeys
hari, m, monkey
hari, adj, yellow, green, brown
+*vṛddha*, adj ppp, grown, aged
√*vṛdh*, vi1m, grow

api, pcl, also

vīryavat, adj, heroic
vīrya, n, virility
-vat (*-matup* 5.2.94, *v* 8.2.9)

pra√kṛṣ, vt1a/6am, draw forth, lead

mahat, adj prap, great, increasing
√*mah*, vi1m, increase

sainya, noun, army
senā, f, army

hari, noun, monkey
hari, adj, yellow, green, brown

bhīmatejas, adj cbv, of frightful brilliance
bhīmam tejas yasya saḥ, he whose brilliance is terrifying
bhīma, adj, frightful, terrifying
+*tejas*, n, brilliance
√*tij*, vi1m, be sharp

दधिमुखो हरीणां सैन्यं प्रचकर्ष ।१। दधिमुखश्च नाम श्रीमान्वीर्यवान्हरिवृद्धो भीमतेजसां हरीणां महत्सैन्यं प्रचकर्ष ।२।

The glorious and heroic monkey-elder named Dadhimukha led a great army of frightfully brilliant monkeys.

कृष्णानां मुखपुण्ड्राणामृक्षाणां भीमकर्मणाम्।
कोटीशतसहस्रेण जाम्बवान्प्रत्यदृश्यत ॥८॥

kṛṣṇānāṁ mukhapuṇḍrāṇāmṛkṣāṇāṁ bhīmakarmaṇām;
koṭīśatasahasreṇa jāmbavānpratyadṛśyata.

kṛṣṇānām	mukhapuṇḍrāṇām	ṛkṣāṇām	bhīmakarmaṇām
m6p	m6p	m6p	m6p

koṭīśatasahasreṇa	jāmbavān	pratyadṛśyata
n3s	m1s	3sp ipf

kṛṣṇa, adj, black
mukhapuṇḍra, adj cbv, streak-faced
mukhe puṇḍram yasya saḥ, he on whose face is a mark
mukha, n, mouth, face
+puṇḍra, m/n, a mark or line made on the forehead
ṛkṣa, m, bear
bhīmakarman, adj cbv, of frightful deeds
bhīmāni karmāṇi yasya saḥ, he whose deeds are terrifying
bhīma, adj, frightful, terrifying
+karman, n, action, deed

koṭīśatasahasra, cardinal num ctp6, a thousand hundred crore, a trillion
koṭīnām śatasahasram, a hundred thousand of crores
koṭī, f cardinal num, a crore, ten million
+śatasahasra, n cardinal num cdvigu 2.1.52,
śatam sahasrāṇi samāhṛtāni, a hundred thousands grouped
śata, n cardinal num, one hundred
+sahasra, n cardinal num, a thousand
jāmbavat, pn, Jāmbavat
jāmbava, adj, from the Jambū tree, a Jambū fruit
-vat (*-matup* 5.2.94, *v* 8.2.9)
prati√dṛś, vt1a, look at

बहुभिर्ऋक्षैर्जाम्बवानदृश्यत ।१। भीमकर्मणां मुखपुण्ड्राणां कृष्णानामृक्षाणां
कोटीशतसहस्रेण जाम्बवान्प्रत्यदृश्यत ।२।

Nīlakaṇṭha explains that the compound *mukhapuṇḍra* means, 'having a mark on the face; marked with a mark in the form of vertical lines on the forehead:' *mukhe puṇḍras tilakaṁ yeṣāṁ te. lalāṭe ūrdhvapuṇḍrākāreṇa cinhena cinhitānām.* Such marks are worn by members of religious sects in South India.

Jāmbavat was seen with a billion streak-faced black bears of frightful deeds.

एते चान्ये च बहवो हरियूथपयूथपाः।
असंख्येया महाराज समीयू रामकारणात् ॥९॥

ete cānye ca bahavo hariyūthapayūthapāḥ;
asaṁkhyeyā mahārāja samīyū rāmakāraṇāt.

ete	ca	anye	ca	bahavaḥ	hariyūthapayūthapāḥ
m1p	i	m1p	i	m1p	m1p

asaṁkhyeyāḥ	mahārāja	samīyuḥ	rāmakāraṇāt
m1p	mvs	3pa prf	n5s

- **etad**, dem pron, this
- **ca**, conj pcl, and
- **anya**, pron, other
- **ca**, conj pcl, and
- **bahu**, adj, much, many
- **hariyūthapayūthapa**, noun ctp6, monkey-general
  - *hariyūthapānām yūthapaḥ*, troop-leader of monkey-troop-leaders
  - *hariyūthapa*, m ctp6, monkey-troop-leader
    - *harīṇām yūthapaḥ*, troop-leader of monkeys
    - *hari*, m, monkey
      - *hari*, adj, yellow, green, brown
    - +*yūthapa*, m ctp upapada 2.2.19, herd-protector, troop-leader
      - *yūtham pāti*, he protects the herd
      - *yūtha*, n/m, herd
      - +√*pā*, vt2a, protect
      - -*a* (-*ka* 3.2.3)
- **asaṁkhyeya**, adj ctp na 2.2.6, innumerable
  - *na saṁkhyeyaḥ*, not countable
  - *na*, neg pcl, not
  - +*saṁkhyeya*, gerundive, numerable, countable
    - *sam*√*khyā*, vt2a, count, determine
- **mahārāja**, noun ck 2.1.61, great king
  - *mahān rājā*, a great king
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - +*rājan*, m, king
- **sam√i**, v2a, go together, unite, gather
- **rāmakāraṇa**, noun ck, because of Rāma, on Rāma's account
  - *rāmaḥ kāraṇam*, the cause which is Rāma
  - *rāma*, m pn, Rāma
  - +*kāraṇa*, n, cause

हे युधिष्ठिरैते हरियूथपयूथपा रामकारणात्समीयुः ।१। बहवश्चान्ये हरियूथपयूथपा रामकारणात्समीयुः ।२। महाराजैते च बहवश्चासंख्येया अन्ये हरियूथपयूथपा रामकारणात्समीयुः ।३।

crit. ed. *karaṇāt* doesn't fit the meter.

O great king (Yudhiṣṭhira), these and many other innumerable monkey-generals gathered on Rāma's account.

शिरीषकुसुमाभानां सिंहानामिव नर्दताम्।
श्रूयते तुमुलः शब्दस्तत्र तत्र प्रधावताम् ॥१०॥

śirīṣakusumābhānāṁ siṁhānāmiva nardatām;
śrūyate tumulaḥ śabdastatra tatra pradhāvatām.

śirīṣakusumābhānām	siṁhānām	iva	nardatām
m6p	m6p	i	m6p

śrūyate	tumulaḥ	śabdaḥ	tatra	tatra	pradhāvatām
3sp pre	m1s	m1s	i	i	m6p

śirīṣakusumābha, adj cbv 2.2.24
  [99], like Śirīṣa flowers
  śirīṣakusumasya ābhā iva ābhā yasya
    saḥ, he whose appearance is like a Śirīṣa flower's
  śirīṣakusuma, n ctp6, the flower of the
    Śirīṣa tree
    śirīṣasya kusumam
    śirīṣa, m pn, the tree Acacia Sirissa
    +*kusuma*, n, flower
  +*ābhā*, f, appearance
    ā√bhā, vi2a, appear
siṁha, noun, lion
iva, pcl, like, as
nardat, prap, roaring
  √*nard*, vt1a, sound, roar

√śru, vt1am/5am 3.1.74, hear, listen
tumula, adj, tumultuous
śabda, noun, sound, speech, voice
tatra, dem adv, in that, there
tatra, dem adv, in that, there
pradhāvat, prap, running
  pra√dhāv, vt1am, run forth

हरीणां शब्दो ऽश्रूयत ।१। बहवो हरयः समागताः शिरीषकुसुमा इव भान्ति ।२। नर्दन्तः सिंहा इव ते शब्दं कुर्वन्ति ।३। शिरीषकुसुमाभानां नर्दतां सिंहानामिव तत्र तत्र प्रधावतां हरीनां तुमुलः शब्दः श्रूयते ।४।

śrūyate: narrative present. Although the translation assumes the monkeys are analogous to the Śirīṣa flowers because of their great number or their movement, it is possible that the lions are because their faces are encircled with manes as colors ring the center of the flower.

The tumultuous sound of them looking like Śirīṣa flowers running hither and thither was heard like that of roaring lions.

गिरिकूटनिभाः के चित्के चिन्महिषसंनिभाः।
शरदभ्रप्रतीकाशाः पिष्टहिङ्गुलकाननाः ॥११॥

girikūṭanibhāḥ ke citke cinmahiṣasaṁnibhāḥ;
śaradabhrapratīkāśāḥ piṣṭahiṅgulakānanāḥ.

girikūṭanibhāḥ ke cit ke cit mahiṣasaṁnibhāḥ
m1p m1p i m1p i m1p

śaradabhrapratīkāśāḥ piṣṭahiṅgulakānanāḥ
m1p m1p

girikūṭanibha, adj cbv 2.2.24 [99], like a mountain-peak's
girikūṭasya nibhā iva nibhā yasya saḥ, he whose appearance is like a mountain-peak's
girikūṭa, m/n ctp6, mountain-peak
gireḥ kūṭaḥ, peak of a mountain
giri, m, mountain
+*kūṭa*, m/n, peak
+*nibhā*, f, appearance
ni√bhā, vi2a, appear

kim, int pron, what

cit, pcl, (making prec int indef) some, any

kim, int pron, what

cit, pcl, (making prec int indef) some, any

mahiṣasaṁnibha, adj cbv 2.2.24 [99], like a buffalo
mahiṣasya saṁnibhā yasya saḥ, he whose appearance is similar to a buffalo
mahiṣa, m, buffalo
+*saṁnibhā*, f, similar appearance

śaradabhrapratīkāśa, adj cbv 2.2.24 [99], like an autumn-cloud
śaradabhrasya pratīkāśaḥ iva pratīkāśaḥ yasya saḥ, he whose appearance is like an autumn-cloud
śaradabhra, n ctp7, autumn-cloud
śaradi abhram, cloud in autumn
śarad, f, autumn
+*abhra*, n, cloud
+*pratīkāśa*, m, reflection, appearance

piṣṭahiṅgulakānana, adj cbv, having one's face smeared with powdered vermilion
piṣṭahiṅgulakam ānanam yasya saḥ, he whose face is covered with powdered vermilion
piṣṭahiṅgulaka, adj cbv, covered with powdered vermilion
piṣṭaḥ hiṅgulaḥ yasmin tat, that on which there is powdered vermilion
piṣṭa, adj ppp, pulverized, powdered
√*piṣ*, vt7a, crush, pound
+*hiṅgula*, m/n, vermilion
-*ka* (-*kap* 5.4.154)
+*ānana*, n, nose, mouth, face
√*an*, vi2a, breathe

के चिद्गिरिकूटनिभा वानराः समाजग्मुः ।१। के चिन्महिषसंनिभा वानराः समाजग्मुः ।२। शरदभ्रप्रतीकाशा वानराः समाजग्मुः ।३। पिष्टहिङ्गुलकानना वानराः समाजग्मुः ।४। के चिद्वानरा गिरिकूटनिभा आसन् ।५।

Read with verse 12 as prose sentences 1-4 demonstrate or, alternatively, supply the verb 'to be' as van Buitenen translates and prose sentence 5 exemplifies. *piṣṭahiṅgulakānanāḥ:* While the compound could be interpreted as an analogy, 'as if having their faces smeared with vermilion-paste,' it may testify directly to a use of this paste which continues similar to that described in verse 8.

Some looking like mountain-peaks, some like buffalo, like autumn clouds, or having their faces smeared with vermilion-paste, ...

उत्पतन्तः पतन्तश्च प्लवमानाश्च वानराः।
उद्धुन्वन्तो ऽपरे रेणून्समाजग्मुः समन्ततः ॥१२॥

utpatantaḥ patantaśca plavamānāśca vānarāḥ;
uddhunvanto 'pare reṇūnsamājagmuḥ samantataḥ.

utpatantaḥ	patantaḥ	ca	plavamānāḥ	ca	vānarāḥ
m1p	m1p	i	m1p	i	m1p

uddhunvantaḥ	apare	reṇūn	samājagmuḥ	samantataḥ
m1p	m1p	m2p	3pa prf	i

utpatat, prap, leaping up
ud√pat, vi1a, fly up
patat, prap, flying, leaping
√pat, v1a, fly, fall
ca, conj pcl, and
plavamāna, prmp, jumping
√plu, v1m, float, swim, fly, jump
ca, conj pcl, and
vānara, noun, monkey

uddhunvat, prap, stirring up, raising
ud√dhū, vt5/9am, shake up, stir up, raise
apara, pron, other, another
reṇu, noun, dust
sam ā√gam, v1a, come together
samantatas, adv, from everywhere, on all sides
samanta, adj, entire, all
-tas (*-tasil* 5.3.7)

अपरे वानराः समाजग्मुः ।१। हरय उत्पतन्ति पतन्ति प्लवन्ते च ।२। ततस्ते रेणूनुद्धुन्वन्ति ।३। अपरे वानरा उत्पतन्तः पतन्तश्च प्लवमानाश्च रेणूनुद्धुन्वन्तः समन्ततः समाजग्मुः ।४।

... other monkeys jumping up, falling down and bounding, gathered from everywhere, raising the dust.

स वानरमहालोकः पूर्णसागरसंनिभः।
निवेशमकरोत्तत्र सुग्रीवानुमते तदा ॥१३॥

sa vānaramahālokaḥ pūrṇasāgarasaṁnibhaḥ;
niveśamakarottatra sugrīvānumate tadā.

saḥ	vānaramahālokaḥ	pūrṇasāgarasaṁnibhaḥ
m1s	m1s	m1s

niveśam	akarot	tatra	sugrīvānumate	tadā
m2s	3sa ipf	i	n7s	i

tad, dem pron, that

vānaramahāloka, noun ctp6, great world of monkeys
vānarāṇām mahālokaḥ
vānara, m, monkey
+*mahāloka*, m ck 2.1.61, great world
mahān lokaḥ
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*loka*, m, region, world

pūrṇasāgarasaṁnibha, adj cbv 2.2.24 [99], like the full ocean
pūrṇasāgarasya saṁnibhā yasya saḥ, he whose appearance is similar to a full ocean
pūrṇasāgara, m ck, full ocean
pūrṇaḥ sāgaraḥ
pūrṇa, adj ppp, full, filled
√*pṝ*, vt9a, fill
+*sāgara*, m, ocean
+*saṁnibhā*, f, similar appearance

niveśa, noun, entering, settling, dwelling place
ni√*viś*, v6a, enter, settle

√kṛ, vt8am, do, make

tatra, dem adv, in that, there

sugrīvānumata, noun ctp6, approval of Sugrīva
sugrīvasya anumatam
sugrīva, m pn cbv 2.2.24 [101], Sugrīva
śobhanam grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
+*anumata*, n, approval
anu√*man*, vt4/8m, approve, permit
-ta (*-kta* 3.3.114)
anumata, ppp, approved

tadā, dem adv, at that time, then

हरयः किष्किन्धायां न्यविशन् ।१। तदा सुग्रीवानुमते स पूर्णसागरसंनिभो वानरमहालोकस्तत्र निवेशमकरोत् ।२।

anumate: nimittasaptamī, locative of cause. Alternatively, *tatra* is in apposition with *sugrīvānumate*, 'in a place approved by Sugrīva.'

Then that great world of monkeys, looking like the full ocean, made camp there at the behest of Sugrīva.

ततस्तेषु हरीन्द्रेषु समावृत्तेषु सर्वशः।
तिथौ प्रशस्ते नक्षत्रे मुहूर्ते चाभिपूजिते ॥१४॥

tatasteṣu harīndreṣu samāvṛtteṣu sarvaśaḥ;
tithau praśaste nakṣatre muhūrte cābhipūjite.

tataḥ	teṣu	harīndreṣu	samāvṛtteṣu	sarvaśaḥ
i	m7p	m7p	m7p	i

tithau	praśaste	nakṣatre	muhūrte	ca	abhipūjite
m/f7s	n7s	n7s	n7s	i	n7s

tatas, dem adv, from or after that
tad, dem adj, that
harīndra, noun ctp6, monkey-lord
  harīṇām indraḥ, Indra of monkeys
  hari, m, monkey
    hari, adj, yellow, brown
  +indra, m pn, Indra
samāvṛtta, ppp, gathered
  sam ā√vṛt, vi1m, turn to together
sarvaśas, adv, from everywhere
  sarvebhyaḥ, from all things
  sarva, pron, all
  -śas 5.4.42
tithi, noun, one thirtieth of a lunar cycle, date
praśasta, adj ppp, told, praised
  pra√śaṁs (*śansu*), vt1a, tell, praise
nakṣatra, noun, star, constellation
muhūrta, noun, hour, 1/30 day, a period of 48 minutes
ca, conj pcl, and
abhipūjita, adj ppp, honored
  abhi√pūj, vt10am, honor, respect

ते हरीन्द्राः सर्वशः समावृत्ता आसन् ।१। तिथौ प्रशस्ते नक्षत्रे ऽभिपूजिते च मुहूर्ते

Read with verse 15. *teṣu harīndreṣu samāvṛtteṣu:* loc. abs.

When those monkey-lords had gathered from everywhere, on a date in an auspicious nakṣatra, at a celebrated hour, ...

तेन व्यूढेन सैन्येन लोकानुद्वर्तयन्निव।
प्रययौ राघवः श्रीमान्सुग्रीवसहितस्तदा ॥१५॥

tena vyūḍhena sainyena lokānudvartayanniva;
prayayau rāghavaḥ śrīmānsugrīvasahitastadā.

tena	vyūḍhena	sainyena	lokān	udvartayan	iva
n3s	n3s	n3s	m2p	m1s	i

prayayau	rāghavaḥ	śrīmān	sugrīvasahitaḥ	tadā
3sa prf	m1s	m1s	m1s	i

tad, dem adj, that
vyūḍha, adj ppp, arranged, arrayed
  vi√vah, v1am, carry apart, arrange, array
sainya, noun, army
  senā, f, army
loka, noun, region
udvartayat, prap c, making overflow
  ud√vṛt, vi1m, turn up, rise up, overflow
iva, pcl, like, as, as if

pra√yā, v2a, go forth
rāghava, patronymic, descendant of Raghu
  raghu, m pn, Raghu
  -a (*-aṇ* 4.1.83)
śrīmat, adj, radiant
  śrī, f, radiance
  -mat (*-matup* 5.2.94)
sugrīvasahita, adj ctp3, in conjunction with Sugrīva
  sugrīveṇa sahitaḥ
  sugrīva, m pn cbv 2.2.24 [101], Sugrīva
    śobhanam grīvaḥ yasya saḥ, he whose neck is good
    su, preverb, good
    +grīva, m, neck
  +sahita (*saṁhita*), adj, put with, associated with
tadā, dem adv, at that time, then

रामः प्रययौ ।१। ततस्तेषु हरीन्द्रेषु सर्वशः समावृत्तेषु तिथौ प्रशस्ते नक्षत्रे ऽभिपूजिते च मुहूर्ते तदा तेन व्यूढेन सैन्येन सुग्रीवसहितः श्रीमान्राघवो लोकानुद्वर्तयन्निव प्रययौ ।२।

Read with verse 14 as in sentence 2.

Then the glorious descendant of Raghu (Rāma) went forth accompanied by Sugrīva seeming to shake the worlds with that arrayed army.

मुखमासीत्तु सैन्यस्य हनूमान्मारुतात्मजः।
जघनं पालयामास सौमित्रिरकुतोभयः ॥१६॥

mukhamāsīttu sainyasya hanūmānmārutātmajaḥ;
jaghanaṁ pālayāmāsa saumitrirakutobhayaḥ.

mukham	āsīt	tu	sainyasya	hanūmān	mārutātmajaḥ
n1s	3sa ipf	i	n6s	m1s	m1s

jaghanam	pālayām	āsa	saumitriḥ	akutobhayaḥ
m2s	i	3sa prf	m1s	m1s

mukha, noun, mouth, face
√as, vi2a, be
tu, conj pcl, but
sainya, noun, army
senā, f, army
hanūmat, pn, Hanūmat
hanūmat, adj, having (large) jaws
hanū, f, jaw
hanu, f, jaw
-mat (*-matup* 5.2.94)
mārutātmaja, noun ctp6, son of the wind
mārutasya ātmajaḥ
māruta, m, wind
marut, m pn pl, the Maruts
+*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+*√jan*, vi4m, be born
-a (*-ḍa* 3.2.98)
jaghana, noun, rear
pālayām, ppf actn, protecting
√pāl, vt10am, protect
√as, vi2a, be
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
akutobhaya, adj cbv 2.2.24 [98], fearing nothing
akutaḥ bhayam yasya saḥ, he of whom there is fear of nothing
akutas, adv cab 2.1.6, from nothing
na kutaḥ
na, neg pcl, not
+*kutas*, int adv, from what
+*bhaya*, n, fear
√bhī, vi3a, fear
-a (*-ac* 3.3.56 [303])

मारुतात्मजस्तु हनूमान्सैन्यस्य मुखमासीत् ।१। अकुतोभयः सौमित्रिर्जघनं पालयामास ।२।

But Hanūmat, the son of the wind, was the vanguard of the army. The fearless son of Sumitrā (Lakṣmaṇa) protected the rear.

बद्धगोधाङ्गुलित्राणौ राघवौ तत्र रेजतुः।
वृतौ हरिमहामात्रैश्चन्द्रसूर्यौ ग्रहैरिव ॥१७॥

baddhagodhāṅgulitrāṇau rāghavau tatra rejatuḥ;
vṛtau harimahāmātraiścandrasūryau grahairiva.

baddhagodhāṅgulitrāṇau	rāghavau	tatra	rejatuḥ
m1d	m1d	i	3da prf

vṛtau	harimahāmātraiḥ	candrasūryau	grahaiḥ	iva
m1d	m3p	m1d	m3p	i

baddhagodhāṅgulitrāṇa, adj cbv 2.2.24, wearing wrist and finger guards
baddhe godhāṅgulitrāṇe yasya saḥ, he whose wrist and finger-guards are bound
baddha, ppp, bound
√*bandh*, vt9a, bind
+*godhāṅgulitrāṇa*, n cdi, wrist guard and finger-guard
godhā aṅgulitrāṇam ca
godhā, f, leather wound around the left arm to protect it from the bowstring
go, f, cow, leather
+√*dhā*, vt3am, put
+*aṅgulitrāṇa*, n ctp6, finger-guard
aṅguleḥ trāṇam, guard of the finger
aṅguli, f, finger
+*trāṇa*, n, means of protecting
√*trā* (√*traiṅ*), vt1m/(2am W), protect, save
-*ana* (-*lyuṭ* 3.3.117)

rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-*a* (-*aṇ* 4.1.83)

tatra, dem adv, in that, there

√**rāj** (√**rājṛ**), vi1am, shine

vṛta, adj ppp, surrounded
√*vṛ*, vt1am, cover

harimahāmātra, noun ck 2.1.62, best monkey
mahāmātraḥ hariḥ, excellent monkey
hari, m, monkey
hari, adj, yellow, green, brown
+*mahāmātra*, adj, having great measure, excellent
mahat pramāṇam asya, his measure is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
-*mātra* (-*mātrac* 5.2.37)
√*mā*, vt2a/3m, measure

candrasūrya, noun cdi, the moon and sun
candraḥ sūryaḥ ca
candra, m, moon
+*sūrya*, m, sun

graha, noun, planet
√*grah*, vt9am, grab, take, accept
-*a* (-*ap* 3.3.58)

iva, pcl, like, as

यथा ग्रहैर्वृतौ चन्द्रसूर्यौ रेजेते तथा तत्र हरिमहामात्रैर्वृतौ राघवौ रेजतुः ।१। बद्धगोधाङ्गुलित्राणौ ग्रहैश्चन्द्रसूर्याविव हरिमहामात्रैर्वृतौ राघवौ तत्र रेजतुः ।२।

The medial *ā* of √*rāj* is optionally replaced by *e* in the weak stem of the perfect according to Pā. 6.4.125 *phaṇāṁ ca saptānām* (*et abhyāsalopaḥ ca* 119 *liṭi* 120 *vā* 124).

The two descendants of Raghu (Rāma and Lakṣmaṇa) wearing wrist and finger guards shone surrounded by the excellent monkeys like the sun and moon surrounded by the planets.

प्रबभौ हरिसैन्यं तच्छालतालशिलायुधम्।
सुमहच्छालिभवनं यथा सूर्योदयं प्रति ॥१८॥

prababhau harisainyaṁ tacchālatālaśilāyudham;
sumahacchālibhavanaṁ yathā sūryodayaṁ prati.

prababhau	harisainyam	tat	śālatālaśilāyudham
3sa prf	n1s	n1s	n1s

sumahat	śālibhavanam	yathā	sūryodayam	prati
n1s	n1s	i	m2s	i

pra√bhā, vi2a, shine, appear
harisainya, noun ctp6, monkey-army
harīṇām sainyam, army of monkeys
hari, m, monkey
hari, adj, yellow, green, brown
+*sainya*, n, army
senā, f, army
tad, dem adj, that
śālatālaśilāyudha, adj cbv, armed with Śāla trees, Palm trees, and stones
śālatālaśilāḥ āyudhāni yasya saḥ, he whose weapons are Śāla trees, Palm trees, and stones
śālatālaśilā, f cdi, Śālas, Palms, and stones
śālāḥ ca tālāḥ ca śilāḥ ca
śāla, m, the Śāla tree, wall
+*tāla*, m, the Palmyra tree, Fan-palm
+*śilā*, f, stone
+*āyudha*, n, weapon
ā√yudh, vt4m, fight against, attack
-*a* (-*ka* 3.3.58 [306])

sumahat, adj ctp prādi 2.2.18, very great
suṣṭhu mahān
su, preverb, good, well (1.4.94)
+*mahat*, adj prap, great, increasing
√*mah*, vi1m, increase
śālibhavana, noun ctp6, rice field
śālīnām bhavanam
śāli, m, rice
+*bhavana*, n, abode, house, field
yathā, rel adv, in which manner, as
sūryodaya, noun ctp6, sunrise
sūryasya udayaḥ, rising of the sun
sūrya, m, sun
+*udaya*, m, rising
ud√i, v2a, go up, rise
-*a* (-*ac* 3.3.56)
prati, postposition, against, towards, at (acc.)

हरिसैन्यं शालिभवनमिव प्रबभौ ।१। यथा सुमहच्छालिभवनं सूर्योदयं प्रति भाति तथा तच्छालतालशिलायुधं हरिसैन्यं प्रबभौ ।२।

prati governs the acc. according to Pā. 1.4.90 and 2.3.8. Nīlakaṇṭha explains that the compound *śālibhavana* means, 'a forest (*vana*) shining (√*bhā*) with rice,' the point of comparing the monkey-army with which is to indicate its yellow color: *śālibhir bhātīti śālibham. tac ca tadvanaṁ pakvaśālibhavanam. tadvat pītavarṇam ity arthaḥ.*

That monkey-army, armed with Śāla trees, Palm trees, and stones, appeared like a very extensive rice-field at sunrise.

नलनीलाङ्गदक्राथमैन्दद्विविदपालिता।
ययौ सुमहती सेना राघवस्यार्थसिद्धये ॥१९॥

nalanīlāṅgadakrāthamaindadvividapālitā;
yayau sumahatī senā rāghavasyārthasiddhaye.

nalanīlāṅgadakrāthamaindadvividapālitā
f1s

yayau	sumahatī	senā	rāghavasya	arthasiddhaye
3sa prf	f1s	f1s	m6s	f4s

nalanīlāṅgadakrāthamaindadvividapālita, adj ctp3 2.1.32, protected by Nala, Nīla, Aṅgada, Krātha, Mainda, and Dvivida
nalanīlāṅgadakrāthamaindadvividaiḥ pālitaḥ
nalanīlāṅgadakrāthamaindadvivida, m cdi, Nala, Nīla, Aṅgada, Krātha, Mainda, and Dvivida
nalaḥ nīlaḥ aṅgadaḥ krāthaḥ maindaḥ dvividaḥ ca
nala, m pn, Nala
nala, m, reed
+*nīla,* m pn, Nīla
nīla, m, blue sapphire
nīla, adj, blue, dark
+*aṅgada,* m pn, Aṅgada
+*krātha,* m pn, Krātha
krātha, m, killing
√*krath,* vt1a, kill
-*a* (-*ghañ* 3.3.18)
+*mainda,* m pn, Mainda
+*dvivida,* m pn, Dvivida
pālita, ppp, protected
√*pāl,* vt10am, protect

√**yā**, v2a, go
sumahat, adj ctp prādi 2.2.18, very great
suṣṭhu mahān
su, preverb, good, well (1.4.94)
+*mahat,* adj prap, great, increasing
√*mah,* vi1m, increase
senā, noun, army
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-*a* (-*aṇ* 4.1.83)
arthasiddhi, noun ctp6, success of the aim
arthasya siddhiḥ
artha, m, aim, object, purpose
+*siddhi,* f, success
√*sidh,* vi4a, succeed

सेना रामस्यार्थं साधयितुं ययौ ।१। सेना रामस्यार्थस्य सिद्धये ययौ ।२। नलनीलाङ्गदक्राथमैन्दद्विविदपालिता सुमहती सेना ययौ राघवस्यार्थसिद्धये ।३।

That very great army protected by Nala, Nīla, Aṅgada, Krātha, Mainda, and Dvivida went to accomplish the goal of the descendant of Raghu (Rāma).

विधिवत्सुप्रशस्तेषु बहुमूलफलेषु च।
प्रभूतमधुमांसेषु वारिमत्सु शिवेषु च ॥२०॥

vidhivatsupraśasteṣu bahumūlaphaleṣu ca;
prabhūtamadhumāṁseṣu vārimatsu śiveṣu ca.

vidhivat	supraśasteṣu	bahumūlaphaleṣu	ca
i	m7p	m7p	i

prabhūtamadhumāṁseṣu	vārimatsu	śiveṣu	ca
m7p	m7p	m7p	i

vidhivat, adv, according to rule
vidhi, m, rule
-vat (*-matup* 5.2.94, *v* 8.2.9)

supraśasta, adj ctp gati 2.2.18, well-praised
su, preverb, good
+*praśasta*, adj ppp, told, praised
pra√śaṁs (*śansu*), vt1a, tell, praise

bahumūlaphala, adj cbv, abounding in roots and fruit
bahūni mūlāni phalāni ca yasmin saḥ, that in which there are many roots and much fruit
bahu, adj, much, many
+*mūla*, n/m, root
+*phala*, n, fruit

ca, conj pcl, and

prabhūtamadhumāṁsa, adj cbv, abounding in honey and meat
prabhūtam madhu māṁsam ca yasmin saḥ, that in which there is much honey and meat
prabhūta, adj, much, many
+*madhu*, n, honey, mead
madhu, adj, sweet
+*māṁsa*, n, meat

vārimat, adj, containing water
vāri, n, water
-mat (*-matup* 5.2.94)

śiva, adj, auspicious, gracious

ca, conj pcl, and

पश्य २१।

Understand *sthāneṣu* or *deśeṣu* and read with verse 21.

See verse 21.

निवसन्ती निराबाधा तथैव गिरिसानुषु।
उपायाद्धरिसेना सा क्षारोदमथ सागरम् ।।२१।।

nivasantī nirābādhā tathaiva girisānuṣu;
upāyāddharisenā sā kṣārodamatha sāgaram.

nivasantī	nirābādhā	tathā	eva	girisānuṣu
f1s	f1s	i	i	m/n7p

upāyāt	harisenā	sā	kṣārodam	atha	sāgaram
3sa ipf	f1s	f1s	m2s	i	m2s

nivasat, prap, dwelling
  ni√vas, vi1a, dwell
nirābādha, adj cbv 2.2.24 [101], without trouble
  nirgataḥ ābādhaḥ yasya saḥ, he whose trouble has gone out
  nis, preverb, out
  +*ābādha*, m, trouble, distress
    ā√bādh (*√bādhṛ*), vt1m, oppress
tathā, dem adv, thus
eva, pcl, only
girisānu, noun ctp7, mountain-ridge
  girau sānuḥ, ridge on a mountain
  giri, m, mountain
  +*sānu*, m/n, summit, ridge, plateau

upa√yā, v2a, go near, approach
harisenā, noun ctp6, army of monkeys
  harīṇām senā
  hari, m, monkey
    hari, adj, yellow, green, brown
  +*senā*, f, army
tad, dem adj, that
kṣāroda, adj cbv, salt-water
  kṣāram udakam yasmin saḥ, that in which the water is salty
  kṣāra, adj, salty
  +*uda* (*udaka*), n, water
atha, pcl, now, then, if
sāgara, noun, ocean

गिरिसानुषु निवसन्ती हरिसेना सागरमुपेयाय ।१। विधिवत्सुप्रशस्तेषु बहुमूलफलेषु च प्रभूतमधुमांसेषु वारिमत्सु शिवेषु च स्थानेषु तथैव गिरिसानुषु निवसन्ती निराबाधा सा हरिसेनाथ क्षारोदं सागरमुपायात् ।२।

Properly camping without trouble in commended lands abounding in roots and fruit, abounding in honey and meat, containing water, and propitious, and likewise on mountain-ridges, then the monkey-army approached the saltwater ocean.

द्वितीयसागरनिभं तद्बलं बहुलध्वजम्।
वेलावनं समासाद्य निवासमकरोत्तदा ।।२२।।

dvitīyasāgaranibhaṁ tadbalaṁ bahuladhvajam;
velāvanaṁ samāsādya nivāsamakarottadā.

dvitīyasāgaranibham	tat	balam	bahuladhvajam
n1s	n2s	n1s	n1s

velāvanam	samāsādya	nivāsam	akarot	tadā
n2s	i	m2s	3sa ipf	i

dvitīyasāgaranibha, adj cbv 2.2.24 [99], like a second ocean
  dvitīyasya sāgarasya nibhā iva nibhā yasya saḥ, that whose appearance is like a second ocean's
  dvitīya, ordinal num, second
    dvi, cardinal num, two
    -tīya 5.2.54
  +sāgara, m, ocean
  +nibhā, f, appearance
    ni√bhā, vi2a, appear
tad, dem adj, that
bala, noun, strength, army
bahuladhvaja, adj cbv, having numerous banners
  bahulāḥ dhvajāḥ yasya saḥ, that whose banners are abundant
  bahula, adj, abundant, numerous
  +dhvaja, m, banner

velāvana, noun ctp7, coastal forest
  velāyām vanam, forest on the coast
  velā, f, limit, boundary, coast
  +vana, n, forest
samāsādya, abs c, having reached
  sam ā√sad, v1a/6a (i sīda), approach, reach, meet, assail
nivāsa, noun, dwelling, abode
  ni√vas, vi1a, dwell
  -a (*-ghañ* 3.3.18)
√kr̥, vt8am, do, make
tadā, dem adv, at that time, then

बलं वनमासादयत् ।१। ततो व्यवसत् ।२। तदा तद्द्वितीयसागरनिभं बहुलध्वजं बलं वेलावनं समासाद्य निवासमकरोत् ।३।

Then like a second ocean, that many-bannered army secured the coastal forest and set up camp.

ततो दाशरथिः श्रीमान्सुग्रीवं प्रत्यभाषत।
मध्ये वानरमुख्यानां प्राप्तकालमिदं वचः ॥२३॥

tato dāśarathiḥ śrīmānsugrīvaṁ pratyabhāṣata;
madhye vānaramukhyānāṁ prāptakālamidaṁ vacaḥ.

tataḥ	dāśarathiḥ	śrīmān	sugrīvam	pratyabhāṣata
i	m1s	m1s	m2s	3sm ipf

madhye	vānaramukhyānām	prāptakālam	idam	vacaḥ
m/n7s	m6p	n2s	n2s	n2s

tatas, dem adv, from or after that

dāśarathi, patronymic, son of Daśaratha
- *daśaratha*, m pn cbv, Daśaratha
  - *daśa rathāḥ yasya saḥ*, he of whom there are ten chariots
  - *daśa*, cardinal num, ten
  - +*ratha*, m, chariot, car
- -*i* (-*iñ* 4.1.95)

śrīmat, adj, radiant
- *śrī*, f, radiance
- -*mat* (-*matup* 5.2.94)

sugrīva, pn cbv 2.2.24 [101], Sugrīva
- *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
- *su*, preverb, good
- +*grīva*, m, neck

prati√bhāṣ, vt1m, speak to, address

madhya, noun, middle

vānaramukhya, noun ctp6, monkey-principal
- *vānarāṇām mukhyāḥ*, principal of monkeys
- *vānara*, m, monkey
- +*mukhya*, adj, principal, important
  - *mukha*, n, mouth, face
  - -*ya* (-*yat* 4.3.54)

prāptakāla, adj cbv, timely, suitable
- *prāptaḥ kālaḥ yasya tat*, that whose time has arrived
- *prāpta*, ppp, attained
  - *pra√āp*, vt5a, attain
- +*kāla*, m, time

idam, dem adj, this

vacas, noun, speech

रामः सुग्रीवं वचो ऽभाषत ।१। ततः श्रीमान्दाशरथिर्वानरमुख्यानां मध्ये सुग्रीवमिदं प्राप्तकालं वचः प्रत्यभाषत ।२।

prati√bhāṣ is used here with a double accusative: accusative of the thing said and of the person told.

Then Daśaratha's glorious son (Rāma) addressed to Sugrīva in the midst of the monkey-principals this timely speech:

उपायः को नु भवतां मतः सागरलङ्घने।
इयं च महती सेना सागरश्चापि दुस्तरः ॥२४॥

upāyaḥ ko nu bhavatāṁ mataḥ sāgaralaṅghane;
iyaṁ ca mahatī senā sāgaraścāpi dustaraḥ.

upāyaḥ kaḥ nu bhavatām mataḥ sāgaralaṅghane
m1s m1s i m6p m1s n7s

iyam ca mahatī senā sāgaraḥ ca api dustaraḥ
f1s i f1s f1s m1s i i m1s

upāya, noun, approach, means
upa√i, v2a, approach
kim, int adj, what
nu, pcl, now, indeed (emphasizes preceding int pcl)
bhavat, pron, your lordship, you
mata, ppp, thought
√man, vt4/8m, think, consider
sāgaralaṅghana, noun ctp6, crossing the ocean
sāgarasya laṅghanam, crossing of the ocean
sāgara, m, ocean
+*laṅghana*, n, leaping, crossing
√laṅgh (*√laghi*), vt1m, leap, cross

idam, dem pron, this
ca, conj pcl, and
mahat, adj prap, great, increasing
√mah, vi1m, increase
senā, noun, army
sāgara, noun, ocean
ca, conj pcl, and
api, pcl, also
dustara, adj ctp upapada 2.2.19, difficult to cross
dus, preverb, ill
+*√tṝ*, vt1a, cross
-*a* (-*khal* 3.3.126)

भवन्तः सागरलङ्घने कमुपायममंसत ।१। को नु सागरलङ्घन उपायो भवद्भिर्मन्यते ।२। को नु सागरलङ्घन उपायो भवतां मतः ।३। इयं च महती सेना ।४। सागरश्चापि दुस्तरः ।५।

bhavatām: genitive of agent with ppp of verb of thinking *√man* in present meaning according to Pā. 3.2.188 and 2.3.67.

"What means have you considered for crossing the ocean? This is a large army and the ocean is difficult to cross."

तत्रान्ये व्याहरन्ति स्म वानराः पटुमानिनः।
समर्था लङ्घने सिन्धोर्न तु कृत्स्नस्य वानराः ॥२५॥

tatrānye vyāharanti sma vānarāḥ paṭumāninaḥ;
samarthā laṅghane sindhorna tu kṛtsnasya vānarāḥ.

tatra	anye	vyāharanti	sma	vānarāḥ	paṭumāninaḥ
i	m1p	3pa pre	i	m1p	m1p

samarthāḥ	laṅghane	sindhoḥ	na	tu	kṛtsnasya	vānarāḥ
m1p	n7s	m/f6s	i	i	m6s	m1p

tatra, dem adv, in that, there
anya, pron, other
vi ā√hṛ, vt1am, utter, speak, say
sma, pcl, (makes present past)
vānara, noun, monkey
paṭumānin, adj ctp upapada 2.2.19, considering oneself wise
paṭu, adj, wise
+√*man*, vt4/8m, think, consider
-*in* (-*ṇini* 3.2.83)
samartha, adj, able, capable
laṅghana, noun, leaping, crossing
√*laṅgh* (√*laghi*), vt1m, leap, cross
sindhu, noun, river, sea, ocean
na, neg pcl, not
tu, conj pcl, but
kṛtsna, adj, whole, entire
vānara, noun, monkey

तत्रान्ये पटुमानिनो वानरा व्याहरन्ति स्म न तु वानराः कृत्स्नस्य सिन्धोर्लङ्घने समर्था इति ।१।

vyāharanti sma: past tense. *tu* and *anye* are anomalous here without some to contrast with and verse 27 is redundant without a verse proposing crossing the sea by jumping prior to verse 25. Mss. T1 proposes *na tu kṛtsnās tu* (*ca* T2) *vānarāḥ*.

Some monkeys considering themselves wise said, "But monkeys are not able to leap over the entire sea."

के चिन्नौभिर्व्यवस्यन्ति के चिच्च विविधैः प्लवैः।
नेति रामश्च तान्सर्वान्सान्त्वयन्प्रत्यभाषत ॥२६॥

ke cinnaubhirvyavasyanti ke cicca vividhaiḥ plavaiḥ;
neti rāmaśca tānsarvānsāntvayanpratyabhāṣata.

ke	cit	naubhiḥ	vyavasyanti	ke	cit	ca	vividhaiḥ	plavaiḥ
m1p	i	f3p	3pa pre	m1p	i	i	m3p	m3p

na	iti	rāmaḥ	ca	tān	sarvān	sāntvayan	pratyabhāṣata
i	i	m1s	i	m2p	m2p	m1s	3sm ipf

kim, int pron, what
cit, pcl, (making prec int indef) some, any
nau, noun, ship, boat
vi ava√so, vt4a, resolve
kim, int pron, what
cit, pcl, (making prec int indef) some, any
ca, conj pcl, and
vividha, adj, various
plava, noun, raft
√*plu*, v1m, float, swim, fly, jump

na, neg pcl, not
iti, pcl, thus, close quote
rāma, pn, Rāma
ca, conj pcl, and
tad, dem adj, that
sarva, pron, all
sāntvayat, prap, consoling
√*sāntv*, vt10am, console
prati√bhāṣ, vt1m, speak to, address, answer

के चिन्नौभिर्व्यवस्यन्ति ।१। के चिच्च विविधैः प्लवैर्व्यवस्यन्ति ।२।
रामश्च सान्त्वयंस्तान्सर्वान्प्रत्यभाषत नेति ।३।

sāntvayan: predicate nominative modifying Rāma in the circumstance of answering, literally, 'he said, 'No,' speaking gently,' is translated in more fluid English simply as an adverb.

Some resolved to cross by means of ships, some by various rafts. But Rāma gently answered them all, "No.

शतयोजनविस्तारं न शक्ताः सर्ववानराः।
क्रान्तुं तोयनिधिं वीरा नैषा वो नैष्ठिकी मतिः ॥२७॥

śatayojanavistāraṁ na śaktāḥ sarvavānarāḥ;
krāntuṁ toyanidhiṁ vīrā naiṣā vo naiṣṭhikī matiḥ.

śatayojanavistāram	na	śaktāḥ	sarvavānarāḥ
m2s	i	m1p	m1p

krāntum	toyanidhim	vīrāḥ	na	eṣā	vaḥ	naiṣṭhikī	matiḥ
i	m2s	m1p	i	f1s	m/f/n6p	f1s	f1s

- **śatayojanavistāra**, adj cbv, extending for hundreds of Yojanas
  - *śatayojanāni vistāraḥ yasya saḥ*, he whose extent is one hundred Yojanas
  - *śatayojana*, n cdvigu 2.1.52, one hundred Yojanas
    - *śatam yojanāni samāhṛtāni*, a hundred yojanas grouped
    - *śata*, n cardinal num, one hundred
    - +*yojana*, n, joining, yoking, the distance traversed in one harnessing, four Krośas, about nine miles
      - √*yuj*, v7am, join, unite, yoke
  - +*vistāra*, m, extent
    - vi√*stṝ*, vt9am, strew, spread out
- **na**, neg pcl, not
- **śakta**, adj ppp, capable, able
  - √*śak*, vi5a, be able
- **sarvavānara**, noun ck 2.1.49, all monkeys
  - *sarve vānarāḥ*
  - *sarva*, pron adj, all, whole
  - +*vānara*, m, monkey
- **krāntum**, inf, to cross
  - √*kram*, v1a, step
- **toyanidhi**, noun ctp6, ocean
  - *toyasya nidhiḥ*, reservoir of water
  - *toya*, n, water
  - +*nidhi*, m, repository, reservoir
- **vīra**, noun, hero
  - *vīra*, adj, heroic
- **na**, neg pcl, not
- **etad**, dem pron, this
- **yuṣmad**, pron, you
- **naiṣṭhika**, adj, conclusive, definitive
  - *niṣṭhā*, f, condition, firm state, decisive judgement
- **mati**, noun, thought

न सर्वे क्रान्तुं शक्नुवन्ति ।१। न सर्ववानरा वीराः शतयोजनविस्तारं तोयनिधिं क्रान्तुं शक्ताः ।२। एषा मतिर्युष्माकं नैष्ठिकी मतिर्नास्ति ।३। कान्या मतिरस्ति ।४। नैषा वो नैष्ठिकी मतिः ।५।

śakta: The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72. Forms of √*śak* regularly occur with an infinitive according to Pā. 3.4.65-66.

Not all the monkey heroes are able to jump across the ocean extending for hundreds of Yojanas. This determination of yours is not definitive.

नावो न सन्ति सेनाया बह्व्यस्तारयितुं तथा।
वणिजामुपघातं च कथमस्मद्विधश्चरेत् ।।२८।।

nāvo na santi senāyā bahvyastārayitum̐ tathā;
vaṇijāmupaghātam̐ ca kathamasmadvidhaścaret.

nāvaḥ	na	santi	senāyāḥ	bahvyaḥ	tārayitum	tathā
f1p	i	3pa pre	f6s	f1p	i	i

vaṇijām	upaghātam	ca	katham	asmadvidhaḥ	caret
m6p	m2s	i	i	m1s	3sa pop

nau, noun, ship, boat
na, neg pcl, not
√**as**, vi2a, be
senā, noun, army
bahu, adj, much, many
  -ī (*-ṅīṣ* 4.1.45)
tārayitum, inf c, to convey across
  √*tṝ*, vt1a, cross
tathā, dem adv, thus

vaṇij, noun, merchant

upaghāta, noun, a blow, injury
  upa√han, vt2a, strike, slay
ca, conj pcl, and
katham, int adv, how
asmadvidha, adj cbv, like us
  vayam vidhā yasya saḥ, he whose kind we are
  asmad, 1st pron, I, we
  +*vidhā*, f, division, part, kind
    vi√dhā, vt3am, distribute, bestow, ordain
√**car**, vt1a, move, do

सेना नावा तरति ।१। नौः सेनां तारयति ।२। सेनाया बह्व्यो नावो न सन्ति ।३। यावत्यो नावः सेनां तारयितुं शक्नुवन्ति तावत्यो नावः सेनाया न सन्ति ।४। न सन्ति सेनाया बह्व्यो नावस्तथा तारयितुम् ।५। कथं चास्मद्विधो वणिजामुपघातं चरेत् ।६।

Rāma's answer assumes the army would have to confiscate or commandeer merchant ships by force.

Likewise, the army does not have many ships to convey it across. And how could someone like us deal a blow to the merchants?

विस्तीर्णं चैव नः सैन्यं हन्याच्छिद्रेषु वै परः।
प्लवोडुपप्रतारश्च नैवात्र मम रोचते ।।२९।।

vistīrṇaṁ caiva naḥ sainyaṁ hanyācchidreṣu vai paraḥ;
plavoḍupapratāraśca naivātra mama rocate.

vistīrṇam	ca	eva	naḥ	sainyam	hanyāt	chidreṣu	vai	paraḥ
n2s	i	i	m/f/n2p	n2s	3sa pop	n7p	i	m1s

plavoḍupapratāraḥ	ca	na	eva	atra	mama	rocate
m1s	i	i	i	i	m/f/n6s	3sm pre

- **vistīrṇa**, adj ppp, extended, spread out
  - *vi√stṝ,* vt9am, strew, spread out
- **ca**, conj pcl, and
- **eva**, pcl, only
- **asmad**, 1st pron, we, us, our
- **sainya**, noun, army
  - *senā,* f, army
- **√han**, vt2a, strike, slay
- **chidra**, noun, hole, weak point
- **vai**, pcl, verily
- **para**, noun, enemy
  - *para,* pron, other

- **plavoḍupapratāra**, noun ctp3, crossing by means of rafts and boats
  - *plavoḍupābhyām pratāraḥ*
  - *plavoḍupa,* m/n cdi, rafts and boats
    - *plavaḥ uḍupaḥ ca*
    - *plava,* m, raft
      - *√plu,* v1m, float, swim, fly, jump
    - *+uḍupa,* m/n, boat
      - *uḍupa,* m ctp upapada 2.2.19, the moon, lord of lunar mansions
        - *uḍūni pāti,* he protects the lunar mansions
        - *uḍu,* f/n, star
          - *uḍu,* n, lunar mansion
        - *+√pā,* vt2a, protect
        - *-a* (*-ka* 2.1.3)
  - *+pratāra,* m, crossing
    - *pra√tṝ,* v1a, cross
- **ca**, conj pcl, and
- **na**, neg pcl, not
- **eva**, pcl, only
- **atra**, adv, in this place, here
- **mad**, 1st pron, I, me, my
- **√ruc**, vi1m, shine, please

यदि हरिसैन्यं विस्तीर्णं स्यात्तर्हि रावणो हरिसैन्यं छिद्रेषु हन्यात् ।१। यच्चास्माकं सैन्यं विस्तीर्णं स्यात्तद्वै परश्छिद्रेषु हन्यात् ।२। परो वै चास्माकं सैन्यं विस्तीर्णं सच्छिद्रेषु हन्यात् ।३। प्लवोडुपप्रतारश्च नैवात्र मम रोचते ।४।

nau, plava, uḍupa: Nīlakaṇṭha explains that *plava* signifies, 'a means of crossing made of gourds and pots, etc.' and *uḍupa* means, 'a small boat:' *plavaḥ alābughaṭādimayaṁ taraṇasādhanam. uḍupaṁ kṣudranaukā. tābhyāṁ pratāras taraṇam.* Outside of this passage, the text of the Rāmopākhyāna includes the word *plava* only in the compound*plavaga* 'going by jumping' referring to the monkeys. van Buitenen differs in contrasting *plava* 'jumping' and *laṅghana* 'leaping' with *uḍupa* 'raft' and *nau* 'ship.' *mama:* genitive for dative *mahyam.*

And surely the enemy would strike our widely spread out army in its weak points. And crossing by means of rafts and boats does not please me here.

अहं त्विमं जलनिधिं समारप्स्याम्युपायतः।
प्रतिशेष्याम्युपवसन्दर्शयिष्यति मां ततः ॥३०॥

ahaṁ tvimaṁ jalanidhiṁ samārapsyāmyupāyataḥ;
pratiśeṣyāmyupavasandarśayiṣyati māṁ tataḥ.

aham	tu	imam	jalanidhim	samārapsyāmi	upāyataḥ
m/f/n1s	i	m2s	m2s	1sa fut	i

pratiśeṣyāmi	upavasan	darśayiṣyati	mām	tataḥ
1sa fut	m1s	3sa fut c	m/f/n2s	i

mad, 1st pron, I, me, my
tu, conj pcl, but
idam, dem adj, this
jalanidhi, noun ctp6, ocean
  jalasya nidhiḥ, reservoir of water
  jala, n, water
  +*nidhi*, m, repository, reservoir
sam ā√rabh, v1m, bring close, undertake, begin
upāyatas, adv, by a means or stratagem
  upāya, m, approach, means
  upa√i, v2a, approach
  -tas (*-tasil* 5.3.7)
prati√śī, vi2am, lie against, press, importune, implore
  √śī, vi2m, lie, sleep
upavasat, prap, fasting
  upa√vas, vi1a, dwell near or in, fast
√dṛś, vt1a, see, caus.: show
mad, 1st pron, I, me
tatas, dem adv, from or after that

अहं त्विमं जलनिधिमुपायतः समारप्स्यामि ।१। अहमुपवसञ्जलनिधिं प्रतिशेष्यामि ।२। ततो ऽहं मार्गं द्रक्ष्यामि ।३। ततः स जलनिधिर्मां मार्गं दर्शयिष्यति ।४।

Nīlakaṇṭha glosses *sam ā√rabh* with *ā√rādh* 'propitiate:' *samārapsyāmi ārādhayiṣyāmi.* Draw *mārga* 'a way' from 31. Alternatively, he will show Rāma himself, as in 33.

But I will win over this ocean by technique. I will implore him fasting; then he will show me a way.

न चेद्दर्शयिता मार्गं धक्ष्याम्येनमहं ततः।
महास्त्रैरप्रतिहतैरत्यग्निपवनोज्ज्वलैः ॥३१॥

na ceddarśayitā mārgaṁ dhakṣyāmyenamahaṁ tataḥ;
mahāstrairapratihatairatyagnipavanojjvalaiḥ.

na	ced	darśayitā	mārgam	dhakṣyāmi	enam	aham	tataḥ
i	i	3sa pft c	m2s	1sa fut	m2s	m/f/n1s	i

mahāstraiḥ	apratihataiḥ	atyagnipavanojjvalaiḥ
n3p	n3p	n3p

na, neg pcl, not
ced, pcl, if
√dṛś, vt1a, see, caus.: show
mārga, noun, path, road
  mṛga, m, deer, wild animal
  √mṛg, vt10m, hunt
√dah, vt1a, burn
enad, pron, this (enclitic replacement for *etad* and *idam*)
mad, 1st pron, I, me, my
tatas, dem adv, from or after that

mahāstra, noun ck 2.1.61, great missile
  mahat astram
  mahat, adj prap, great, increasing
    √mah, vi1m, increase
  +astra, n, missile
    √as, vt4a, throw
    -tra (*-ṣṭran* Am. 2.8.82)

apratihata, adj ctp na 2.2.6, unrepelled, unimpeded, unobstructed
  na pratihataḥ, not struck back
  na, neg pcl, not
  +pratihata, adj ppp, struck back
    prati√han, vt2a, strike against or back
atyagnipavanojjvala, adj ctp prādi 2.2.18 [91], exceeding the blazing up of fire and wind
  atikrāntaḥ agnipavanayoḥ ujjvalam
  ati, preverb, beyond
  +agnipavana, m cdi, fire and wind
    agniḥ pavanaḥ ca
    agni, m, fire
    +pavana, m, purifier, wind
      √pū, vt9am, purify
      -ana (*-lyu* 3.1.134)
  +ujjvala, m, blazing up
    ud√jval, v1a, blaze up

यदि जलनिधिर्मार्गं न दर्शयिष्यति तर्ह्यहमस्त्रैस्तं धक्ष्यामि ।१। मार्गं चेन्न दर्शयिता ततो ऽहमप्रतिहतैरत्यग्निपवनोज्ज्वलैर्महास्त्रैरेनं धक्ष्यामि ।२।

The future tense in the protasis and future tense in the apodosis makes a future more vivid condition. The speaker expects it will happen as he says.

If he will not show me a way, then I will burn him with unimpeded great missiles exceeding the blaze of fire and wind."

इत्युक्त्वा सहसौमित्रिरुपस्पृश्याथ राघवः।
प्रतिशिश्ये जलनिधिं विधिवत्कुशसंस्तरे ॥३२॥

ityuktvā sahasaumitrirupaspṛśyātha rāghavaḥ;
pratiśiśye jalanidhiṁ vidhivatkuśasaṁstare.

iti uktvā sahasaumitriḥ upaspṛśya atha rāghavaḥ
i i m1s i i m1s

pratiśiśye jalanidhim vidhivat kuśasaṁstare
3sm prf m2s i m7s

iti, pcl, thus, close quote
uktvā, abs, having said
√vac, vt2a, say
sahasaumitri, adj cbv 2.2.28, with the son of Sumitrā
saha saumitriṇā
saha, pcl, with (inst.)
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
upaspṛśya, abs, having touched water
upa√spṛś, vt6a, touch, touch water, wash
atha, pcl, now, then, if
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)

prati√śī, vi2am, lie against, press, importune, implore
√śī, vi2m, lie, sleep
jalanidhi, noun ctp6, ocean
jalasya nidhiḥ, reservoir of water
jala, n, water
+nidhi, m, repository, reservoir
vidhivat, adv, according to rule
vidhi, m, rule
-vat (*-matup* 5.2.94, *v* 8.2.9)
kuśasaṁstara, noun ctp6, bed of Kuśa grass
kuśānām saṁstaraḥ
kuśa, m, a type of grass
+saṁstara, m, strewing, covering, layer, bed
sam√stṝ, vt9am, strew, spread

रामो जलमुपपस्पर्श ।१। अथ स जलनिधिं प्रत्यशेत ।२। इत्युक्त्वा सहसौमित्री राघव उपस्पृश्याथ कुशसंस्तरे जलनिधिं विधिवत्प्रतिशिश्ये ।३।

Having spoken thus, then the descendant of Raghu accompanied by the son of Sumitrā (Lakṣmaṇa) touched water and implored the ocean properly on a bed of Kuśa grass.

सागरस्तु ततः स्वप्ने दर्शयामास राघवम्।
देवो नदनदीभर्ता श्रीमान्यादोगणैर्वृतः ॥३३॥

sāgarastu tataḥ svapne darśayāmāsa rāghavam;
devo nadanadībhartā śrīmānyādogaṇairvṛtaḥ.

sāgaraḥ	tu	tataḥ	svapne	darśayām	āsa	rāghavam
m1s	i	i	m7s	i	3sa prf	m2s

devaḥ	nadanadībhartā	śrīmān	yādogaṇaiḥ	vṛtaḥ
m1s	m1s	m1s	m3p	m1s

sāgara, noun, ocean
tu, conj pcl, but
tatas, dem adv, from or after that
svapna, noun, sleep
  √*svap*, vi2a (i svapiti), sleep
  -na (*-nan* 3.3.91)
darśayām, ppf actn c, showing (himself to acc.)
  √*dṛś*, vt1a, see
√as, vi2a, be
rāghava, patronymic, descendant of Raghu
  raghu, m pn, Raghu
  -a (*-aṇ* 4.1.83)

deva, noun, god
nadanadībhartṛ, noun ctp6, lord of masculine and feminine rivers
  nadanadīnām bhartā
  nadanadī, f cdi, masculine and feminine rivers
    nadaḥ nadī ca
    nada, m, river
    nadī, f, river
  +bhartṛ, m agent noun, lord
    √*bhṛ*, vt3am, bear, support
śrīmat, adj, radiant
  śrī, f, radiance
  -mat (*-matup* 5.2.94)
yādogaṇa, noun ctp6, host of sea monsters
  yādasām gaṇaḥ
  yādas, n, sea monster
  +gaṇa, m, multitude, group, host
vṛta, adj ppp, surrounded
  √*vṛ*, vt1am, cover

रामः सागरं देवं स्वप्ने ददर्श ।१। सागरो देवो राममात्मानं स्वप्ने ऽदर्शयत् ।२। ततस्तु यादोगणैर्वृतो नदनदीभर्ता श्रीमान्सागरो देवः स्वप्ने राघवं दर्शयामास ।३।

darśayām āsa rāghavam: The causative of √*dṛś*, a verb of knowing (*buddhi*), takes acc. of the agent of the base verb according to Pā. 1.4.52.

But then the ocean god, the glorious lord of rivers and streams, surrounded by hosts of sea monsters, showed himself to the descendant of Raghu (Rāma) in a dream.

कौसल्यामातरित्येवमाभाष्य मधुरं वचः।
इदमित्याह रत्नानामाकरैः शतशो वृतः ॥३४॥

kausalyāmātarityevamābhāṣya madhuraṁ vacaḥ;
idamityāha ratnānāmākaraiḥ śataśo vr̥taḥ.

kausalyāmātaḥ	iti	evam	ābhāṣya	madhuram	vacaḥ
mvs	i	i	i	n2s	n2s

idam	iti	āha	ratnānām	ākaraiḥ	śataśaḥ	vr̥taḥ
n2s	i	3sa pre	n6p	m3p	i	m1s

kausalyāmātr̥, adj cbv, son of Kausalyā
- *kausalyā mātā yasya saḥ*, he whose mother is Kausalyā
- *kausalyā*, f pn, Kausalyā
  - *kosala*, pn, Kosala
  - *-ya* (*-ñyaṅ* 4.1.171)
- *mātr̥*, f, mother

iti, pcl, thus, close quote
evam, adv, thus
ābhāṣya, abs, having addressed
- *ā√bhāṣ*, vt1m, speak to, address

madhura, adj, sweet
vacas, noun, speech
idam, dem adj, this
iti, pcl, thus, close quote
√brū, vt2am 3.4.84, say, speak
ratna, noun, gift, wealth, gem
ākara, noun, mine
- *ā√kr̥̄*, vt6a, strew, scatter

śataśas, adv, by the hundreds
- *śataiḥ śataiḥ*, with hundreds and hundreds
- *śata*, n cardinal num, one hundred
- *-śas* 5.4.43

vr̥ta, adj ppp, covered, surrounded
- *√vr̥*, vt1am, cover

सागरो राममाभाष्य वच आह ।१। कौसल्यामातरित्येवमाभाष्य रत्नानामाकरैः शतशो वृत इदं मधुरं वच आह ।२।

Perfect forms such as *āha* occur in present meaning instead of third person singular, dual, and plural and second person singular and dual present forms of *√brū* according to Pā. 3.4.84. *iti* indicates that a quotation will follow here. Nīlakaṇṭha, assuming that *iti* must close a quote, supplies *śr̥ṇu* 'listen:' *madhuraṁ vacaḥ idaṁ śr̥ṇv ity āheti śeṣeṇa yojyam.*

Covered by mines of gems by the hundreds, he addressed him (Rāma), "O son of Kausalyā," and spoke this sweet speech:

ब्रूहि किं ते करोम्यत्र साहाय्यं पुरुषर्षभ।
ऐक्ष्वाको ह्यस्मि ते ज्ञातिरिति रामस्तमब्रवीत् ।।३५।।

brūhi kiṁ te karomyatra sāhāyyaṁ puruṣarṣabha;
aikṣvāko hyasmi te jñātiriti rāmastamabravīt.

brūhi	kim	te	karomi	atra	sāhāyyam	puruṣarṣabha
2sa ipv	n2s	m/f/n4s	1sa pre	i	n2s	mvs

aikṣvākaḥ	hi	asmi	te	jñātiḥ	iti	rāmaḥ	tam	abravīt
m1s	i	1sa pre	m/f/n6s	m1s	i	m1s	m2s	3sa ipf

√brū, vt2am, say, speak
kim, int adj, what
tvad, 2nd pron, you
√kr̥, vt8am, do, make
atra, adv, in this place, here
sāhāyya, noun, help, assistance, friendship
sahāya, m ctp upapada 2.2.19, companion
saha eti, he goes with
saha, pcl, with
+√*i*, v2a, go
-*a* (-*ac* 3.1.134, Am. 2.8.71)
-*ya* (-*ṣyañ* 5.1.124)
puruṣarṣabha, noun ck 2.1.56, bull-like man
ṛsabhaḥ iva puruṣaḥ
puruṣa, m, man
+*ṛṣabha*, m, bull

aikṣvāka, patronymic, descendant of Ikṣvāku
ikṣvākoḥ apatyam
ikṣvāku, m pn, Ikṣvāku
-*a* (-*añ* 4.1.168)
hi, sub pcl, for, because
√as, vi2a, be
tvad, 2nd pron, you
jñāti, noun, relative
iti, pcl, thus, close quote
rāma, pn, Rāma
tad, dem pron, that
√brū, vt2am, say, speak

ब्रूहि ।१। हे राम तुभ्यं किं साहाय्यं करोमि ।२। पुरुषर्षभात्र ते किं साहाय्यं करोमि ।३। तव ज्ञातिरिक्ष्वाकुरस्मि ।४। रामस्तमब्रवीत् ।५।

It is not clear in the critical edition whether the ocean says 35c to Rāma or vice versa; however, the *hi* implies subordination of line 2 to line 1 hence the line is given to the ocean and the *iti* in d is taken to introduce the following speech as it does in 3.267.38d. Both Rāma and Sāgara are direct descendants of Sagara who descended from Ikṣvāku. According to Kā., *aikṣvākaḥ*, formed with the suffix *añ* according to Pā. 4.1.168 and high-pitched on the first syllable by 6.1.197, refers to a descendant of Ikṣvāku. Formed with the suffix *aṇ* according to Pā. 4.2.132 and high-pitched on the final syllable by 3.1.3, it would refer to someone born in the land Ikṣvāku. The deletion of the *u* is due to the explicit mention of the derived form (*nipāta*) *aikṣvāka* in 6.4.174. Although it may be inferred from Pā. 4.1.168 that both Rāma and Sāgara would be entitled to be called *ikṣvāku* after the land by that name if they ruled it, neither currently does. The reading is therefore given as *aikṣvāko hy asmi* following K3, B1, B4, D3, D4, D6, G3 instead of the critical edition's *ikṣvākur asmi*.

"Tell me, O bull-like man! What service shall I do for you here. For I am a descendant of Ikṣvāku, your relative." Rāma said to him:

मार्गमिच्छामि सैन्यस्य दत्तं नदनदीपते।
येन गत्वा दशग्रीवं हन्यां पौलस्त्यपांसनम् ॥३६॥

mārgamicchāmi sainyasya dattaṁ nadanadīpate;
yena gatvā daśagrīvaṁ hanyāṁ paulastyapāṁsanam.

mārgam	icchāmi	sainyasya	dattam	nadanadīpate
m2s	1sa pre	n6s	m2s	mvs

yena	gatvā	daśagrīvam	hanyām	paulastyapāṁsanam
m3s	i	m2s	1sa pop	m2s

- **mārga**, noun, path, road
    - *mṛga*, m, deer, wild animal
        - √*mṛg*, vt10m, hunt
- **√iṣ**, vt6a, wish, desire
- **sainya**, noun, army
    - *senā*, f, army
- **datta**, ppp, given
    - √*dā*, vt3am, give
- **nadanadīpati**, noun ctp6, lord of masculine and feminine rivers
    - *nadanadīnām patiḥ*
    - *nadanadī*, f cdi, masculine and feminine rivers
        - *nadaḥ nadī ca*
        - *nada*, m, river
        - *nadī*, f, river
    - +*pati*, m, lord
- **yad**, rel pron, which, who
- **gatvā**, abs, having gone
    - √*gam*, v1a, go
- **daśagrīva**, pn, Rāvaṇa
    - *daśagrīva*, adj cbv, ten-necked
        - *daśa grīvāṇi yasya saḥ*, he of whom there are ten necks
        - *daśa*, cardinal num, ten
        - +*grīva*, m, neck
- **√han**, vt2a, slay
- **paulastyapāṁsana**, noun ctp6 2.2.8 [86], destroyer of Pulastya's son
    - *paulastyasya pāṁsanaḥ*
    - *paulastya*, patronymic, son of Pulastya
        - *pulastya*, m pn, Pulastya
        - *-a* (*-aṇ* 4.1.83)
    - +*pāṁsana*, m, destroyer
        - √*paṁs* (√*pasi*), vt10am, destroy
        - *-ana* (*-lyuṭ* 3.3.113)

येन मार्गेणाहं सैन्येन सह गच्छेयं तं मार्गं ददासीतीच्छामि ।१। तं मार्गं देयाः ।२। स मार्गस्त्वया दासीष्ट ।३। स मार्गस्त्वया दत्त इतीच्छामि ।४। नदनदीपते येन सैन्यस्य मार्गेण गत्वा पौलस्त्यपांसनं दशग्रीवं हन्यां तं मार्गं दत्तमिच्छामि ।५।

mārgam subject accusative and *dattam* predicate accusative of *icchāmi*.

"O lord of rivers and streams, I want a way for the army to be given, having gone by which I may slay the ten-necked one (Rāvaṇa), destroyer of Pulastya's son (Vaiśravaṇa).

यद्येवं याचतो मार्गं न प्रदास्यति मे भवान्।
शरैस्त्वां शोषयिष्यामि दिव्यास्त्रप्रतिमन्त्रितैः ॥३७॥

yadyevaṁ yācato mārgaṁ na pradāsyati me bhavān;
śaraistvāṁ śoṣayiṣyāmi divyāstrapratimantritaiḥ.

yadi	evam	yācataḥ	mārgam	na	pradāsyati	me	bhavān
i	i	m6s	m2s	i	3sa fut	m/f/n6s	m1s

śaraiḥ	tvām	śoṣayiṣyāmi	divyāstrapratimantritaiḥ
m3p	m/f/n2s	1sa fut c	m3p

yadi, pcl, if
evam, adv, thus
yācat, prap, asking
  √yāc (*√ṭuyācṛ*), vt1am, ask
mārga, noun, path, road
  mṛga, m, deer, wild animal
  √mṛg, vt10m, hunt
na, neg pcl, not
pra√dā, vt3am, give, present
mad, 1st pron, I, me, my
bhavat, pron, your lordship, you

śara, noun, arrow
  √śṝ, vt9a, crush, rend, break
  -a (*-ap* 3.3.57)
tvad, 2nd pron, you
√śuṣ, vi4p, dry
divyāstrapratimantrita, adj ctp3, consecrated with divine missiles
  divyāstraiḥ pratimantritaḥ
  divyāstra, n ck, divine missile
    divyam astram
    divya, adj, divine, beautiful
    +astra, n, missile
      √as, vt4a, throw
      -tra (*-ṣṭran* Am. 2.8.82)
  +pratimantrita, ppp, consecrated
    prati√mantr (*√matri*), vt10a, consecrate with sacred texts

यदि त्वमेवं याचते मह्यं मार्गं न दास्यत्यहं शरैस्त्वां शोषयिष्यामि ।१।
यदि भवानेवं याचतो मे मार्गं न प्रदास्यति दिव्यास्त्रप्रतिमन्त्रितैः शरैस्त्वां शोषयिष्यामि ।२।

yācataḥ me: Mss. Dn2, n3, G2 read *yācate*. However, genitive for dative with the verb of giving is common in the epic.

If your lordship will not present a way to me asking thus, I will dry you up with arrows consecrated with divine missiles."

इत्येवं ब्रुवतः श्रुत्वा रामस्य वरुणालयः।
उवाच व्यथितो वाक्यमिति बद्धाञ्जलिः स्थितः ॥३८॥

ityevaṁ bruvataḥ śrutvā rāmasya varuṇālayaḥ;
uvāca vyathito vākyamiti baddhāñjaliḥ sthitaḥ.

iti	evam	bruvataḥ	śrutvā	rāmasya	varuṇālayaḥ
i	i	m6s	i	m6s	m1s

uvāca	vyathitaḥ	vākyam	iti	baddhāñjaliḥ	sthitaḥ
3sa prf	m1s	n2s	i	m1s	m1s

iti, pcl, thus, close quote
evam, adv, thus
bruvat, prap, saying
  √*brū*, vt2am, say, speak
śrutvā, abs, having heard
  √*śru*, vt1am/5am 3.1.74, hear, listen
rāma, pn, Rāma
varuṇālaya, noun ctp6, ocean
  varuṇasya ālayaḥ, abode of Varuṇa
  varuṇa, m pn, Varuṇa
  +*ālaya*, m, abode
    ā√*lī*, vi4m, cling to, recline, settle on (loc.)
    -*a* (-*gha* 3.3.118)

√**vac**, vt2a, say

vyathita, adj ppp, agitated
  √*vyath*, vi1m, tremble, become agitated
vākya, noun, sentence, speech
iti, pcl, thus, close quote
baddhāñjali, adj cbv, by whom the hands have been folded in reverence
  baddhaḥ añjaliḥ yena saḥ
  baddha, ppp, bound
    √*bandh*, vt9a, bind
  +*añjali*, m, cupped hands raised to the forehead in reverence
sthita, ppp, having stood, standing, present
  √*sthā*, vi1a, stand

रामस्य वचः श्रुत्वा सागरो वाक्यमुवाच ।१। इत्येवं ब्रुवतो रामस्य श्रुत्वा व्यथितो बद्धाञ्जलिः स्थितो वरुणालयो वाक्यमुवाच ।२।

bruvataḥ śrutvā rāmasya: Ellipsis of *vacaḥ* or √*śru* with genitive, Pā. 2.3.52, Whitney 297d. *uvāca...vākyam:* The literal, 'spoke the sentence,' appears redundant in English which avoids cognate predicate accusatives or internal accusatives used often in Sanskrit. *vyathitaḥ,*properly a predicate adjective describing the ocean in the circumstance of speaking is translated as an adverb describing the manner of speaking. *iti* in d serves to introduce Rāvaṇa's speech in the following verses. Compare 35d. *sthitaḥ:* The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72.

When he heard Rāma speaking thus, the abode of Varuṇa (the ocean), said agitatedly, standing with folded hands:

नेच्छामि प्रतिघातं ते नास्मि विघ्नकरस्तव।
शृणु चेदं वचो राम श्रुत्वा कर्तव्यमाचर ॥३९॥

necchāmi pratighātaṁ te nāsmi vighnakarastava;
śṛṇu cedaṁ vaco rāma śrutvā kartavyamācara.

na	icchāmi	pratighātam	te	na	asmi	vighnakaraḥ	tava
i	1sa pre	m2s	m/f/n6s	i	1sa pre	m1s	m/f/n6s

śṛṇu	ca	idam	vacaḥ	rāma	śrutvā	kartavyam	ācara
2sa ipv	i	n2s	n2s	mvs	i	n2s	2sa ipv

na, neg pcl, not
√iṣ, vt6a, wish, desire
pratighāta, noun, opposition, obstacle
  prati√han, vt2a, strike against
tvad, 2nd pron, you
na, neg pcl, not
√as, vi2a, be
vighnakara, adj ctp upapada 2.2.19, creating an obstacle
  vighnam karoti
  vighna, m/n, obstacle
    vi√han, vt2a, strike, slay
    -a (*-ka* 3.3.58 [306])
  +√*kṛ*, vt8am, do
    -a (*-ṭa* 3.2.20)
tvad, 2nd pron, you, your

√śru, vt1am/5am 3.1.74, hear, listen
ca, conj pcl, and
idam, dem adj, this
vacas, noun, speech
rāma, pn, Rāma
śrutvā, abs, having heard
  √*śru*, vt1am/5am 3.1.74, hear, listen
kartavya, gerundive, necessary, to be done
ā√car, vt1a, do

तव प्रतिघातं नेच्छामि ।१। तव विघ्नकरो नास्मि ।२। रामेदं च वचः शृणु ।३। श्रुत्वा कर्तव्यमाचर ।४।

"I do not desire your obstruction; I am not your obstructor. And hear this speech, Rāma. After hearing it do what you must.

यदि दास्यामि ते मार्गं सैन्यस्य व्रजतो ऽऽज्ञया।
अन्ये ऽप्याज्ञापयिष्यन्ति मामेवं धनुषो बलात् ॥४०॥

yadi dāsyāmi te mārgaṁ sainyasya vrajato ''jñayā;
anye 'pyājñāpayiṣyanti māmevaṁ dhanuṣo balāt.

yadi	dāsyāmi	te	mārgam	sainyasya	vrajataḥ	ājñayā
i	1sa fut	m/f/n4s	m2s	n6s	n6s	f3s

anye	api	ājñāpayiṣyanti	mām	evam	dhanuṣaḥ	balāt
m1p	i	3pa fut c	m/f/n2s	i	n6s	n5s

yadi, pcl, if
√dā, vt3am, give
tvad, 2nd pron, you
mārga, noun, path, road
  mṛga, m, deer, wild animal
  √*mṛg*, vt10m, hunt
sainya, noun, army
  senā, f, army
vrajat, prap, marching
  √*vraj*, vt1a, walk, go

ājñā, noun, command, permission

anya, pron, other
api, pcl, even, also
ā√jñā, vt9am, understand, caus.: order, command
mad, 1st pron, I, me
evam, adv, thus
dhanus, noun, bow
bala, noun, strength

यद्याज्ञया तुभ्यं व्रजतः सैन्यस्य मार्गं दास्यामि तर्ह्यन्ये ऽप्येवं धनुषो बलान्मामाज्ञापयिष्यन्ति ।१।

vrajato ''jñayā: Nīlakaṇṭha justifies the irregular sandhi by saying that the replacement of *o* (< *aḥ*) and the following *ā* by the preceding *o* alone is Vedic: *ājñayeti cchedaḥ pūrvarūpam ārṣam. o* and a following *a* are replaced by the preceding *o* alone according to Pā. 6.1.109. The future tense in the protasis and future tense in the apodosis makes a future more vivid condition. The speaker expects it will happen as he says.

If I give you a way for your marching army at your command, others will command me in this way by force of their bow too.

अस्ति त्वत्र नलो नाम वानरः शिल्पिसंमतः।
त्वष्टुर्देवस्य तनयो बलवान्विश्वकर्मणः ॥४१॥

asti tvatra nalo nāma vānaraḥ śilpisaṁmataḥ;
tvaṣṭurdevasya tanayo balavānviśvakarmaṇaḥ.

asti	tu	atra	nalaḥ	nāma	vānaraḥ	śilpisaṁmataḥ
3sa pre	i	i	m1s	i	m1s	m1s

tvaṣṭuḥ	devasya	tanayaḥ	balavān	viśvakarmaṇaḥ
m6s	m6s	m1s	m1s	m6s

- **√as**, vi2a, be
- **tu**, conj pcl, but
- **atra**, adv, in this place, here
- **nala**, pn, Nala
  - *nala,* m, reed
- **nāma**, adv, by name, indeed
  - *nāman,* n, name
- **vānara**, noun, monkey
- **śilpisaṁmata**, adj ctp3 2.1.32, respected by artisans
  - *śilpibhiḥ saṁmataḥ*
  - *śilpin,* m/f, artisan, craftsman
    - *śilpin,* adj, possessed of an art or craft
      - *śilpa,* n, art, craft
  - +*saṁmata,* ppp, respected
    - *sam√man,* vt4/8m, think together, concur, respect
- **tvaṣṭṛ**, noun, creator, fashioner
- **deva**, noun, god
- **tanaya**, noun, son
  - *tanaya,* n, offspring
    - *√tan,* v8am, stretch, extend
- **balavat**, adj, strong
  - *bala,* n, strength
  - *-vat* (*-matup* 5.2.94, *v* 8.2.9)
- **viśvakarman**, pn, Viśvakarman
  - *viśvakarman,* noun ctp upapada 2.2.19, fashioner of the universe
  - *viśvam karoti,* he makes everything
  - *viśva,* pron, all
  - +*√kṛ,* vt8am, do, make
  - *-man* (*-manin* 3.2.75)

अस्त्यत्र नलो नाम वानरः ।१। अस्ति त्वत्र नलो नाम बलवाञ्शिल्पिसंमतो वानरो विश्वकर्मणस्त्वष्टुर्देवस्य तनयः ।२।

But there is here a strong monkey respected by artisans, Nala by name, the son of the fashioner god, Viśvakarman.

स यत्काष्ठं तृणं वापि शिलां वा क्षेप्स्यते मयि।
सर्वं तद्धारयिष्यामि स ते सेतुर्भविष्यति ।।४२।।

sa yatkāṣṭhaṁ tr̥ṇaṁ vāpi śilāṁ vā kṣepsyate mayi;
sarvaṁ taddhārayiṣyāmi sa te seturbhaviṣyati.

saḥ	yat	kāṣṭham	tr̥ṇam	vā	api	śilām	vā	kṣepsyate	mayi
m1s	n2s	n1s	n2s	i	i	f2s	i	3sm fut	m/f/n7s

sarvam	tat	dhārayiṣyāmi	saḥ	te	setuḥ	bhaviṣyati
n2s	n2s	1sa fut c	m1s	m/f/n6s	m1s	3sa fut

tad, dem pron, that
yad, rel pron, which, who
kāṣṭha, noun, wood
tr̥ṇa, noun, grass
vā, disj pcl, or
api, pcl, also
śilā, noun, stone
vā, disj pcl, or
√kṣip, vt4a/6am, throw
mad, 1st pron, I, me, my
sarva, pron adj, all, whole
tad, dem pron, that
√dhr̥ (√dhr̥ñ dhāraṇe), vt1am, hold, caus.: support, sustain
tad, dem pron, that
tvad, 2nd pron, you
setu, noun, causeway, bridge
√bhū, vi1a, be, become, exist

यद्यन्नलः सागरे क्षेप्स्यते तत्तत्सागरो धारयिष्यति ।१। यत्काष्ठं तृणं वापि शिलां वा स मयि क्षेप्स्यते तत्सर्वं धारयिष्यामि ।२। स तव सेतुर्भविष्यति ।३।

I will support everything that he throws in me, wood, grass or stone. That will be your bridge.”

इत्युक्त्वान्तर्हिते तस्मिन्रामो नलमुवाच ह।
कुरु सेतुं समुद्रे त्वं शक्तो ह्यसि मतो मम ॥४३॥

ityuktvāntarhite tasminrāmo nalamuvāca ha;
kuru setuṁ samudre tvaṁ śakto hyasi mato mama.

iti	uktvā	antarhite	tasmin	rāmaḥ	nalam	uvāca	ha
i	i	m7s	m7s	m1s	m2s	3sa prf	i

kuru	setum	samudre	tvam	śaktaḥ	hi	asi	mataḥ	mama
2sa ipv	m2s	m7s	m/f/n1s	m1s	i	2sa pre	m1s	m/f/n6s

iti, pcl, thus, close quote
uktvā, abs, having said
  √*vac*, vt2a, say
antarhita, ppp, disappeared
  antar√dhā, v3am, put within, hide, disappear
tad, dem pron, that
rāma, pn, Rāma
nala, pn, Nala
  nala, m, reed
√vac, vt2a, say
ha, pcl, indeed
√kṛ, vt8am, do, make
setu, noun, causeway, bridge
samudra, noun, sea
tvad, 2nd pron, you
śakta, adj ppp, capable, able
  √*śak*, vi5a, be able
hi, sub pcl, for, because
√as, vi2a, be
mata, ppp, thought
  √*man*, vt4/8m, think, consider
mad, 1st pron, I, me, my

एवमुक्त्वा सागरो ऽन्तर्दधे ।१। सो ऽन्तर्हितः ।२। रामो नलमुवाच ।३। त्वं समुद्रे सेतुं कुरु ।४। त्वं सेतुं कर्तुं शक्नोषीत्यहं मन्ये ।५। त्वं शक्तो ऽसीति मया मन्यते ।६। इत्युक्त्वान्तर्हिते तस्मिन्रामो नलमुवाच ह त्वं समुद्रे सेतुं कुरु मम हि मतः शक्तो ऽसीति ।७।

uktvāntarhite tasmin: An absolutive denotes the prior of two actions which have the same agent. Although Rāma is the agent of *uvāca*, the principal verb of the sentence, the ocean, the agent of the locative absolute *antarhite tasmin*, is the agent of the absolutive *uktvā*. According to Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative. *kuru:* Imperatives are more often placed sentence-initial than sentence-final. *śakta:* The ppp of an intransitive verb is active rather than passive in accordance with Pā. 3.4.72. Understand *setuṁ kartum;* forms of √*śak* regularly occur with an infinitive according to Pā. 3.4.65-66. *mato mama:* genitive of agent with ppp of verb of thinking according to Pā. 3.2.188 and 2.3.67. While *setu* usually refers to a causeway of mounded earth, here it seems to refer to a floating bridge because the ocean will hold it up, as he says in the preceding verse.

When he had disappeared after saying this, Rāma said to Nala, "Build a bridge over the ocean; for I think you are able to."

तेनोपायेन काकुत्स्थः सेतुबन्धमकारयत्।
दशयोजनविस्तारमायतं शतयोजनम् ॥४४॥

tenopāyena kākutsthaḥ setubandhamakārayat;
daśayojanavistāramāyataṁ śatayojanam.

tena	upāyena	kākutsthaḥ	setubandham	akārayat
m3s	m3s	m1s	m2s	3sa ipf c

daśayojanavistāram	āyatam	śatayojanam
m2s	m2s	n2s

tad, dem adj, that

upāya, noun, means

upa√i, v2a, approach

kākutstha, patronymic, descendant of Kakutstha

kakutstha, m pn ctp upapada 2.2.19, Kakutstha

kakudi tiṣṭhati, he stands on a peak

kakud, f, peak, hump

+*√sthā*, vi1a, stand

-*a* (-*ka* 3.2.4)

-*a* (-*aṇ* 4.1.112)

setubandha, noun ctp6, bridge-construction

setoḥ bandhaḥ, construction of a bridge

setu, m, causeway, bridge

+*bandha*, m, binding, construction

√bandh, vt9a, bind

√kr̥, vt8am, do, make

daśayojanavistāra, adj cbv, ten Yojanas wide

daśayojanāni vistāraḥ yasya saḥ, that whose width is ten Yojanas

daśayojana, n cdvigu 2.1.52, ten Yojanas

daśa yojanāni samāhṛtāni, ten Yojanas grouped

daśa, cardinal num, ten

+*yojana*, n, joining, yoking, the distance traversed in one harnessing, four Krośas, about nine miles

√yuj, v7am, join, unite, yoke

+*vistāra*, m, extent, width

vi√stṝ, vt9am, strew, spread out

āyata, adj ppp, extended, extending

ā√yam, vt1a, hold to, lengthen

śatayojana, noun cdvigu 2.1.52, one hundred Yojanas

śatam yojanāni samāhṛtāni, a hundred yojanas grouped

śata, n cardinal num, one hundred

+*yojana*, n, joining, yoking, the distance traversed in one harnessing, four Krośas, about nine miles

√yuj, v7am, join, unite, yoke

नलः सेतुमबध्नात् ।१। रामो नलेन सेतोर्बन्धमकारयत् ।२। तेनोपायेन काकुत्स्थो दशयोजनविस्तारं शतयोजनमायतं सेतुबन्धमकारयत् ।३।

Read with verse 45. *śatayojanam:* accusative of extent of space.

By that means the descendant of Kakutstha (Rāma) had a bridge constructed ten Yojanas wide, a hundred Yojanas long...

नलसेतुरिति ख्यातो यो ऽद्यापि प्रथितो भुवि।
रामस्याज्ञां पुरस्कृत्य धार्यते गिरिसंनिभः ॥४५॥

nalaseturiti khyāto yo 'dyāpi prathito bhuvi;
rāmasyājñāṁ puraskr̥tya dhāryate girisaṁnibhaḥ.

nalasetuḥ	iti	khyātaḥ	yaḥ	adya	api	prathitaḥ	bhuvi
m1s	i	m1s	m1s	i	i	m1s	f7s

rāmasya	ājñām	puraskr̥tya	dhāryate	girisaṁnibhaḥ
m6s	f2s	i	3sp pre c	m1s

nalasetu, noun ctp6, Nala's bridge
  nalasya setuḥ
  nala, m pn, Nala
    nala, m, reed
  +*setu*, m, causeway, bridge
iti, pcl, thus, close quote
khyāta, ppp, told, called
  √*khyā*, vt2a, tell (to dat.)
yad, rel adj, which
adya, adv, today
api, pcl, even
prathita, ppp, spread, extended, famed
  √*prath*, vi1m, extend, spread
bhū, noun, earth

rāma, pn, Rāma
ājñā, noun, command, permission
puraskr̥tya, abs ctp gati 2.2.18, having placed before
  puras, adv gati 1.4.67, before
  +*kr̥tvā*, abs, having made
    √*kr̥*, vt8am, do, make
    -*tvā* (-*ktvā* 3.4.21)
  -*ya* (-*lyap* 7.1.37)
√dhr̥ (**√dhr̥ñ dhāraṇe**), vt1am, hold, caus.: support, sustain
girisaṁnibha, adj cbv, like a mountain
  gireḥ nibhā iva nibhā yasya saḥ, he whose appearance is like that of a mountain
  giri, m, mountain
  +*saṁnibhā*, f, appearance
    sam ni√bhā, vi2a, appear

जना रामस्याज्ञां पुरस्कुर्वन्ति ।१। अद्यापि जना रामस्याज्ञां पुरस्कृत्य नलसेतुं धारयन्ति ।२। रामस्याज्ञां पुरस्कृत्याद्यापि भुवि प्रथितो नलसेतुरिति ख्यातो गिरिसंनिभः सेतुर्धार्यते ।३। यः सेतुरद्यापि नलसेतुः ख्यातस्तं रामो ऽकारयत् ।४। यो ऽद्यापि भुवि प्रथितो नलसेतुरिति ख्यातो गिरिसंनिभः सेतू रामस्याज्ञां पुरस्कृत्य धार्यते तं दशयोजनविस्तारं शतयोजनमायतं काकुत्स्थस्तेनोपायेनाकारयत् ।५।

The verse consists of a relative clause describing the bridge (*setu*) in verse 44. In epic verse, contrary to classical prose but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun.

...which even today, widely known on earth as Nala's bridge, mountain-like, is sustained out of respect for Rāma's command.

तत्रस्थं स तु धर्मात्मा समागच्छद्विभीषणः।
भ्राता वै राक्षसेन्द्रस्य चतुर्भिः सचिवैः सह ।।४६।।

tatrasthaṁ sa tu dharmātmā samāgacchadvibhīṣaṇaḥ;
bhrātā vai rākṣasendrasya caturbhiḥ sacivaiḥ saha.

tatrastham	saḥ	tu	dharmātmā	samāgacchat	vibhīṣaṇaḥ
m2s	m1s	i	m1s	3sa ipf	m1s

bhrātā	vai	rākṣasendrasya	caturbhiḥ	sacivaiḥ	saha
m1s	i	m6s	m3p	m3p	i

tatrastha, adj ctp upapada 2.2.19, standing there, present there
tatra tiṣṭhati
tatra, dem adv, in that, there
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)
tad, dem adj, that
tu, conj pcl, but
dharmātman, adj cbv, virtuous
dharmaḥ ātmā yasya saḥ, he whose nature is dharma
dharma, m, truth, justice
+*ātman*, m, self
sam ā√gam, v1a, come together, meet, approach
vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)

bhrātṛ, noun, brother
vai, pcl, verily
rākṣasendra, noun ctp6, lord of Rākṣasas
rākṣasānām indraḥ, Indra of demons
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*indra*, m pn, Indra
catur, cardinal num, four
saciva, noun, associate, counselor, minister
√*sac*, vi1am, be associated with
saha, pcl, with (inst.)

विभीषणस्तत्र तिष्ठन्तं रामं समागच्छत् ।१। स तु राक्षसेन्द्रस्य भ्राता धर्मात्मा विभीषणश्चतुर्भिः सचिवैः सह तत्रस्थं रामं समागच्छत् ।२।

The virtuous Vibhīṣaṇa, the brother of the lord of Rākṣasas (Rāvaṇa), with four ministers, approached him (Rāma) present there.

प्रतिजग्राह रामस्तं स्वागतेन महामनाः।
सुग्रीवस्य तु शङ्काभूत्प्रणिधिः स्यादिति स्म ह ।।४७।।

pratijagrāha rāmastaṁ svāgatena mahāmanāḥ;
sugrīvasya tu śaṅkābhūtpraṇidhiḥ syāditi sma ha.

pratijagrāha	rāmaḥ	tam	svāgatena	mahāmanāḥ
3sa prf	m1s	m2s	n3s	m1s

sugrīvasya	tu	śaṅkā	abhūt	praṇidhiḥ	syāt	iti	sma	ha
m6s	i	f1s	3sa aor	m1s	3sa pop	i	i	i

prati√grah, vt9am, take back, receive
rāma, pn, Rāma
tad, dem adj, that
svāgata, noun ctp gati 2.2.18, welcome
  su, preverb, good
  +*āgata*, n, arrival
    āgata, ppp, come, arrived
      ā√gam, v1a, come
  -ta (*-kta* 3.3.114)
mahāmanas, adj cbv, great-minded
  mahat manaḥ yasya saḥ, he whose mind is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*manas*, n, mind
    √*man*, vt4/8m, think, consider
sugrīva, pn cbv 2.2.24 [101], Sugrīva
  śobhanam grīvaḥ yasya saḥ, he whose neck is good
  su, preverb, good
  +*grīva*, m, neck
tu, conj pcl, but
śaṅkā, noun, fear
  √*śaṅk* (√*śaki*), vt1m, suspect, doubt
√bhū, vi1a, be, become, exist
praṇidhi, noun, watching, spying, a spy
  pra ni√dhā, vt3am, place before, consider, spy
√as, vi2a, be
iti, pcl, thus, close quote
sma, pcl, indeed, certainly
ha, pcl, indeed

रामो विभीषणं प्रत्यगृह्णात् ।१। महामना रामः स्वागतेन तं प्रतिजग्राह ।२। सुग्रीवो ऽशङ्कत विभीषणः प्रणिधिः स्यादिति ।३। सुग्रीवस्य तु शङ्काभूत्प्रणिधिः स्यादिति ।४।

Nīlakaṇṭha explains that the term *praṇidhi* signifies either a deceiver or a spy and cites Med.: *praṇidhiś chalakṛt guptacāro vā. praṇidhir nā khale care iti medinī.* *sma* indicates a concessive clause in relation to the clause containing*tu*.

The great-minded Rāma received him with welcome even though Sugrīva had the suspicion that he might be a spy.

राघवस्तस्य चेष्टाभिः सम्यक्च चरितेङ्गितैः।
यदा तत्त्वेन तुष्टो ऽभूत्तत एनमपूजयत् ॥४८॥

rāghavastasya ceṣṭābhiḥ samyakca caritеṅgitaiḥ;
yadā tattvena tuṣṭo 'bhūttata enamapūjayat.

rāghavaḥ	tasya	ceṣṭābhiḥ	samyak	ca	caritеṅgitaiḥ
m1s	m6s	f3p	i	i	n3p

yadā	tattvena	tuṣṭaḥ	abhūt	tataḥ	enam	apūjayat
i	n3s	m1s	3sa aor	i	m2s	3sa ipf

rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)
tad, dem adj, that
ceṣṭā, noun, action, activity, behavior, gesture
samyak, adv, completely, properly
ca, conj pcl, and
caritеṅgita, noun cdi, deeds and gestures
caritāni iṅgitāni ca
carita, noun, deed, conduct
carita, ppp, done
√*car*, vt1a, move, do
+*iṅgita*, n, gesture
√*iṅg* (√*igi*), v1a, move, gesture
-ta (*-kta* 3.3.114)

yadā, rel adv, at which time, when
tattva, noun, truth, reality
tad, dem pron, that
-tva 5.1.119
tuṣṭa, ppp, satisfied
√*tuṣ*, vi4a, be satisfied, pleased
√**bhū**, vi1a, be, become, exist
tatas, dem adv, from or after that
enad, pron, this (enclitic replacement for *etad* and *idam*)
√**pūj**, vt10am, honor

यदा रामो विभीषणस्य तत्त्वेनातुष्यत्तदा तमपूजयत् ।१। यदा राघवस्तस्य चेष्टाभिश्चरितेङ्गितैश्च तत्त्वेन सम्यक्तुष्टो ऽभूत्तत एनमपूजयत् ।२।

When the descendant of Raghu (Rāma) was completely satisfied about his true nature by his behavior, deeds and gestures, then he honored him.

सर्वराक्षसराज्ये चाप्यभ्यषिञ्चद्विभीषणम्।
चक्रे च मन्त्रानुचरं सुहृदं लक्ष्मणस्य च ॥४९॥

sarvarākṣasarājye cāpyabhyaṣiñcadvibhīṣaṇam;
cakre ca mantrānucaraṁ suhṛdaṁ lakṣmaṇasya ca.

sarvarākṣasarājye	ca	api	abhyaṣiñcat	vibhīṣaṇam
n7s	i	i	3sa ipf	m2s

cakre	ca	mantrānucaram	suhṛdam	lakṣmaṇasya	ca
3sm prf	i	m2s	m2s	m6s	i

sarvarākṣasarājya, noun ctp6, lordship over all demons
sarvarākṣasānām rājyam
sarvarākṣasa, m ck 2.1.49, all demons
sarve rākṣasāḥ
sarva, pron adj, all, whole
+*rākṣasa*, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*rājya*, n, lordship, kingdom
√*rāj* (√*rājṛ*), v1am, shine, rule

ca, conj pcl, and

api, pcl, also

abhi√sic, vt6am, sprinkle, consecrate

vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)

√kṛ, vt8am, do, make

ca, conj pcl, and

mantrānucara, noun ctp3, minister, counselor
mantraiḥ anucaraḥ, attendant with counsels
mantra, m, instrument of thought, sacred text, formula, counsel
√*man*, vt4/8m, think, consider
-*tra* (Uṇ. 8.89)
+*anucara*, m, following, follower, companion, attendant
anu√car, vt1a, move after, follow, attend

suhṛd, noun, friend
suhṛd, adj, good-hearted, well-wishing
su, preverb, good
śobhanam hṛt yasya saḥ, he whose heart is good
+*hṛd*, n (5.4.150), heart

lakṣmaṇa, pn, Lakṣmaṇa

ca, conj pcl, and

रामश्च विभीषणं सर्वराक्षसराज्ये ऽभ्यषिञ्चत् ।१। रामश्च विभीषणं लक्ष्मणस्य मन्त्रानुचरं सुहृदं च चक्रे ।२।

Grammatically, Rāma may have made Vibhīṣaṇa Lakṣmaṇa's counselor and friend rather than his own counselor. However, the next verse as well as future incidents suggest that he served as Rāma's counselor directly.

Moreover, he consecrated Vibhīṣaṇa in kingship over all Rākṣasas and made him his counselor and Lakṣmaṇa's friend.

विभीषणमते चैव सो ऽत्यक्रामन्महार्णवम्।
ससैन्यः सेतुना तेन मासेनैव नराधिप ॥५०॥

vibhīṣaṇamate caiva so 'tyakrāmanmahārṇavam;
sasainyaḥ setunā tena māsenaiva narādhipa.

vibhīṣaṇamate	ca	eva	saḥ	atyakrāmat	mahārṇavam
n7s	i	i	m1s	3sa ipf	m/n2s

sasainyaḥ	setunā	tena	māsena	eva	narādhipa
m1s	m3s	m3s	m3s	i	mvs

vibhīṣaṇamata, noun ctp6, Vibhīṣaṇa's advice
vibhīṣaṇasya matam
vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-ana (*-lyu* 3.1.134 Kā.)
+*mata*, n, resolve, approval, opinion
mata, ppp, thought
√*man*, vt4/8m, think, consider

ca, conj pcl, and

eva, pcl, only

tad, dem pron, that

ati√kram, v1a, step beyond

mahārṇava, noun ck 2.1.61, great sea, ocean
mahān arṇavaḥ
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*arṇava*, m/n, sea

sasainya, adj cbv 2.2.28, with army
saha sainyena
sa, pcl, (replacement for *saha*) with
+*sainya*, n, army
senā, f, army

setu, noun, causeway, bridge

tad, dem adj, that

māsa, noun, month

eva, pcl, only

narādhipa, noun ctp6, overlord of men
narāṇām adhipaḥ
nara, m, man
+*adhipa*, m, overlord, king
adhi, preverb, over
√*pā*, vt2a, protect
-a (*-ka* 3.1.136)

हे युधिष्ठिर रामः सैन्येन सह महार्णवं मासेनातिचक्राम ।१। नराधिप विभीषणमते च ससैन्यः स तेन सेतुना महार्णवं मासेनैवात्यक्रामत् ।२।

māsena: instrumental of time completed in which.

And upon the advice of Vibhīṣaṇa, he traversed the ocean with the army by that bridge in just a month, O overlord of men (Yudhiṣṭhira).

ततो गत्वा समासाद्य लङ्कोद्यानान्यनेकशः।
भेदयामास कपिभिर्महान्ति च बहूनि च ॥५१॥

tato gatvā samāsādya laṅkodyānānyanekaśaḥ;
bhedayāmāsa kapibhirmahānti ca bahūni ca.

tataḥ	gatvā	samāsādya	laṅkodyānāni	anekaśaḥ
i	i	i	n2p	i

bhedayām	āsa	kapibhiḥ	mahānti	ca	bahūni	ca
i	3sa prf	m3p	n2p	i	n2p	i

tatas, dem adv, from or after that
gatvā, abs, having gone
√gam, v1a, go
samāsādya, abs c, having reached
sam ā√sad, v1a/6a (i sīda), approach, reach, meet, assail
laṅkodyāna, noun ctp6, garden of Laṅkā
laṅkāyāḥ udyānam
laṅkā, f pn, the city Laṅkā
+udyāna, n, garden, park
anekaśas, adv, numerous
anekāni
aneka, adj ctp na 2.2.6, more than one, many
na ekaḥ, not one
na, neg pcl, not
+eka, cardinal num, one
-śas 5.4.42

bhedayām, ppf actn c, breaking
√bhid, vt7am, split
√**as**, vi2a, be
kapi, noun, monkey
mahat, adj prap, great, increasing
√mah, vi1m, increase
ca, conj pcl, and
bahu, adj, much, many
ca, conj pcl, and

रामो जगाम ।१। स लङ्कोद्यानानि समाससाद ।२। हरयो लङ्कोद्यानानि बिभिदुः ।३। हरिभिर्लङ्कोद्यानान्यभिद्यन्त ।४। रामो हरिभिर्लङ्कोद्यानान्यभेदयत् ।५। रामो गत्वा समासाद्य हरिभिर्लङ्कोद्यानानि भेदयां चकार ।६। ततो गत्वा समासाद्य कपिभिर्महान्ति च बहूनि च लङ्कोद्यानान्यनेकशो भेदयामास ।७।

Then he went, reached and had the monkeys destroy the great and many gardens of Laṅkā.

तत्रास्तां रावणामात्यौ राक्षसौ शुकसारणौ।
चारौ वानररूपेण तौ जग्राह विभीषणः ।।५२।।

tatrāstāṁ rāvaṇāmātyau rākṣasau śukasāraṇau;
cārau vānararūpeṇa tau jagrāha vibhīṣaṇaḥ.

tatra	āstām	rāvaṇāmātyau	rākṣasau	śukasāraṇau
i	3da ipf	m1d	m1d	m1d

cārau	vānararūpeṇa	tau	jagrāha	vibhīṣaṇaḥ
m1d	n3s	m2d	3sa prf	m1s

tatra, dem adv, in that, there
√as, vi2a, be
rāvaṇāmātya, noun ctp6, Rāvaṇa's minister
rāvaṇasya amātyaḥ
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
+*amātya*, m, minister
rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
śukasāraṇa, noun cdi, Śuka and Sāraṇa
śukaḥ sāraṇaḥ ca
śuka, pn, Śuka
śuka, m, parrot
+*sāraṇa*, pn, Sāraṇa

cāra, noun, spy
cāra, adj, moving, travelling
√*car*, vt1a, move, do
vānararūpa, noun ctp6, form of a monkey
vānarasya rūpam
vānara, m, monkey
+*rūpa*, n, form
tad, dem pron, that
√grah, vt9am, grab, take, accept
vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-ana (*-lyu* 3.1.134 Kā.)

रावणामात्यौ राक्षसौ शुकसारणौ चारौ वानररूपेण तत्रास्ताम् ।१। विभीषणस्तौ जग्राह ।२।

Two Rākṣasas, Rāvaṇa's ministers Śuka and Sāraṇa, were there in the form of monkeys as spies. Vibhīṣaṇa captured them.

प्रतिपन्नौ यदा रूपं राक्षसं तौ निशाचरौ।
दर्शयित्वा ततः सैन्यं रामः पश्चादवासृजत् ॥५३॥

pratipannau yadā rūpaṁ rākṣasaṁ tau niśācarau;
darśayitvā tataḥ sainyaṁ rāmaḥ paścādavāsṛjat.

pratipannau	yadā	rūpam	rākṣasam	tau	niśācarau
m1d	i	n2s	m2s	m1d	m1d

darśayitvā	tataḥ	sainyam	rāmaḥ	paścāt	avāsṛjat
i	i	n2s	m1s	i	3sa ipf

pratipanna, ppp, having resumed
prati√pad, vt4m, resort to, come back to
yadā, rel adv, at which time, when
rūpa, noun, form
rākṣasa, adj, belonging to a rakṣas, demonic
rakṣas, m/n, demon
√*rakṣ,* vt1a, keep, protect
tad, dem adj, that
niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
niśāyām carati, he moves at night
niśā, f, night
+√*car,* vt1a, move, do
-a (*-ṭa* 3.2.16)

darśayitvā, abs c, having shown
√*dṛś,* vt1a, see
tatas, dem adv, from or after that
sainya, noun, army
senā, f, army
rāma, pn, Rāma
paścāt, adv, afterwards
paśca, adj, behind, after, 5.3.32-33
ava√sr̥j, vt4m/6a, release

तौ निशाचरौ राक्षसं रूपं प्रतिपेदाते ।१। सैन्यं तौ ददर्श ।२। रामस्तौ सैन्यमदर्शयत् ।३। रामस्तौ ससर्ज ।४। यदा तौ निशाचरौ राक्षसं रूपं प्रतिपेदाते तदा रामस्तौ सैन्यं दर्शयां चकार पश्चाच्च तौ ससर्ज ।५। यदा तौ निशाचरौ राक्षसं रूपं प्रतिपन्नौ ततो रामः सैन्यं दर्शयित्वा पश्चादवासृजत् ।६।

darśayitvā...sainyam: The causative of √*dṛś*, a verb of knowing (*buddhi*), takes acc. of the agent of the base verb according to Pā. 1.4.52.

When those two night-rangers had resumed their Rākṣasic form, then Rāma showed them to the army and later released them.

निवेश्योपवने सैन्यं तच्छूरः प्राज्ञवानरम्।
प्रेषयामास दौत्येन रावणस्य ततो ऽङ्गदम् ॥५४॥

niveśyopavane sainyaṁ tacchūraḥ prājñavānaram;
preṣayāmāsa dautyena rāvaṇasya tato 'ṅgadam.

niveśya	upavane	sainyam	tat	śūraḥ	prājñavānaram
i	n7s	n2s	n2s	m1s	m2s

preṣayām	āsa	dautyena	rāvaṇasya	tataḥ	aṅgadam
i	3sa prf	n3s	m6s	i	m2s

niveśya, abs c, having settled
ni√viś, v6a, enter, settle
upavana, noun, small forest, grove
sainya, noun, army
senā, f, army
tad, dem adj, that
śūra, noun, hero
prājñavānara, noun ck 2.1.57, wise monkey
prājñaḥ vānaraḥ
prājña, adj, wise, intelligent
prajñā, f, intelligence
+*vānara*, m, monkey
preṣayām, ppf actn c, sending forth
pra√iṣ, v4a, send forth
√as, vi2a, be
dautya, noun, the state of a messenger
dūta, m, messenger
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
tatas, dem adv, from or after that
aṅgada, pn, Aṅgada

सैन्यमुपवने निविवेश ।१। रामः सैन्यमुपवने निवेशयां चकार ।२। अङ्गदो रावणस्य दूत इयाय ।३। अङ्गदो रावणस्य दौत्येनेयाय ।४। रामो ऽङ्गदं रावणस्य दौत्येन प्रेषयां चकार ।५। शूरस्तत्सैन्यमुपवने निवेश्य ततः प्राज्ञवानरमङ्गदं रावणस्य दौत्येन प्रेषयामास ।६।

Nīlakaṇṭha takes *dautyena* as an instrumental of cause: *dautyena hetunā*. The instrumental of an abstract noun predicatively modifying a simple subject, literally meaning 'with the being of' or 'in the state of,' translates nicely as 'as.'

After encamping the army in a grove, then the hero (Rāma) dispatched the wise monkey Aṅgada as an envoy to Rāvaṇa.

मार्कण्डेय उवाच।
प्रभूतान्नोदके तस्मिन्बहुमूलफले वने।
सेनां निवेश्य काकुत्स्थो विधिवत्पर्यरक्षत ॥१॥

mārkaṇḍeya uvāca.
prabhūtānnodake tasminbahumūlaphale vane;
senāṁ niveśya kākutstho vidhivatparyarakṣata.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

prabhūtānnodake	tasmin	bahumūlaphale	vane
n7s	n7s	n7s	n7s

senām	niveśya	kākutsthaḥ	vidhivat	paryarakṣata
f2s	i	m1s	i	3sm ipf

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

prabhūtānnodaka, adj cbv 2.2.24, abounding in food and water
prabhūtam annam udakam ca yasmin saḥ, that in which food and water is abundant
prabhūta, adj, much, many
anna, n, food
√ad, vt2a, eat
udaka, n, water
tad, dem adj, that
bahumūlaphala, adj cbv, filled with roots and fruit
bahūni mūlaphalāni yasmin saḥ, that in which there are many roots and much fruit
bahu, adj, much, many
+*mūlaphala*, n cdi, roots and fruit
mūlāni ca phalāni ca
mūla, n/m, root
+*phala*, n, fruit
vana, n, forest

senā, f, army
niveśya, abs c, having settled
ni√viś, v6a, enter, settle
kākutstha, patronymic, descendant of Kakutstha
kakutstha, m pn ctp upapada 2.2.19, Kakutstha
kakudi tiṣṭhati, he stands on a peak
kakud, f, peak, hump
+*√sthā*, vi1a, stand
-a (*-ka* 3.2.4)
-a (*-aṇ* 4.1.112)
vidhivat, adv, according to rule
vidhi, m, rule
-vat (*-matup* 5.2.94, *v* 8.2.9)
pari√rakṣ, vt1a, keep, protect

रामो वने सेनां निवेश्य तां पर्यरक्षत ।१। तस्मिन्प्रभूतान्नोदके बहुमूलफले वने सेनां निवेश्य काकुत्स्थो विधिवत्पर्यरक्षत ।२।

Mārkaṇḍeya said:
The descendant of Kakutstha (Rāma) encamped the army in that forest abounding in food and water, filled with roots and fruit, and protected it properly.

रावणश्च विधिं चक्रे लङ्कायां शास्त्रनिर्मितम्।
प्रकृत्यैव दुराधर्षा दृढप्राकारतोरणा ॥२॥

rāvaṇaśca vidhiṁ cakre laṅkāyāṁ śāstranirmitam;
prakṛtyaiva durādharṣā dṛḍhaprākāratoraṇā.

rāvaṇaḥ	ca	vidhim	cakre	laṅkāyām	śāstranirmitam
m1s	i	m2s	3sm prf	f7s	m2s

prakṛtyā	eva	durādharṣā	dṛḍhaprākāratoraṇā
f3s	i	f1s	f1s

rāvaṇa, pn, Rāvaṇa

rāvaṇa, adj c, causing to scream

√*ru*, v2a, roar, sound, cry

-*ana* (-*lyu* 3.1.134)

ca, conj pcl, and

vidhi, noun, rule, law

√kṛ, vt8am, do, make

laṅkā, pn, the city Laṅkā

śāstranirmita, adj ctp3 2.1.32, measured out by rule

śāstreṇa nirmitaḥ

śāstra, n, rule, scientific treatise

√*śās*, vt2a, instruct, teach

+*nirmita*, ppp, measured out

nis√*mā*, vt3m, measure out

prakṛti, noun, nature, inst.: by nature, naturally

eva, pcl, only

durādharṣa, adj ctp upapada 2.2.19, difficult to attack

dus, preverb, ill

+*ā*√*dhṛṣ*, vt5a, assail, attack

-*a* (-*khal* 3.3.126)

dṛḍhaprākāratoraṇa, adj cbv, whose ramparts and portals are strong

dṛḍhaḥ prākāraḥ toraṇaḥ ca yasya saḥ

dṛḍha, adj ppp, firm, strong

√*dṛh* (√*dṛh* / √*dṛhi*), v1a, grow, strengthen

+*prākāra*, m, wall, rampart, surrounding wall on mound of earth

+*toraṇa*, m/n, arch, arched doorway, portal

रावणश्च लङ्कायां शास्त्रनिर्मितं विधिं चक्रे ।१। दृढप्राकारतोरणा लङ्का प्रकृत्या दुराधर्षासीत् ।२।

Nīlakaṇṭha reads *rāvaṇaḥ saṁvidhaṁ* with mss. K1, 4, B2, Dc1, Dn2, n3, and D4 for *rāvaṇaśca vidhiṁ* and explains that *saṁvidh* 'arrangement, preparation' means, 'that by which things are thoroughly pierced,' and that it refers to the preparation of the marching expeditions: *saṁvidhaṁ samyag vidhyanty anayā tāṁ yātrādisaṁpattim.*

And Rāvaṇa established order in Laṇkā as prescribed by the treatises. It was difficult to attack by nature, having strong ramparts and portals.

अगाधतोयाः परिखा मीननक्रसमाकुलाः।
बभूवुः सप्त दुर्धर्षाः खादिरैः शङ्कुभिश्चिताः ॥३॥

agādhatoyāḥ parikhā mīnanakrasamākulāḥ;
babhūvuḥ sapta durdharṣāḥ khādiraiḥ śaṅkubhiścitāḥ.

agādhatoyāḥ	parikhāḥ	mīnanakrasamākulāḥ
f1p	f1p	f1p

babhūvuḥ	sapta	durdharṣāḥ	khādiraiḥ	śaṅkubhiḥ	citāḥ
3pa prf	f1p	f1p	m3p	m3p	f1p

agādhatoya, adj cbv, deep-watered, having unfathomable water
- *agādham toyam yasmin saḥ*, that in which water is deep
- *agādha*, adj ctp na 2.2.6, deep, unfathomable
  - *na gādhaḥ*, not shallow
  - *na*, neg pcl, not
  - +*gādha*, adj, fordable, shallow
    - √*gādh*, v1m, stand firm, desire, compile
- +*toya*, n, water

parikhā, noun, moat
- *pari*√*khan*, vt1am, dig around

mīnanakrasamākula, adj ctp3, filled with fish and crocodiles
- *mīnanakraiḥ samākulaḥ*
- *mīnanakra*, m cdi, fish and crocodiles
  - *mīnāḥ nakrāḥ ca*
  - *mīna*, m, fish
  - +*nakra*, m, crocodile
- +*samākula*, adj, crowded together, filled with (inst.)

√**bhū**, v1a, be, become, exist

sapta, cardinal num, seven

durdharṣa, adj ctp upapada 2.2.19, difficult to attack
- *dus*, preverb, ill
- +√*dhṛṣ*, vt5a, be bold, dare, attack
- -*a* (-*khal* 3.3.126)

khādira, adj, made from the Khadira tree
- *khadira*, m, the Acacia Catechu tree which has very hard wood

śaṅku, noun, peg, nail, spike, pillar, pile

cita, adj ppp, piled up, built
- √*ci*, vt5am, pile up

सप्त परिखा बभूवुः ।१। सप्त दुर्धर्षा अगाधतोया मीननक्रसमाकुलाः खादिरैः शङ्कुभिश्चिताः परिखा बभूवुः ।२।

There were seven deep-water moats filled with fish and crocodiles, difficult to attack, built with piles made from Khadira wood.

कर्णाट्टयन्त्रदुर्धर्षा बभूवुः सहुडोपलाः।
साशीविषघटायोधाः ससर्जरसपांसवः ॥४॥

karṇāṭṭayantradurdharṣā babhūvuḥ sahuḍopalāḥ;
sāśīviṣaghaṭāyodhāḥ sasarjarasapāṁsavaḥ.

karṇāṭṭayantradurdharṣāḥ babhūvuḥ sahuḍopalāḥ
f1p 3pa prf f1p
sāśīviṣaghaṭāyodhāḥ sasarjarasapāṁsavaḥ
f1p f1p

karṇāṭṭayantradurdharṣa, adj ctp3 2.1.30, difficult to attack because of catapults
karṇāṭṭayantraiḥ durdharṣaḥ
karṇāṭṭayantra, n ck, catapult
karṇāṭṭaḥ yantram
karṇāṭṭa, m ck, catapult (ear-tower)
karṇaḥ aṭṭaḥ, watch-tower which is like an ear
karṇa, m, ear
+*aṭṭa*, m, watch-tower
+*yantra*, n, machine, amulet
+*durdharṣa*, adj ctp upapada 2.2.19, difficult to attack
dus, preverb, ill
+√*dhṛṣ*, vt5a, be bold, dare, attack
-*a* (-*khal* 3.3.126)

√bhū, vi1a, be, become, exist

sahuḍopala, adj cbv 2.2.28, with iron bars and rocks
saha huḍaiḥ upalaiḥ ca
sa, pcl, (replacement for *saha*) with
+*huḍa*, m, iron bar
upala, m, rock

sāśīviṣaghaṭāyodha, adj cbv 2.2.28, guarded by soldiers with pots of venomous snakes
sāśīviṣaghaṭāḥ āyodhāḥ yasmin saḥ, that in which soldiers are with a pot of venomous snakes
sāśīviṣaghaṭa, adj cbv 2.2.28, with a pot of venomous snakes
saha āśīviṣaghaṭaiḥ
sa, pcl, (replacement for *saha*) with
+*āśīviṣaghaṭa*, m ctp6, pot of venomous snakes
āśīviṣāṇām ghaṭaḥ
āśīviṣa, m cbv, venomous snake
āśī viṣam yasya saḥ, he whose fang is poison
āśī, f, serpents fang
+*viṣa*, n, poison
+*ghaṭa*, m, pot
+*āyodha*, m, fighter, soldier
ā√*yudh*, vt4m, fight
-*a* (-*ac* 3.1.134)

sasarjarasapāṁsu, adj cbv 2.2.28, with resin, potion, and dust
saha sarjena rasena pāṁsubhiḥ ca
sa, pcl, (replacement for *saha*) with
sarja, m, the resin of Vatica Robusta
+*rasa*, m, sap, essence
+*pāṁsu*, m, crumbling dirt, dust, powder
√*paṁs* (√*pasi*), vt10am, destroy

परिखा एवं बभूवुः ।१। परिखाः कर्णाट्टयन्त्रदुर्धर्षाः सहुडोपलाः साशीविषघटायोधाः ससर्जरसपांसवो बभूवुः ।२।

Nīlakaṇṭha reads *kapāṭa* 'door' with Dn and D5 for *karṇāṭṭa*, analyzes the compound *kapāṭa-yantra* as a dvandva, and explains that *yantra* refers to devices for throwing balls up, *huḍa* 'latrine' to a syringe for releasing urine or excrement-catapult (Printz 1911: 81), and *upala* to the balls to be thrown: *kapāṭair yantraiś ca golādyutkṣepaṇasādhanair durdharṣāḥ parikhāḥ sahuḍāḥ sopalāś ca. huḍaṁ mūtrādyutsarjanārthaṁ śṛṅgam. upalāḥ prakṣepyā golakāḥ.* The alternate reading just confirms the reading *karṇāṭṭa* 'catapult.' The device is referred to as a *yantra* in 3.264.36 and described in 3.268.29. Alternatively in d, *sarjarasa*, m, a kind of tree. Read with verse 5.

They were difficult to attack because of catapults, had iron bars and rocks, were guarded by soldiers with pots of venomous snakes, and were coated with resin, potion, and dust...

मुसलालातनाराचतोमरासिपरश्वधैः।
अन्विताश्च शतघ्नीभिः समधूच्छिष्टमुद्गराः ॥५॥

musalālātanārācatomarāsiparaśvadhaiḥ;
anvitāśca śataghnībhiḥ samadhūcchiṣṭamudgarāḥ.

musalālātanārācatomarāsiparaśvadhaiḥ
m3p

anvitāḥ ca śataghnībhiḥ samadhūcchiṣṭamudgarāḥ
m1p i f3p m1p

musalālātanārācatomarāsiparaśvadha, noun cdi, clubs, firebrands, iron arrows, spears, swords and axes
musalāni alātāni nārācāḥ tomarāḥ asayaḥ paraśvadhāḥ ca
musala, m/n, pestle, mace, club
+*alāta,* n, firebrand, coal
+*nārāca,* m, an iron arrow, arrow
+*tomara,* m/n, lance, javelin, spear
+*asi,* m, sword
+*paraśvadha,* m, axe

anvita, adj ppp, followed by, endowed with
anu√i, v2a, go after

ca, conj pcl, and

śataghnī, f ctp upapada 2.2.19, hundred-slayer
śatam hanti
śata, n cardinal num, one hundred
+*√han,* vt2a, slay
-a (*-ṭak* 3.2.54)
-ī (*-ṅīp* 4.1.15)

samadhūcchiṣṭamudgara, adj cbv 2.2.28, with a mallet with beeswax
saha madhūcchiṣṭamudgareṇa
sa, pcl, (replacement for *saha*) with
+*madhūcchiṣṭamudgara,* m ctp3, mallet with beeswax
madhūcchiṣṭena mudgaraḥ
madhūcchiṣṭa, n ctp6, beeswax
madhunaḥ ucchiṣṭam
madhu, n, honey, mead
+*ucchiṣṭa,* adj ppp, remaining, leftovers spit out
ud√śiṣ, v7a, remain
+*mudgara,* m, hammer, mallet

परिखा मुसलालातनाराचतोमरासिपरश्वधैश्च शतघ्नीभिरन्विताः समधूच्छिष्टमुद्गरा बभूवुः ।१।

Nīlakaṇṭha distinguishes two types of alcohol: *madya* and *kṣaudra*, the latter of which he says is meant by the term *madhūcchiṣṭa: samadhūcchiṣṭamudgarāḥ madhūcchiṣṭaṁ kṣaudraṁ madhu. madyādivyāvṛttyartham ucchiṣṭapadam.'* Here it seems to be used as poison on mallets. See his comments on 3.262.38. Read with verse 4.

...and were endowed with clubs, firebrands, iron arrows, spears, swords and axes, and with hundred-slayers, and with beeswax-coated mallets.

पुरद्वारेषु सर्वेषु गुल्माः स्थावरजङ्गमाः।
बभूवुः पत्तिबहुलाः प्रभूतगजवाजिनः ॥६॥

puradvāreṣu sarveṣu gulmāḥ sthāvarajaṅgamāḥ;
babhūvuḥ pattibahulāḥ prabhūtagajavājinaḥ.

puradvāreṣu	sarveṣu	gulmāḥ	sthāvarajaṅgamāḥ
n7p	n7s	m1p	m1p

babhūvuḥ	pattibahulāḥ	prabhūtagajavājinaḥ
3pa prf	m1p	m1p

puradvāra, noun ctp6, city-gate
pura, n, city
+*dvāra*, n, door
sarva, pron adj, all, whole
gulma, noun, clump, troop, fort
sthāvarajaṅgama, adj cdi, stationary and moving
sthāvara, adj, standing, stationary
√*sthā*, v1a, stand
-*vara* (-*varac* 3.2.175)
+*jaṅgama*, adj intens, going, moving
√*gam*, v1a, go

√**bhū**, v1a, be, become, exist
pattibahula, adj cbv, abundant in infantry
pattayaḥ bahulāḥ yasmin saḥ, that in which infantry are numerous
patti, m, pedestrian, foot-soldier, infantry
√*pad*, v4m, step
+*bahula*, adj, abundant, numerous
prabhūtagajavājin, adj cbv, plentiful in elephants and horses
prabhūtāḥ gajāḥ vājinaḥ ca yasmin saḥ, that in which elephants and horses are many
prabhūta, adj, much, many
+*gaja*, m, elephant
+*vājin*, m, horse
vājin, adj, swift
vāja, m, strength, vigor, energy, speed
√*vaj*, v1a, go

पुरद्वारेषु गुल्मा बभूवुः ।१। पुरद्वारेषु सर्वेषु पत्तिबहुलाः प्रभूतगजवाजिनः स्थावरजङ्गमा गुल्मा बभूवुः ।२।

Nīlakaṇṭha describes a *gulma* as a defended entrance place, a stationary *gulma* as a tall tower called *buruja* in Marāṭhī (from Arabic *burj* 'fortress') and a moving *gulma* as a troop, etc. called *alaṅga* in Marāṭhī: *gulmā guptopaveśanasthānāni. burujākhyā mahāstambhāḥ sthāvaragulmāḥ. jaṅgamāḥ gulmāḥ senādyā alaṅga ity abhihitāḥ.* The latter term (from Persian *alang* 'barrack, trench, wall, line') seems to refer properly to the fortification rather than the troop-ranks. See Printz 1911: 81-82.

There were stationary and moving defenses abundant in infantry, plentiful in elephants and horses at all the city-gates.

अङ्गदस्त्वथ लङ्काया द्वारदेशमुपागतः।
विदितो राक्षसेन्द्रस्य प्रविवेश गतव्यथः ॥७॥

aṅgadastvatha laṅkāyā dvāradeśamupāgataḥ;
vidito rākṣasendrasya praviveśa gatavyathaḥ.

aṅgadaḥ tu atha laṅkāyāḥ dvāradeśam upāgataḥ
m1s i i f6s m2s m1s

viditaḥ rākṣasendrasya praviveśa gatavyathaḥ
m1s m6s 3sa prf m1s

aṅgada, pn, Aṅgada
tu, conj pcl, but
atha, pcl, now, then, if
laṅkā, pn, the city Laṅkā
dvāradeśa, noun ctp6, place of the door
dvārasya deśaḥ
dvāra, n, door
+deśa, m, place
upāgata, adj ppp, approached, come near
upa ā√gam, v1a, come near, approach

vidita, adj ppp, known, perceived
√*vid*, vt2a, know

rākṣasendra, noun ctp6, lord of Rākṣasas
rākṣasānām indraḥ, Indra of demons
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+indra, m pn, Indra
pra√viś, v6a, enter
gatavyatha, adj cbv, free from trembling
gatā vyathā yamāt saḥ, he from whom trembling has gone
gata, ppp, gone
√*gam*, v1a, go
+vyathā, f, trembling, agitation, fear
√*vyath*, vi1m, tremble, become agitated

अङ्गदो लङ्काया द्वारमुपजगाम ।१। स रावणेनाविद्यत ।२। स गतव्यथः प्रविवेश ।३। अथ त्वङ्गदो लङ्काया द्वारदेशमुपागतो राक्षसेन्द्रस्य विदितो गतव्यथः प्रविवेश ।४।

rākṣasendrasya: genitive of agent with ppp of verb of thinking according to Pā. 3.2.188 and 2.3.67. *gatavyathaḥ* is a predicate adjective characterizing Aṅgada in the act of entering but is translated in English more smoothly as an adverb characterizing the act of entering. Nīlakaṇṭha: *gatavyatho nirbhayaḥ.*

But then Aṅgada having arrived at the gateway of Laṅkā, having been acknowledged by the Lord of Rākṣasas (Rāvaṇa), entered fearlessly.

मध्ये राक्षसकोटीनां बह्वीनां सुमहाबलः।
शुशुभे मेघमालाभिरादित्य इव संवृतः ॥८॥

madhye rākṣasakoṭīnāṁ bahvīnāṁ sumahābalaḥ;
śuśubhe meghamālābhirāditya iva saṁvṛtaḥ.

madhye	rākṣasakoṭīnām	bahvīnām	sumahābalaḥ
m/n7s	f6p	f6p	m1s

śuśubhe	meghamālābhiḥ	ādityaḥ	iva	saṁvṛtaḥ
3sm prf	f3p	m1s	i	m1s

- **madhya**, noun, middle
- **rākṣasakoṭi**, noun ctp6, ten million demons
  - *rākṣasānām koṭiḥ*
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - √*rakṣ*, vt1a, keep, protect
  - +*koṭi*, f cardinal num, a crore, ten million
- **bahu**, adj, much, many
  - *-ī* (*-ṅīṣ* 4.1.45)
- **sumahābala**, adj cbv, very strong
  - *śobhanam mahat ca balam yasya saḥ*, he whose strength is very great
  - *su*, preverb, good
  - +*mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - +*bala*, n, strength
- **√śubh**, vi1m, shine
- **meghamālā**, adj ctp6, garland of clouds
  - *meghānām mālā*
  - *megha*, m, cloud
  - +*mālā*, f, garland
- **āditya**, noun, sun
  - *aditi*, f pn, Aditi
    - *aditi*, f, infinity, unboundedness
  - *-ya* (*-ṇya* 4.1.85)
- **iva**, pcl, like, as
- **saṁvr̥ta**, adj ppp, surrounded, covered
  - *sam*√*vṛ*, vt1am, cover

यथा मेघमालाभिः संवृत आदित्यः शोभते तथाङ्गदो राक्षसैः संवृतः शुशुभे ।१। बह्वीनां राक्षसकोटीनां मध्ये सुमहाबलो मेघमालाभिः संवृत आदित्य इव शुशुभे ।२।

Amidst many ten-millions of Rākṣasas, the very mighty one (Aṅgada) shone like the sun surrounded by garlands of clouds.

स समासाद्य पौलस्त्यममात्यैरभिसंवृतम्।
रामसंदेशमामन्त्र्य वाग्मी वक्तुं प्रचक्रमे ॥९॥

sa samāsādya paulastyamamātyairabhisaṁvr̥tam;
rāmasaṁdeśamāmantrya vāgmī vaktuṁ pracakrame.

saḥ	samāsādya	paulastyam	amātyaiḥ	abhisaṁvr̥tam
m1s	i	m2s	m3p	m2s

rāmasaṁdeśam	āmantrya	vāgmī	vaktum	pracakrame
m2s	i	m1s	i	3sm prf

tad, dem pron, that

samāsādya, abs c, having reached

sam ā√sad, v1a/6a (i sīda), approach, reach, meet, assail

paulastya, patronymic, son of Pulastya

pulastya, m pn, Pulastya

-a (*-aṇ* 4.1.83)

amātya, noun, minister

abhisaṁvr̥ta, adj ppp, surrounded

abhi sam√vr̥, vt1am, cover

rāmasaṁdeśa, noun ctp6, Rāma's message

rāmasya saṁdeśaḥ

rāma, m pn, Rāma

+*saṁdeśa*, m, direction, command, message

sam√diś, vt6am, point to, direct

āmantrya, abs, addressing, inviting, saluting

ā√mantr (*√matri*), v10m, address, invite, salute

vāgmin, adj, skilled in speech, articulate

vāc, f, speech

-min (*-gmini* 5.2.124)

vaktum, inf, to say

√vac, vt2a, say

pra√kram, v1a, step forth, proceed, begin

अङ्गदो रावणं समासाद्य रामस्य संदेशमुवाच ।१। स वाग्म्यमात्यैरभिसंवृतं पौलस्त्यं समासाद्यामन्त्र्य रामसंदेशं वक्तुं प्रचक्रमे ।२।

Nīlakaṇṭha explains that *āmantrya* means, 'having called, "he Rāvaṇa," to him:' *āmantrya he rāvaṇa iti sambodhya*. *vāgmī* is a predicate adjective characterizing Aṅgada in the act of speaking but is translated in English more smoothly as an adverb characterizing the act of speaking.

He (Aṅgada) approached the son of Pulastya (Rāvaṇa) surrounded by his ministers, saluted him and began to speak Rāma's message eloquently.

आह त्वां राघवो राजन्कोसलेन्द्रो महायशाः।
प्राप्तकालमिदं वाक्यं तदादत्स्व कुरुष्व च ॥१०॥

āha tvāṁ rāghavo rājankosalendro mahāyaśāḥ;
prāptakālamidaṁ vākyaṁ tadādatsva kuruṣva ca.

āha	tvām	rāghavaḥ	rājan	kosalendraḥ	mahāyaśāḥ
3sa pre	m/f/n2s	m1s	mvs	m1s	m1s

prāptakālam	idam	vākyam	tat	ādatsva	kuruṣva	ca
n2s	n2s	n2s	n2s	2sm ipv	2sm ipv	i

√brū, vt2am 3.4.84, say, speak
tvad, 2nd pron, you
rāghava, patronymic, descendant of Raghu
  raghu, m pn, Raghu
  -a (*-aṇ* 4.1.83)
rājan, noun, king
kosalendra, noun ctp6, lord of Kosala
  kosalānām indraḥ, Indra of Kosala
  kosala, m pn pl, the country Kosala
  +*indra*, m pn, Indra
mahāyaśas, adj cbv, glorious
  mahat yaśaḥ yasya saḥ, he whose glory is great
  mahat, adj prap, great, increasing
    √mah, vi1m, increase
  +*yaśas*, n, glory

prāptakāla, adj cbv, timely, suitable
  prāptaḥ kālaḥ yasya tat, that whose time has arrived
  prāpta, ppp, attained, arrived
    pra√āp, vt5a, attain
  +*kāla*, m, time
idam, dem adj, this
vākya, noun, sentence, speech
tad, dem pron, that
ā√dā, vt3am, take, receive, accept
√kr̥, vt8am, do, make
ca, conj pcl, and

हे रावण रामस्त्वामिदं वाक्यमाह ।१। राजन्महायशाः कोसलेन्द्रो राघवस्त्वामिदं प्राप्तकालं वाक्यमाह ।२। तदादत्स्व ।३। कुरुष्व च ।४।

As the son of Kausalyā, princess of Kosala, Rāma is lord of Kosala. Perfect forms such as *āha* occur in present meaning instead of third person singular, dual, and plural and second person singular and dual present forms of √*brū* according to Pā. 3.4.84. √*brū* takes a double accusative, accusative of the thing said and of the person told, according to Kā. on Pā. 1.4.51 which cites PMBh. 1.334.1-2.

O king (Rāvaṇa), the glorious descendant of Raghu, lord of Kosala, tells you this timely speech. Accept it and do it!

अकृतात्मानमासाद्य राजानमनये रतम्।
विनश्यन्त्यनयाविष्टा देशाश्च नगराणि च ॥११॥

akr̥tātmānamāsādya rājānamanaye ratam;
vinaśyantyanayāviṣṭā deśāśca nagarāṇi ca.

akr̥tātmānam	āsādya	rājānam	anaye	ratam
m2s	i	m2s	m7s	m2s

vinaśyanti	anayāviṣṭāḥ	deśāḥ	ca	nagarāṇi	ca
3pa pre	m1p	m1p	i	n1p	i

akr̥tātman, adj cbv, of imperfect nature, whose self is not disciplined
akr̥taḥ ātmā yasya saḥ, he whose self is not perfected
akr̥ta, adj ctp na 2.2.6, not done, imperfect
na kr̥taḥ
na, neg pcl, not
+*kr̥ta*, adj ppp, done, perfected
√*kr̥*, vt8am, do, make
+*ātman*, m, self, spirit, nature

āsādya, abs c, approaching, reaching, attacking
ā√*sad*, v1a/6a, sit near

rājan, noun, king

anaya, noun ctp na 2.2.6, imprudence, bad conduct
na nayaḥ, not prudence
na, neg pcl, not
+*naya*, m, leading, conduct, prudence
√*nī*, vt1am, lead
-*a* (-*ac* 3.3.56)

rata, adj ppp, pleased, devoted
√*ram*, vi1m, stop, rejoice

vi√naś, vi4a, perish

anayāviṣṭa, adj ctp3 2.1.32, filled with bad conduct
anayena āviṣṭaḥ
anaya, m ctp na 2.2.6, imprudence, bad conduct
na nayaḥ, not prudence
na, neg pcl, not
+*naya*, m, leading, conduct, prudence
√*nī*, vt1am, lead
-*a* (-*ac* 3.3.56)
+*āviṣṭa*, adj ppp, filled
ā√*viś*, v6a, enter, fill

deśa, noun, place, land, country

ca, conj pcl, and

nagara, noun, city

ca, conj pcl, and

यदा राजानये रमते तदा देशो ऽनयेनाविश्यते ।१। यदा देशो ऽनयेनाविश्यते तदा देशो नश्यति ।२। अकृतात्मानमनये रतं राजानमासाद्यानयाविष्टा देशाश्च नगराणि च विनश्यन्ति ।३।

Countries and cities perish when they become filled with imprudence after obtaining an unevolved king devoted to imprudence.

त्वयैकेनापराद्धं मे सीतामाहरता बलात्।
वधायानपराद्धानामन्येषां तद्भविष्यति ॥१२॥

tvayaikenāparāddhaṁ me sītāmāharatā balāt;
vadhāyānaparāddhānāmanyeṣāṁ tadbhaviṣyati.

tvayā	ekena	aparāddham	me	sītām	āharatā	balāt
m/f/n3s	m3s	n1s	m/f/n4s	f2s	m3s	n5s

vadhāya	anaparāddhānām	anyeṣām	tat	bhaviṣyati
m4s	m6p	m6p	n1s	3sa fut

tvad, 2nd pron, you
eka, cardinal num, one
aparāddha, adj ppp, missed, erred, transgressed
apa√rādh, vi5a, miss, err
-ta (*-kta* 3.3.114)
mad, 1st pron, I, me, my
sītā, pn, Sītā
sītā, f, furrow
āharat, prap, taking
ā√hṛ, vt1am, take to, bring
bala, noun, strength

vadha, noun, striking, slaying
anaparāddha, adj ctp na 2.2.6, not having transgressed
na aparāddhaḥ
na, neg pcl, not
+*aparāddha*, adj ppp, missed, erred, transgressed
apa√rādh, vi5a, miss, err
-ta (*-kta* 3.2.102)
anya, pron, other
tad, dem pron, that
√bhū, vi1a, be, become, exist

यतस्त्वं मह्यमपारात्सीस्ततस्तव नगरं विनश्यति ।१। सीतां बलादाहरन्नेकस्त्वं मह्यमपारात्सीः ।२। त्वया मह्यमपाराध्यत ।३। सीतां बलादाहरतैकेन त्वया मह्यमपराद्धम् ।४। तदनपराद्धानामन्येषां वधाय भविष्यति ।५।

tvayā...aparāddham me: The stative construction consists of the passive of an intransitive verb and an instrumental of agent. The ppp in such a construction is neuter singular by default. The stative construction is most smoothly translated by an active construction in English rather than the hyperliteral awkward, 'transgressing has been done by you against me.' √*rādh* takes the dative in certain other constructions by explicit mention in Pā. 1.4.39 and 2.3.13, though here *me* falls under a dative of disadvantage. The participle *haratā* is interpreted causally.

You alone have transgressed against me by forcefully taking Sītā. That will result in the slaying of others who have not transgressed.

ये त्वया बलदर्पाभ्यामाविष्टेन वनेचराः।
ऋषयो हिंसिताः पूर्वं देवाश्चाप्यवमानिताः ॥१३॥

ye tvayā baladarpābhyāmāviṣṭena vanecarāḥ;
ṛṣayo hiṁsitāḥ pūrvaṁ devāścāpyavamānitāḥ.

ye	tvayā	baladarpābhyām	āviṣṭena	vanecarāḥ
m1p	m/f/n3s	m3d	m3s	m1p

ṛṣayaḥ	hiṁsitāḥ	pūrvam	devāḥ	ca	api	avamānitāḥ
m1p	m1p	i	m1p	i	i	m1p

- **yad**, rel adj, which
- **tvad**, 2nd pron, you
- **baladarpa**, noun cdi, strength and arrogance
  - *bala*, n, strength
  - *+darpa*, m, arrogance, insolence
    - √*dṛp*, vi4a, rave, be mad, delighted, arrogant
- **āviṣṭa**, adj ppp, filled
  - *ā*√*viś*, v6a, enter, fill
- **vanecara**, adj ctp upapada 2.2.19, wandering in the forest
  - *vane carati*, he wanders in the forest
  - *vana*, noun, forest
    (*aluk* 6.3.14)
  - +√*car*, vt1a, move, do
  - *-a* (*-ṭa* 3.2.16)
- **ṛṣi**, noun, seer
- **hiṁsita**, adj ppp, injured
  - √*hiṁs* (√*hisi*), vt1a/7a, injure
- **pūrvam**, adv, previously
  - *pūrva*, adj, before, preceding, previous
- **deva**, noun, god
- **ca**, conj pcl, and
- **api**, pcl, even, also
- **avamānita**, ppp c, insulted
  - *ava*√*man*, vt4/8m, think low, despise

बलदर्पाभ्यामाविष्टस्त्वं वनेचरानृषीन्पूर्वमहिनः ।१। वनेचरा ऋषयो बलदर्पाभ्यामाविष्टेन त्वया पूर्वं हिंसिताः ।२। त्वं च देवानवामानयथाः ।३। त्वया च देवा अवमानिताः ।४।

Read with verse 14.

Filled with strength and arrogance, you have previously injured seers wandering in the forest and also have insulted the gods, ...

राजर्षयश्च निहता रुदन्त्यश्चाहृताः स्त्रियः।
तदिदं समनुप्राप्तं फलं तस्यानयस्य ते ।।१४।।

rājarṣayaśca nihatā rudantyaścāhṛtāḥ striyaḥ;
tadidaṁ samanuprāptaṁ phalaṁ tasyānayasya te.

rājarṣayaḥ	ca	nihatāḥ	rudantyaḥ	ca	āhṛtāḥ	striyaḥ
m1p	i	m1p	f1p	i	f1p	f1p

tat	idam	samanuprāptam	phalam	tasya	anayasya	te
n1s	n1s	n1s	n1s	m6s	n6s	m/f/n6s

rājarṣi, noun ck, a royal sage
  rājā ṛṣiḥ, a sage who is a king
  rājan, m, king
  +ṛṣiḥ, m, sage
ca, conj pcl, and
nihata, ppp, struck down, slain
  ni√han, vt2a, strike down, slay
rudat, prap, crying, weeping
  √rud, vi2a, cry, weep
ca, conj pcl, and
āhṛta, adj ppp, taken
  ā√hṛ, vt1am, take to, bring
strī, noun, woman

tad, dem adj, that
idam, dem pron, this
samanuprāpta, adj ppp, reached, arrived, caught up with
  sam anu pra√āp, vt5a, reach, catch up to
phala, noun, fruit, result
tad, dem adj, that
anaya, noun ctp na 2.2.6, imprudence, bad conduct
  na nayaḥ, not prudence
  na, neg pcl, not
  +naya, m, leading, conduct, prudence
    √nī, vt1am, lead
    -a (*-ac* 3.3.56)
tvad, 2nd pron, you

त्वं च राजर्षीन्न्यहन् ।१। त्वया च राजर्षयो निहताः ।२। त्वं च रुदन्तीः स्त्रिय आहरः ।३। त्वया च रुदन्त्यः स्त्रिय आहृताः ।४। इदं तस्य फलं भवति ।५। तदिदं तव तस्यानयस्य समनुप्राप्तं फलम् ।६। ये वनेचरा ऋषयो बलदर्पाभ्यामाविष्टेन त्वया पूर्वं हिंसिता देवाश्चाप्यवमानिता राजर्षयश्च निहता रुदन्त्यश्च स्त्रिय आहृतास्तदिदं तस्य ते ऽनयस्य समनुप्राप्तं फलम् ।७।

13-14 comprise a sentence consisting of unmatched relative and correlative clauses: *tasya* in 14d does not pick up the *ye* in 13a, nor does it agree with it in gender and number. It is translated literally, 'Which seers wandering in the forest have previously been injured by you filled with strength and arrogance, and also gods insulted by you and royal sages slain and women abducted weeping--of that imprudence of yours, this is the consequent result.'

...slain royal sages and abducted women weeping. Now the result of that imprudence of yours has caught up with you.

हन्तास्मि त्वां सहामात्यं युध्यस्व पुरुषो भव।
पश्य मे धनुषो वीर्यं मानुषस्य निशाचर ॥१५॥

hantāsmi tvāṁ sahāmātyaṁ yudhyasva puruṣo bhava;
paśya me dhanuṣo vīryaṁ mānuṣasya niśācara.

hantāsmi	tvām	sahāmātyam	yudhyasva	puruṣaḥ	bhava
1sa pft	m/f/n2s	m2s	2sa ipv	m1s	2sa ipv

paśya	me	dhanuṣaḥ	vīryam	mānuṣasya	niśācara
2sa ipv	m/f/n6s	n6s	n2s	m6s	mvs

√**han**, vt2a, strike, slay
tvad, 2nd pron, you
sahāmātya, adj cbv 2.2.28, with ministers
    saha amātyena
    saha, pcl, with (inst.)
    +*amātya*, m, minister
√**yudh**, vt4m, fight
puruṣa, noun, man, soul
√**bhū**, vi1a, be, become, exist

√**dṛś**, vt1a, see
mad, 1st pron, I, me, my
dhanus, noun, bow
vīrya, noun, virility
mānuṣa, adj, belonging to men, human
niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
    niśāyām carati, he moves at night
    niśā, f, night
    +√*car*, vt1a, move, do
    -*a* (-*ṭa* 3.2.16)

अहं त्वां हनिष्यामि ।१। सहामात्यं त्वां हन्तास्मि ।२। युध्यस्व ।३। पुरुषो भव ।४। हे रावण मम धनुषो वीर्यं पश्य ।५। निशाचर पश्य मानुषस्य मे धनुषो वीर्यम् ।६।

mānuṣa: See 3.259.26-27 for the significance of Rāma's humanity.

I will slay you together with your ministers. Fight! Be a man! O Rākṣasa, behold the power of the bow of me, a human.

मुच्यतां जानकी सीता न मे मोक्ष्यसि कर्हि चित्।
अराक्षसमिमं लोकं कर्तास्मि निशितैः शरैः ॥१६॥

mucyatāṁ jānakī sītā na me mokṣyasi karhi cit;
arākṣasamimaṁ lokaṁ kartāsmi niśitaiḥ śaraiḥ.

mucyatām	jānakī	sītā	na	me	mokṣyasi	karhi	cit
3sp ipv	f1s	f1s	i	m/f/n4s	2sa fut	i	i

arākṣasam	imam	lokam	kartāsmi	niśitaiḥ	śaraiḥ
m2s	m2s	m2s	1sa pft	m3p	m3p

√muc (√mucl̥), v6am, free
jānakī, patronymic, daughter of Janaka
  janaka, m pn, Janaka
    janaka, agent noun, progenitor, father
      √jan, vt3a, generate
      -aka (*-ṇvul* 3.1.133)
  -a (*-aṇ* 4.1.83)
  -ī (*-ṅīp* 4.1.15)
sītā, pn, Sītā
  sītā, f, furrow
na, neg pcl, not
mad, 1st pron, I, me, my
√muc (√mucl̥), v6am, free
karhi, int adv, at what (time), when
cit, pcl, (making prec int indef) some, any

arākṣasa, adj cbv 2.2.24 [102], devoid of demons
  avidyamānaḥ rākṣasaḥ yasmin saḥ, that in which there are no demons
  na, neg pcl, not
  +rākṣasa, m, demon
    rakṣas, m/n, demon
      √rakṣ, vt1a, keep, protect
idam, dem adj, this
loka, noun, region
√kr̥, vt8am, do, make
niśita, adj ppp, sharpened
  ni√śi, vt4a/5am, sharpen, whet
śara, noun, arrow
  √śṝ, vt9a, crush, rend, break
  -a (*-ap* 3.3.57)

सीता जानकी मुच्यताम् ।१। यदि त्वं सीतां न मोक्ष्यसि तर्ह्यहं सर्वान्राक्षसान्हनिष्यामि ।२। यदि त्वं मह्यं तां न कर्हि चिन्मोक्ष्यसि तर्हि निशितैः शरैरिमं लोकमराक्षसं कर्तास्मि ।३।

Let Sītā the daughter of Janaka be freed! If you will not free her for me at all, I will make this world devoid of Rākṣasas with my sharp arrows.

इति तस्य ब्रुवाणस्य दूतस्य परुषं वचः।
श्रुत्वा न ममृषे राजा रावणः क्रोधमूर्छितः ॥१७॥

iti tasya bruvāṇasya dūtasya paruṣaṁ vacaḥ;
śrutvā na mamṛṣe rājā rāvaṇaḥ krodhamūrchitaḥ.

iti	tasya	bruvāṇasya	dūtasya	paruṣam	vacaḥ
i	m6s	m6s	m6s	n2s	n2s

śrutvā	na	mamṛṣe	rājā	rāvaṇaḥ	krodhamūrchitaḥ
i	i	3sm prf	m1s	m1s	m1s

iti, pcl, thus, close quote
tad, dem adj, that
bruvat, prap, speaking
√*brū*, vt2am, say, speak
dūta, noun, messenger
paruṣa, adj, harsh
vacas, noun, speech

śrutvā, abs, having heard
√*śru*, vt1am/5am 3.1.74, hear, listen
na, neg pcl, not
√mṛṣ, vt4am, tolerate

rājan, noun, king
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
krodhamūrchita, adj ctp3 2.1.30, infuriated
krodhena mūrchitaḥ, thick with anger
krodha, m, anger
√*krudh*, vi4a, be angry
+*mūrchita*, adj ppp, thick, stupefied
√*murch*, v1a, thicken

रावणो ऽङ्गदस्य वचो ऽशृणोत् ।१। स तस्य वचो नामृष्यत ।२। इति तस्य ब्रुवाणस्य दूतस्य परुषं वचः श्रुत्वा राजा रावणः क्रोधमूर्छितो न ममृषे ।३।

Infuriated hearing the caustic speech of that envoy speaking thus, king Rāvaṇa did not tolerate it.

इङ्गितज्ञास्ततो भर्तुश्चत्वारो रजनीचराः।
चतुर्ष्वङ्गेषु जगृहुः शार्दूलमिव पक्षिणः ॥१८॥

iṅgitajñāstato bhartuścatvāro rajanīcarāḥ;
caturṣvaṅgeṣu jagṛhuḥ śārdūlamiva pakṣiṇaḥ.

iṅgitajñāḥ	tataḥ	bhartuḥ	catvāraḥ	rajanīcarāḥ
m1p	i	m6s	m1p	m1p

caturṣu	aṅgeṣu	jagṛhuḥ	śārdūlam	iva	pakṣiṇaḥ
n7p	n7p	3pa prf	m2s	i	m1p

iṅgitajña, adj ctp upapada 2.2.19, knowing gesture
iṅgitam jānāti, they know gesture
iṅgita, n, gesture
√*iṅg* (√*igi*), v1a, move, gesture
-ta (*-kta* 3.3.114)
+√*jñā*, vt9am, know
-a (*-ka* 3.2.3)
tatas, dem adv, from or after that
bhartṛ, agent noun, lord
√*bhṛ*, vt3am, bear, support
catur, cardinal num, four
rajanīcara, m ctp upapada 2.2.19, night-ranger, a Rākṣasa
rajanyām carati, he moves at night
rajanī, f, night
+√*car*, vt1a, move, do
-a (*-ṭa* 3.2.16)

catur, cardinal num, four
aṅga, noun, limb
√**grah**, vt9am, grab, take, accept
śārdūla, noun, tiger
iva, pcl, like, as
pakṣin, noun, bird
pakṣa, m, wing, side
-in (*-ini* 5.2.115)

चत्वारो राक्षसा रावणस्येङ्गितान्यजानन् ।१। यथा पक्षिणः शार्दूलं गृह्णीयुस्तथा चत्वारो राक्षसा अङ्गदमगृह्णन् ।२। ततो भर्तुरिङ्गितज्ञाश्चत्वारो रजनीचराश्चतुर्ष्वङ्गेषु जगृहुः शार्दूलमिव पक्षिणः ।३।

√*grah* 'grab' takes the accusative of the person or thing grabbed and the locative of the particular place on that person or thing touched.

Then understanding the gestures of their lord, four night-rangers grabbed him on his four limbs like birds, a tiger.

तांस्तथाङ्गेषु संसक्तानङ्गदो रजनीचरान्।
आदायैव खमुत्पत्य प्रासादतलमाविशत् ॥१९॥

tāṁstathāṅgeṣu saṁsaktānaṅgado rajanīcarān;
ādāyaiva khamutpatya prāsādatalamāviśat.

tān	tathā	aṅgeṣu	saṁsaktān	aṅgadaḥ	rajanīcarān
m2p	i	n7p	m2p	m1s	m2p

ādāya	eva	kham	utpatya	prāsādatalam	āviśat
i	i	n2s	i	n2s	3sa ipf

tad, dem adj, that
tathā, dem adv, thus
aṅga, noun, limb
saṁsakta, adj ppp, attached
  sam√sañj (*√ṣanj*), v1a, attach, put together
aṅgada, pn, Aṅgada
rajanīcara, m ctp upapada 2.2.19, night-ranger, a Rākṣasa
  rajanyām carati, he moves at night
  rajanī, f, night
  +*√car*, vt1a, move, do
  -*a* (-*ṭa* 3.2.16)
ādāya, abs, taking
  ā√dā, vt3am, take
eva, pcl, only
kha, noun, empty space, sky
utpatya, abs, having leapt up
  ud√pat, vi1a, fly up
prāsādatala, noun ctp6, roof of the palace
  prāsāda, m, raised platform, porch, flat roof, palace
  +*tala*, n, surface, flat part
ā√viś, v6a, enter, reach

अङ्गदः खमुदपतत् ।१। ततः स प्रासादतलमाविशत् ।२। अङ्गदस्तांस्तथाङ्गेषु संसक्तान्रजनीचरानादायैव खमुत्पत्य प्रासादतलमाविशत् ।३।

Taking those night-rangers holding onto his limbs, Aṅgada leapt up in the air and alighted on the roof of the palace.

वेगेनोत्पततस्तस्य पेतुस्ते रजनीचराः।
भुवि संभिन्नहृदयाः प्रहारपरिपीडिताः ॥२०॥

vegenotpatatastasya petuste rajanīcarāḥ;
bhuvi saṁbhinnahṛdayāḥ prahāraparipīḍitāḥ.

vegena	utpatataḥ	tasya	petuḥ	te	rajanīcarāḥ
m3s	m6s	m6s	3pa prf	m1p	m1p

bhuvi	saṁbhinnahṛdayāḥ	prahāraparipīḍitāḥ
f7s	m1p	m1p

vega, noun, impetuosity, speed
  √vij (*o√vijī*), vi4m/7a, tremble, dart
utpatat, prap, leaping up
  ud√pat, vi1a, fly up
tad, dem pron, that
√pat, v1a, fly, fall
tad, dem adj, that
rajanīcara, m ctp upapada 2.2.19, night-ranger, a Rākṣasa
  rajanyām carati, he moves at night
  rajanī, f, night
  +*√car*, vt1a, move, do
  -*a* (-*ṭa* 3.2.16)

bhū, noun, earth

saṁbhinnahṛdaya, adj cbv, broken-hearted
  saṁbhinnam hṛdayam yasya saḥ, he whose heart is split
  saṁbhinna, ppp, split
    sam√bhid, vt7am, split, smash
  +*hṛdaya*, n, heart
prahāraparipīḍita, adj ctp3 2.1.32, tormented by blows
  prahāraiḥ paripīḍitaḥ
  prahāra, m, blow
    pra√hṛ, vt1am, take forth
  +*paripīḍita*, adj ppp, tormented
    pari√pīḍ, vt10am, press all around, squeeze, torment

सो ऽङ्गदो वेगेनोत्पपात ।१। ते चत्वारो राक्षसा भुवि पेतुः ।२। वेगेनोत्पततस्तस्य ते रजनीचरा भुवि संभिन्नहृदयाः प्रहारपरिपीडिताः पेतुः ।३।

utpatataḥ tasya: genitive absolute according to Pā. 2.3.38 but without the concessive sense. Alternatively, the genitive may occur here instead of the ablative. Thus the translation would be, 'From him rising quickly, those night-rangers fell...'

While he was rising quickly, those night-rangers fell to the ground broken-hearted, hurt by the impact.

स मुक्तो हर्म्यशिखरात्तस्मात्पुनरवापतत्।
लङ्घयित्वा पुरीं लङ्कां स्वबलस्य समीपतः ॥२१॥

sa mukto harmyaśikharāttasmātpunaravāpatat;
laṅghayitvā purīṁ laṅkāṁ svabalasya samīpataḥ.

saḥ	muktaḥ	harmyaśikharāt	tasmāt	punaḥ	avāpatat
m1s	m1s	m/n5s	m/n5s	i	3sa ipf

laṅghayitvā	purīm	laṅkām	svabalasya	samīpataḥ
i	f2s	f2s	n6s	i

tad, dem pron, that
mukta, ppp, liberated
  √muc (*√mucḷ*), v6am, free
harmyaśikhara, noun ctp6, palace roof
  harmya, n, hearth, palace, mansion
    gharma, m, heat
  +*śikhara*, m/n, peak, summit, top, pinnacle, turret, spire
tad, dem adj, that
punar, adv, again
ava√pat, v1a, fly, jump or fall down
laṅghayitvā, abs, having leapt over or across
  √laṅgh (*√laghi*), vt1m/10am, leap over or across
purī, noun, city
  pura, n, city
laṅkā, pn, the city Laṅkā
svabala, noun ck, one's own strength, one's own army
  svam balam
  sva, adj, own
  +*bala*, n, strength
samīpatas, adv, nearby, from or in the vicinity
  samīpa, n, vicinity

अङ्गदो लङ्कामलङ्घयत् ।१। अङ्गदो हर्म्यस्य शिखराद्धरीणां समीपे ऽवापतत् ।२। मुक्तः स तस्माद्धर्म्यशिखरात्पुरीं लङ्कां लङ्घयित्वा स्वबलस्य समीपतः पुनरवापतत् ।३।

Freed, he leapt down again from the palace-roof, bounding over the city of Laṅkā, to the vicinity of his own army.

कोसलेन्द्रमथाभ्येत्य सर्वमावेद्य चाङ्गदः।
विशश्राम स तेजस्वी राघवेणाभिनन्दितः ॥२२॥

kosalendramathābhyetya sarvamāvedya cāṅgadaḥ;
viśaśrāma sa tejasvī rāghaveṇābhinanditaḥ.

kosalendram	atha	abhyetya	sarvam	āvedya	ca	aṅgadaḥ
m2s	i	i	n2s	i	i	m1s

viśaśrāma	saḥ	tejasvī	rāghaveṇa	abhinanditaḥ
3sa prf	m1s	m1s	m3s	m1s

kosalendra, noun ctp6, lord of Kosala
kosalānām indraḥ, Indra of Kosala
kosala, m pn pl, the country Kosala
+indra, m pn, Indra

atha, pcl, now, then, if

abhyetya, abs, having come to
abhi ā√i, v2a, come to

sarva, pron, all

āvedya, abs c, having informed
√vid, vt2a, know

ca, conj pcl, and

aṅgada, pn, Aṅgada

vi√śram, v4a, get tired, rest

tad, dem adj, that

tejasvin, adj, brilliant, glorious
+tejas, n, brilliance
√tij, vi1m, be sharp
-vin 5.2.102 (*matvarthe*)

rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)

abhinandita, adj ppp, greeted, applauded
abhi√nand (*tu√nadi*), v1a, rejoice at, greet, applaud

अङ्गदो राममभ्यैत् ।१। स रामं सर्वमावेदयत् ।२। रामो ऽङ्गदमभ्यनन्दत् ।३। अङ्गदो व्यश्राम्यत् ।४। अथ कोसलेन्द्रमभ्येत्य सर्वमावेद्य च स तेजस्व्यङ्गदो राघवेणाभिनन्दितो विशश्राम ।५।

Then after approaching the lord of Kosala (Rāma) and reporting everything, the glorious Aṅgada rested, applauded by the descendant of Raghu (Rāma).

ततः सर्वाभिसारेण हरीणां वातरंहसाम्।
भेदयामास लङ्कायाः प्राकारं रघुनन्दनः ॥२३॥

tataḥ sarvābhisāreṇa harīṇāṁ vātaraṁhasām;
bhedayāmāsa laṅkāyāḥ prākāraṁ raghunandanaḥ.

tataḥ	sarvābhisāreṇa	harīṇām	vātaraṁhasām
i	m3s	m6p	m6p

bhedayām	āsa	laṅkāyāḥ	prākāram	raghunandanaḥ
i	3sa prf	f6s	m2s	m1s

tatas, dem adv, from or after that
sarvābhisāra, noun ck 2.1.49, total assault
sarva, pron adj, all, whole
+*abhisāra*, m, attack, meeting
√*sṛ*, v1a, run or flow towards, attack
hari, noun, monkey
hari, adj, yellow, green, brown
vātaraṁhas, adj cbv 2.2.24 [99], fast as the wind
vātasya raṁhaḥ iva raṁhaḥ yasya saḥ, he whose speed is like the wind's
vāta, m, wind
√*vā*, v2a, blow
+*raṁhas*, n, speed, impetuosity
√*raṁh* (√*rahi*), v1a, hasten
bhedayām, ppf actn c, splitting, breaking
√*bhid*, vt7am, split
√as, vi2a, be
laṅkā, pn, the city Laṅkā
prākāra, noun, wall, rampart, surrounding wall on mound of earth
raghunandana, noun ctp6 2.2.8 [86], delighter of Raghu
raghoḥ nandanaḥ
raghu, m pn, Raghu
+*nandana*, m, delighter
√*nand* (*ṭu*√*nadi*), v1a, rejoice, caus.: delight
-*ana* (-*lyu* 3.1.134)

हरयो लङ्कायाः प्राकारमभिन्दन् ।१। हरिभिर्लङ्कायाः प्राकारो ऽभिद्यत ।२। रामो हरिभिर्लङ्कायाः प्राकारमभेदयत् ।३। रामो हरीणामभिसारेण लङ्कायाः प्राकारमभेदयत् ।४। ततो रघुनन्दनो वातरंहसां हरीणां सर्वाभिसारेण लङ्कायाः प्राकारं भेदयामास ।५।

Nīlakaṇṭha explains that *sarvābhisāra* means 'the attempt of all of them at once,' known to the Persians as *sulatānaḍhavā* (from Persian *saulat* 'impetuosity, fury' with an adverbial suffix *-ān* + Persian √*dav*, Sanskrit √*dhav*/*dhāv* 'run'): *sarvābhisāraḥ yugapat sarveṣām abhisāro yatnas. tena sulatānaḍhavā iti mlecchaprasiddhena.* See Printz (1911: 82).

Then the delighter of Raghu (Rāma) had Laṅkā's rampart breached by a total assault of the wind-swift monkeys.

विभीषणर्क्षाधिपती पुरस्कृत्याथ लक्ष्मणः।
दक्षिणं नगरद्वारमवामृद्नाद्दुरासदम् ॥२४॥

vibhīṣaṇarkṣādhipatī puraskr̥tyātha lakṣmaṇaḥ;
dakṣiṇaṁ nagaradvāramavāmr̥dnādddurāsadam.

vibhīṣaṇarkṣādhipatī	puraskr̥tya	atha	lakṣmaṇaḥ
m2d	i	i	m1s

dakṣiṇam	nagaradvāram	avāmr̥dnāt	durāsadam
m2s	n2s	3sa ipf	n2s

vibhīṣaṇarkṣādhipati, noun cdi, Vibhīṣaṇa and the king of the bears
vibhīṣaṇaḥ ṛkṣādhipatiḥ ca
vibhīṣaṇa, m pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)
+*ṛkṣādhipati*, m ctp6, king of the bears
ṛkṣāṇām adhipatiḥ
ṛkṣa, m, bear
+*adhipati*, m, overlord, ruler, king, commander
√*pā*, vt2a, protect

puraskr̥tya, abs ctp gati 2.2.18, having placed before
puras, adv gati 1.4.67, before
+*kṛtvā*, abs, having made
√*kṛ*, vt8am, do, make
-*tvā* (-*ktvā* 3.4.21)
-*ya* (-*lyap* 7.1.37)

atha, pcl, now, then, if

lakṣmaṇa, pn, Lakṣmaṇa

dakṣiṇa, adj, right, southern

nagaradvāra, noun ctp6, city-gate
nagarasya dvāram, door of the city
nagara, n, city
+*dvāra*, n, door

ava√mr̥d, vt9a, press down, crush, smash

durāsada, adj ctp upapada 2.2.19, difficult to attack
dus, preverb, ill
+*ā*√*sad*, v1a/6a, sit near, approach, assail, attack
-*a* (-*khal* 3.3.126)

लक्ष्मणो दक्षिणं नगरद्वारमवममर्द ।१। विभीषणर्क्षाधिपती पुरस्कृत्याथ लक्ष्मणो दुरासदं दक्षिणं नगरद्वारमवामृद्नात् ।२।

Nīlakaṇṭha identifies the king of the bears as Jāmbavat: *ṛkṣādhipatir jāmbavān.*

Then Lakṣmaṇa, placing Vibhīṣaṇa and the king of the bears (Jāmbavat) in front, broke down the unassailable southern city-gate.

करभारुणगात्राणां हरीणां युद्धशालिनाम्।
कोटीशतसहस्रेण लङ्कामभ्यपतत्तदा ।।२५।।

karabhāruṇagātrāṇāṁ harīṇāṁ yuddhaśālinām;
koṭīśatasahasreṇa laṅkāmabhyapatattadā.

karabhāruṇagātrāṇām	harīṇām	yuddhaśālinām
m6p	m6p	m6p

koṭīśatasahasreṇa	laṅkām	abhyapatat	tadā
n3s	f2s	3sa ipf	i

karabhāruṇagātra, adj cbv, he whose limbs are tan and like the trunks of elephants
karabhāḥ iva ca aruṇāni ca gātrāṇi yasya saḥ
karabha, m, the trunk of an elephant
+*aruṇa*, adj, reddish brown, red
+*gātra*, n, limb
√*gam*, v1a, go
-tra (*-ṣṭran* Uṇ. 8.80 / *-tran* Uṇ. 8.85)

hari, noun, monkey
hari, adj, yellow, green, brown

yuddhaśālin, adj ctp upapada 2.2.19, distinguished in battle
yuddha, n, war, battle
yuddha, ppp, fought
√*yudh*, vt4m, fight
+√*śal*, vi1m, shine, be distinguished for, endowed with (inst.)
-in (*-ṇini* 3.2.78)

koṭīśatasahasra, cardinal num ctp6, a thousand hundred crore, a trillion
koṭīnām śatasahasram, a hundred thousand of crores
koṭī, f cardinal num, a crore, ten million
+*śatasahasra*, n cardinal num cdvigu 2.1.52,
śatam sahasrāṇi samāhṛtāni, a hundred thousands grouped
śata, n cardinal num, one hundred
+*sahasra*, n cardinal num, a thousand

laṅkā, pn, the city Laṅkā

abhi√pat, vt1a, rush towards

tadā, dem adv, at that time, then

तदा लक्ष्मणो हरिभिर्लङ्कामभिपपात ।१। तदा करभारुणगात्राणां युद्धशालिनां हरीणां कोटीशतसहस्रेण लङ्कामभ्यपतत् ।२।

According to Nīlakaṇṭha the compound *karabhāruṇagātra* means, 'having hand-tan limbs.' He explains *karabhāruṇa* to mean, 'light tan like the part of the hasta beginning with the wrist and ending with the end:' *karabho maṇibandhādikaniṣṭhāntaṁ hastapradeśas tadvad aruṇapāṇḍavaḥ śvetāruṇāḥ*. A *hasta* extends from the elbow to the end of the fingers including both hand and forearm. The term for wrist means literally, 'the place on which jewels are bound.'

Then he fell upon Laṅkā with a billion monkeys, whose limbs were tan and like the trunks of elephants, distinguished in battle.

उत्पतद्भिः पतद्भिश्च निपतद्भिश्च वानरैः।
नादृश्यत तदा सूर्यो रजसा नाशितप्रभः ॥२६॥

utpatadbhiḥ patadbhiśca nipatadbhiśca vānaraiḥ;
nādṛśyata tadā sūryo rajasā nāśitaprabhaḥ.

utpatadbhiḥ	patadbhiḥ	ca	nipatadbhiḥ	ca	vānaraiḥ
m3p	m3p	i	m3p	i	m3p

na	adṛśyata	tadā	sūryaḥ	rajasā	nāśitaprabhaḥ
i	3sp ipf	i	m1s	n3s	m1s

utpatat, prap, leaping up
  ud√pat, vi1a, fly up
patat, prap, flying
  √pat, v1a, fly, fall
ca, conj pcl, and
nipatat, prap, falling down
  ni√pat, vi1a, fly down, fall
ca, conj pcl, and
vānara, noun, monkey

na, neg pcl, not
√dṛś, vt1a, see

tadā, dem adv, at that time, then
sūrya, noun, sun
rajas, noun, atmosphere, dust, impurity, emotion
  √rañj, vi1/4am, be dyed or affected, appear
nāśitaprabha, adj cbv, whose light is destroyed
  nāśita, adj ppp c, destroyed
    √naś, vi4a, perish
  +*prabhā*, f, radiance
    pra√bhā, vi2a, shine

तदोत्पतद्भिः पतद्भिश्च निपतद्भिश्च वानरै रजसा नाशितप्रभः सूर्यो नादृश्यत ।१।

Then the sun was not seen, its light obscured by the monkeys jumping up, jumping around, and jumping down.

शालिप्रसूनसदृशैः शिरीषकुसुमप्रभैः।
तरुणादित्यसदृशैः शरगौरैश्च वानरैः ॥२७॥

śāliprasūnasadṛśaiḥ śirīṣakusumaprabhaiḥ;
taruṇādityasadṛśaiḥ śaragauraiśca vānaraiḥ.

śāliprasūnasadṛśaiḥ śirīṣakusumaprabhaiḥ
m3p m3p
taruṇādityasadṛśaiḥ śaragauraiḥ ca vānaraiḥ
m3p m3p i m3p

śāliprasūnasadṛśa, adj ctp3 2.1.31, like a rice blossom
śāliprasūnena sadṛśaḥ, appearing the same as a rice-blossom
śāliprasūna, n ctp6, rice-blossom
śāleḥ prasūnam
śāli, m, rice
+*prasūna*, n, flower, blossom
prasūna, adj, born, produced
pra√sū, vt2m, procreate, produce
+*sadṛśa*, adj ctp upapada 2.2.19, appearing the same or harmonious
samānaḥ dṛśyate, it is seen the same
sa, pcl, (replacement for *samāna* 6.3.89) same
+√*dṛś*, vt1a, see
-*a* (-*kañ* 3.2.60 vt. 1 [261])

śirīṣakusumaprabha, adj cbv 2.2.24 [99], like Śirīṣa flowers
śirīṣakusumasya prabhā iva prabhā yasya saḥ, he whose appearance is like a Śirīṣa flower's
śirīṣakusuma, n ctp6, the flower of the Śirīṣa tree
śirīṣasya kusumam
śirīṣa, m pn, the tree Acacia Sirissa
+*kusuma*, n, flower
+*prabhā*, f, radiance, appearance
pra√bhā, vi2a, shine

taruṇādityasadṛśa, adj c
2.1.31, like the young sun
taruṇādityena sadṛśaḥ, appearing
same as the young sun
taruṇāditya, m ck 2.1.57, young s
taruṇaḥ ādityaḥ
taruṇa, adj, young
+*āditya*, m, sun
aditi, f pn, Aditi
aditi, f, infinity, unbound ness
-*ya* (-*ṇya* 4.1.85)
+*sadṛśa*, adj ctp upapada 2.2.19,
pearing the same or harmonious
samānaḥ dṛśyate, it is seen the sa
sa, pcl, (replacement for *samā*
6.3.89) same
+√*dṛś*, vt1a, see
-*a* (-*kañ* 3.2.60 vt. 1 [261])

śaragaura, adj ck 2.1.55, ree
white
śaraḥ iva gauraḥ, white as a reed
śara, m, reed, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)
+*gaura*, adj, white, yellow, reddish

ca, conj pcl, and

vānara, noun, monkey

पश्य २८।

Nīlakaṇṭha reads *śaṇagauraiśca* 'hemp-white' with mss. B1, 2, 4, D3, 4, an
G3 for *śaragauraiśca* and explains that *śaṇa*, m, 'hemp' is either leather or
creeping plant or low shrub (vīrudh) which is the source of thread: *śaṇo goṇ
sūtropādānavīrut*. Read with verse 28.

See verse 28.

प्राकारं ददृशुस्ते तु समन्तात्कपिलीकृतम्।
राक्षसा विस्मिता राजन्सस्त्रीवृद्धाः समन्ततः ॥२८॥

prākāraṁ dadṛśuste tu samantātkapilīkṛtam;
rākṣasā vismitā rājansastrīvṛddhāḥ samantataḥ.

prākāram	dadṛśuḥ	te	tu	samantāt	kapilīkṛtam
m2s	3pa prf	m1p	i	i	m2s

rākṣasāḥ	vismitāḥ	rājan	sastrīvṛddhāḥ	samantataḥ
m1p	m1p	mvs	m1p	i

prākāra, noun, wall, rampart, surrounding wall on mound of earth
√dṛś, vt1a, see
tad, dem adj, that
tu, conj pcl, but
samantāt, adv, from everywhere, on all sides
samanta, adj, entire, all
kapilīkṛta, adj ppp, made brown
kapilī√kṛ, v ctp gati 2.2.18, make brown
akapilam kapilam karoti, he makes the not-brown brown
kapila, adj, brown
kapi, m, monkey
(*-cvi* 5.4.50)
+*√kṛ*, vt8am, do, make

rākṣasa, noun, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
vismita, adj ppp, astonished
vi√smi (*√ṣmiṅ*), vi1m, be surprised
rājan, noun, king
sastrīvṛddha, adj cbv 2.2.28, with women and elders
saha strībhiḥ vṛddhaiḥ ca
sa, pcl, (replacement for *saha*) with
+*strī*, f, woman
+*vṛddha*, adj ppp, grown, aged
√vṛdh, vi1m, grow
samantatas, adv, from everywhere, on all sides
samanta, adj, entire, all
-tas (*-tasil* 5.3.7)

राक्षसाः प्राकारं कपिलीकृतं ददृशुः ।१। राजंस्ते तु सस्त्रीवृद्धा राक्षसा विस्मिताः समन्ततः प्राकारं शालिप्रसूनसदृशैः शिरीषकुसुमप्रभैस्तरुणादित्यसदृशैः शरगौरैश्च वानरैः समन्तात्कपिलीकृतं ददृशुः ।२।

Read with verse 27.

But the Rākṣasas with their women and elders, astonished, saw the rampart completely turned orange everywhere with rice-blossom-like, Śirīṣa-flower-like reed-white monkeys having the color of the young sun, O king (Yudhiṣṭhira).

बिभिदुस्ते मणिस्तम्भान्कर्णाट्टशिखराणि च।
भग्नोन्मथितवेगानि यन्त्राणि च विचिक्षिपुः ॥२९॥

bibhiduste maṇistambhānkarṇāṭṭaśikharāṇi ca;
bhagnonmathitavegāni yantrāṇi ca vicikṣipuḥ.

bibhiduḥ	te	maṇistambhān	karṇāṭṭaśikharāṇi	ca
3pa prf	m1p	m2p	n2p	i

bhagnonmathitavegāni	yantrāṇi	ca	vicikṣipuḥ
n2p	n2p	i	3pa prf

√bhid, vt7am, split
tad, dem pron, that
maṇistambha, noun ctp6, jewel-pillar
maṇeḥ stambhaḥ, pillar of jewel
maṇi, m, jewel, gem
stambha, m, pillar, column
karṇāṭṭaśikhara, noun ctp6, catapult-tops
karṇāṭṭasya śikharaḥ, top of a catapult
karṇāṭṭa, m ck, catapult (ear-tower)
karṇaḥ iva aṭṭaḥ, watch-tower which is like an ear
karṇa, m, ear
+*aṭṭa*, m, watch-tower
+*śikhara*, m/n, peak, summit, top, pinnacle, turret, spire
ca, conj pcl, and
bhagnonmathitavega, adj cbv, whose efficacy has been broken and destroyed
bhagnaḥ unmathitaḥ vegaḥ yasya tat, that whose efficacy has been broken and destroyed
bhagna, adj ppp, broken
√*bhañj* (√*bhanjo*), vt7a, break
+*unmathita*, adj ppp, churned up, beaten, plucked out, destroy
ud√*math* (√*mathi*, √*manth*), vt1a, churn up
+*vega*, m, impetuosity, speed
√*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
yantra, noun, machine, amulet
ca, conj pcl, and
vi√kṣip, vt4a/6am, throw apart

ते स्तम्भान्बिभिदुर्यन्त्राणि च विचिक्षिपुः ।१। ते मणिस्तम्भान्कर्णाट्टशिखराणि च बिभिदुर्भग्नोन्मथितवेगानि यन्त्राणि च विचिक्षिपुः ।२।

Nīlakaṇṭha provides some detail concerning the city's fortifications: 'With the verse beginning, "They broke," he tells that the monkeys used whatever materials the Rākṣasas had used for the defense of their fortified city in order to destroy it. A karṇa is a skewed course. They call a building constructed out of stone, etc. in that manner a *karṇāṭṭa* "karṇa-tower." For it is well known that it is erected by setting squares of equal sizes on top of each other sequentially in this manner: a square askew on top of a square set square to the directions, a square square to the directions on top of it, and a square askew on top of that again.' *yā tair durgarakṣaṇārthaṁ sāmagrī kṛtā saiva teṣāṁ nagaranāśāyābhūd ity āha bibhidus te ity ādinā. karṇas tiryagyānam. tena prakāreṇa yat pāṣāṇādivistareṇa kriyate tat tad gṛhaviśeṣaṁ karṇāṭṭam iti vadanti. taddhi dikkoṇasya caturasrasyopari vidikkoṇaṁ caturasraṁ tadupari dikkoṇaṁ tadupari punarvidikkoṇam ity evaṁ krameṇottarottarakalpapramāṇaiś caturasraiḥ samāpyata iti prasiddham.*

They broke the jeweled-pillars and catapult-tops and cast apart the machines whose efficacy had been broken and destroyed.

परिगृह्य शतघ्नीश्च सचक्राः सहुडोपलाः।
चिक्षिपुर्भुजवेगेन लङ्कामध्ये महाबलाः ॥३०॥

parigṛhya śataghnīśca sacakrāḥ sahuḍopalāḥ;
cikṣipurbhujavegena laṅkāmadhye mahābalāḥ.

parigṛhya	śataghnīḥ	ca	sacakrāḥ	sahuḍopalāḥ
i	f2p	i	f2p	f2p

cikṣipuḥ	bhujavegena	laṅkāmadhye	mahābalāḥ
3pa prf	m3s	m/n7s	m1p

parigṛhya, abs, having embraced
pari√grah, vt9am, grab around
śataghnī, f ctp upapada 2.2.19, hundred-slayer
śatam hanti
śata, n cardinal num, one hundred
+*√han*, vt2a, slay
-*a* (-*ṭak* 3.2.54)
-*ī* (-*ṅīp* 4.1.15)
ca, conj pcl, and
sacakra, adj cbv 2.2.28, with wheels
saha cakraiḥ
sa, pcl, (replacement for *saha*) with
+*cakra*, n, wheel
sahuḍopala, adj cbv 2.2.28, with iron bars and rocks
saha huḍaiḥ upalaiḥ ca
sa, pcl, (replacement for *saha*) with
+*huḍa*, m, iron bar
upala, m, rock

√kṣip, vt4a/6am, throw
bhujavega, noun ctp6, swiftness of arms
bhujānām vegaḥ
bhuja, m, arm, wing
+*vega*, m, impetuosity, speed
√vij (*o√vijī*), vi4m/7a, tremble, dart
laṅkāmadhya, noun ctp6, middle of Laṅkā
laṅkāyāḥ madhyaḥ
laṅkā, f pn, the city Laṅkā
+*madhya*, m/n, middle
mahābala, adj cbv, mighty
mahat balam yasya saḥ, he whose strength is great
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*bala*, n, strength

शतघ्नीर्गृहीत्वा वानरा लङ्कामध्ये चिक्षिपुः ।१। सचक्राश्च सहुडोपलाः शतघ्नीः परिगृह्य महाबला भुजवेगेन लङ्कामध्ये चिक्षिपुः ।२।

And grasping the hundred-slayers with their wheels, iron bars, and rocks, the mighty ones threw them with the swiftness of their arms into the middle of Laṅkā.

प्राकारस्थाश्च ये के चिन्निशाचरगणास्तदा।
प्रदुद्रुवुस्ते शतशः कपिभिः समभिद्रुताः ॥३१॥

prākārasthāśca ye ke cinniśācaragaṇāstadā;
pradudruvuste śataśaḥ kapibhiḥ samabhidrutāḥ.

prākārasthāḥ	ca	ye	ke	cit	niśācaragaṇāḥ	tadā
mlp	i	mlp	mlp	i	mlp	i

pradudruvuḥ	te	śataśaḥ	kapibhiḥ	samabhidrutāḥ
3sa prf	mlp	i	m3p	mlp

prākārastha, adj ctp upapada 2.2.19, standing on the rampart
prākāre tiṣṭhati
prākāra, m, wall, rampart, surrounding wall on mound of earth
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)
ca, conj pcl, and
yad, rel adj, which
kim, int pron, what
cit, pcl, (making prec int indef) some, any
niśācaragaṇa, noun ctp6, hosts of night-rangers
niśācarāṇām gaṇaḥ
niśācara, adj ctp upapada 2.2.19, night-ranger, Rākṣasa
niśāyām carati, he moves at night
niśā, f, night
+√*car*, vt1a, move, do
-*a* (-*ṭa* 3.2.16)
+*gaṇa*, m, multitude, group, host
tadā, dem adv, at that time, then

pra√dru, v1a, run forth
tad, dem pron, that
śataśas, adv, by the hundreds
śataiḥ śataiḥ, by hundreds and hundreds
śata, n cardinal num, one hundred
-*śas* 5.4.43
kapi, noun, monkey
samabhidruta, adj ppp, rushed upon, attacked
sam abhi√dru, v1a, run towards together, attack

ये राक्षसाः प्राकारे ऽतिष्ठंस्ते प्राद्रवन् ।१। तदा ये के चिन्निशाचरगणाः प्राकारस्थास्ते कपिभिः समभिद्रुताः शतशः प्रदुद्रुवुः ।२।

Then the few troops of night-rangers who were standing on the rampart fled by the hundreds attacked by the monkeys.

ततस्तु राजवचनाद्राक्षसाः कामरूपिणः।
निर्ययुर्विकृताकाराः सहस्रशतसंघशः ।।३२।।

tatastu rājavacanādrākṣasāḥ kāmarūpiṇaḥ;
niryayurvikṛtākārāḥ sahasraśatasaṁghaśaḥ.

tataḥ tu rājavacanāt rākṣasāḥ kāmarūpiṇaḥ
i i n5s m1p m1p

niryayuḥ vikṛtākārāḥ sahasraśatasaṁghaśaḥ
3sa prf m1p i

tatas, dem adv, from or after that
tu, conj pcl, but
rājavacana, noun ctp6, king's command
rājñaḥ vacanam
rājan, m, king
+*vacana*, n, speech
√*vac*, vt2a, say
-*ana* (-*lyuṭ* 3.3.115)
rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
kāmarūpin, adj, having a form according to one's wish
kāmena asya rūpam asti, there is a form of him according to his wish
kāma, m/n, wish, desire
+*rūpa*, n, form
-*in* (-*ini* 5.2.115)

nis√yā, v2a, go out, emerge

vikṛtākāra, adj cbv, changed in form
vikṛtaḥ ākāraḥ yasya saḥ, he whose form is changed
vikṛta, adj ppp, changed, transformed
vi√kṛ, vt8am, make other
+*ākāra*, m, form, shape, appearance
sahasraśatasaṁghaśas, adv, by the multitudes of hundred thousands
sahasraśatasaṁgha, m ctp6, multitudes of hundred thousands
sahasraśatānām saṁghaḥ
sahasraśata, num ctp6, one hundred thousand
sahasrāṇām śatam
sahasra, n cardinal num, a thousand
+*śata*, n cardinal num, one hundred
+*saṁgha*, m, group, multitude, society
-*śas* 5.4.43

ततो राक्षसा निरयान् ।१। ततस्तु कामरूपिणो राक्षसा विकृताकारा राजवचनात्सहस्रशतसंघशो निर्ययुः ।२।

kāmarūpinaḥ is an attributive adjective describing Rākṣasas as they always are while *vikṛtākārāḥ* is a predicate adjective describing them as they came out.

But then, by the king's command, the Rākṣasas, who can adopt an appearance at will, came out changed in form by the multitudes of hundred thousands.

शस्त्रवर्षाणि वर्षन्तो द्रावयन्तो वनौकसः।
प्राकारं शोधयन्तस्ते परं विक्रममास्थिताः ॥३३॥

śastravarṣāṇi varṣanto drāvayanto vanaukasaḥ;
prākāraṁ śodhayantaste paraṁ vikramamāsthitāḥ.

śastravarṣāṇi	varṣantaḥ	drāvayantaḥ	vanaukasaḥ
n2p	m1p	m1p	m2p

prākāram	śodhayantaḥ	te	param	vikramam	āsthitāḥ
m2s	m1p	m1p	m2s	m2s	m1p

śastravarṣa, noun ctp6, shower of weapons
śastrāṇām varṣam
śastra, n, sword, weapon
varṣa, m/n, rain, shower
√*vṛṣ*, vt1a, rain
-*a* (-*ap* 3.3.56 [303])

varṣat, prap, raining
√*vṛṣ*, vt1a, rain

drāvayat, prap c, causing to run, driving
√*dru*, v1a, run

vanaukas, adj cbv, forest-dwelling
vane okaḥ yasya saḥ, he whose house is in the forest
vana, n, forest
+*okas*, n, house

prākāra, noun, wall, rampart, surrounding wall on mound of earth

śodhayat, prap c, cleaning, purifying, clearing
√*śudh*, vi4a, become pure

tad, dem pron, that

para, adj, supreme
para, pron adj, other

vikrama, noun, wide step, valor
vi√*kram*, v1a, step wide

āsthita, adj ppp, situated, having resorted to
ā√*sthā*, v1a, resort to

राक्षसा विक्रममातस्थुः ।१। ते शस्त्राणि ववृषुः ।२। ते कपीन्द्रावयां चक्रुः ।३। ते प्राकारं शोधयां चक्रुः ।४। ते शस्त्रवर्षाणि वर्षन्तो वनौकसो द्रावयन्तः प्राकारं शोधयन्तः परं विक्रममास्थिताः ।५।

āsthitāḥ has been translated as the main verb of the sentence. Alternatively, it may be interpreted as a subordinate participle, just as the three other participles have been interpreted. The whole verse would then be read with verse 32, '...the Rākṣasas...came out raining..., driving..., clearing..., having resorted to supreme valor.'

Raining showers of weapons, driving away the forest-dwellers, clearing the ramparts, they resorted to supreme valor.

स माषराशिसदृशैर्बभूव क्षणदाचरैः।
कृतो निर्वानरो भूयः प्राकारो भीमदर्शनैः ॥३४॥

sa māṣarāśisadṛśairbabhūva kṣaṇadācaraiḥ;
kṛto nirvānaro bhūyaḥ prākāro bhīmadarśanaiḥ.

saḥ	māṣarāśisadṛśaiḥ	babhūva	kṣaṇadācaraiḥ
m1s	m3p	3sa prf	m3p

kṛtaḥ	nirvānaraḥ	bhūyaḥ	prākāraḥ	bhīmadarśanaiḥ
m1s	m1s	i	m1s	m3p

tad, dem pron, that
māṣarāśisadṛśa, adj ctp3 2.1.31, bean-pile-colored
māṣarāśinā sadṛśaḥ, appearing the same as a heap of beans
māṣarāśi, m ctp6, heap of beans
māṣāṇām rāśiḥ
māṣa, m, bean
+*rāśi*, m, heap
+*sadṛśa*, adj ctp upapada 2.2.19, appearing the same or harmonious
samānaḥ dṛśyate, it is seen the same
sa, pcl, (replacement for *samāna* 6.3.89) same
+√*dṛś*, vt1a, see
-*a* (-*kañ* 3.2.60 vt. 1 [261])
√bhū, vi1a, be, become, exist
kṣaṇadācara, m ctp upapada 2.2.19, night-ranger, a Rākṣasa
kṣaṇadāyām carati, he moves at night
kṣaṇadā, f, night
kṣaṇadā, adj ctp upapada 2.2.19, giving leisure
kṣaṇam dadāti
kṣaṇa, m, instant, moment, leisure
+√*dā*, vt3am, give
-*a* (-*ka* 3.2.3)
+√*car*, vt1a, move, do
-*a* (-*ṭa* 3.2.16)

kṛta, adj ppp, made
√*kṛ*, vt8am, do, make
nirvānara, adj cbv 2.2.24 [101], free of monkeys
nirgatāḥ vānarāḥ yasmāt saḥ, that from which monkeys have gone out
nis, preverb, out
+*vānara*, m, monkey
bhūyas, adv, once more, again
bhūyas, adj, more
prākāra, noun, wall, rampart, surrounding wall on mound of earth
bhīmadarśana, adj cbv, frightful-looking
bhīmam darśanam yasya saḥ, he whose appearance is terrifying
bhīma, adj, frightful, terrifying
+*darśana*, n, seeing, sight
√*dṛś*, vt1a, see
-*ana* (-*lyuṭ* 3.3.115)

स प्राकारो राक्षसैर्भूयो निर्वानरो ऽक्रियत ।१। स प्राकारो भीमदर्शनैर्माषराशिसदृशैः क्षणदाचरैर्भूयो निर्वानरः कृतो बभूव ।२।

kṛtaḥ babhūva: The ppp, which often is used as the main verb of a sentence, is accompanied here by an explicit use of the verb 'to be.'

The rampart was made free of monkeys again by the frightful-looking, bean-pile-colored night-rangers.

पेतुः शूलविभिन्नाङ्गा बहवो वानरर्षभाः।
स्तम्भतोरणभग्नाश्च पेतुस्तत्र निशाचराः ।।३५।।

petuḥ śūlavibhinnāṅgā bahavo vānararṣabhāḥ;
stambhatoraṇabhagnāśca petustatra niśācarāḥ.

petuḥ	śūlavibhinnāṅgāḥ	bahavaḥ	vānararṣabhāḥ
3pa prf	m1p	m1p	m1p

stambhatoraṇabhagnāḥ	ca	petuḥ	tatra	niśācarāḥ
m1p	i	3pa prf	i	m1p

√pat, v1a, fly, fall

śūlavibhinnāṅga, adj cbv, whose limbs have been severed by spears, whose bodies have been cloven by spears
śūlaiḥ vibhinnāni aṅgāni yasya saḥ
śūla, m/n, spike, spear
+*vibhinna*, adj ppp, severed, split apart
vi√bhid, vt7am, split apart
+*aṅga*, n, limb, body

bahu, adj, much, many

vānararṣabha, noun ck 2.1.56, bull-like monkey
ṛṣabhaḥ iva vānaraḥ
vānara, m, monkey
+*ṛṣabha*, m, bull

stambhatoraṇabhagna, adj ctp3, crushed by pillars and portals
stambhatoraṇābhyām bhagnaḥ
stambhatoraṇa, m/n cdi, pillars and portals
stambhāḥ toraṇāḥ ca
stambha, m, pillar, column
+*toraṇa*, m/n, arch, arched doorway, portal
+*bhagna*, adj ppp, broken
√*bhañj* (√*bhanjo*), vt7a, break

ca, conj pcl, and

√pat, v1a, fly, fall

tatra, dem adv, in that, there

niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
niśāyām carati, he moves at night
niśā, f, night
+√*car*, vt1a, move, do
-*a* (-*ṭa* 3.2.16)

कपयो ऽपतन्राक्षसाश्चापतन् ।१। बहवो वानरर्षभाः शूलविभिन्नाङ्गाः पेतुः ।२। स्तम्भतोरणभग्नाश्च निशाचरास्तत्र पेतुः ।३।

Nīlakaṇṭha analyzes *stambhatoraṇabhagnāḥ* as a two-word phrase *stambhato* (adv) *raṇabhagnāḥ* (ctp7) meaning 'crushed in battle by pillars taken up by monkeys:' *stambhataḥ stambhair vānaropāttaiḥ raṇe bhagnā raṇabhagnāḥ*. Compare 3.268.2 and Nīlakaṇṭha's analysis elsewhere of the term *toraṇa* as the canopy of an elephant litter. See Printz 1911: 83.

Many bull-like monkeys fell, their bodies cloven by spears, and night-rangers fell there, crushed by pillars and portals.

केशाकेश्यभवद्युद्धं रक्षसां वानरैः सह।
नखैर्दन्तैश्च वीराणां खादतां वै परस्परम् ॥३६॥

keśākeśyabhavadyuddhaṁ rakṣasāṁ vānaraiḥ saha;
nakhairdantaiśca vīrāṇāṁ khādatāṁ vai parasparam.

keśākeśi	abhavat	yuddham	rakṣasām	vānaraiḥ	saha
n1s	3sa ipf	n1s	n6p	m3p	i

nakhaiḥ	dantaiḥ	ca	vīrāṇām	khādatām	vai	parasparam
m/n3p	m3p	i	m6p	m6p	i	i

keśākeśi, adj cbv 2.2.27, carried on by grabbing each other on the hair

√bhū, vi1a, be, become, exist

yuddha, noun, war, battle
  - *yuddha*, ppp, fought
    - *√yudh*, vt4m, fight

rakṣas, noun, demon
  - *√rakṣ*, vt1a, keep, protect

vānara, noun, monkey

saha, pcl, with (inst.)

nakha, noun, finger-nail, claw

danta, noun, tooth

ca, conj pcl, and

vīra, noun, hero
  - *vīra*, adj, heroic

khādat, prap, eating
  - *√khād*, vt1a, eat

vai, pcl, verily

parasparam, adv, each other, mutually
  - *paraspara*, adj, mutual
    - *para*, pron, other
    - *para*, pron, other

वानरैः सह रक्षसां युद्धं केशाकेश्यभवत् ।१। परस्परं खादतां वीराणां युद्धं नखैर्दन्तैश्चाभवत् ।२।

Nīlakaṇṭha:*keśākeśi anyonyaṁ keśeṣu gṛhītvā.*

The battle of the Rākṣasas with the monkeys was carried on by grabbing each other on the hair and by claws and teeth of the heroes biting each other.

निष्टनन्तो ह्युभयतस्तत्र वानरराक्षसाः।
हता निपतिता भूमौ न मुञ्चन्ति परस्परम् ॥३७॥

niṣṭananto hyubhayatastatra vānararākṣasāḥ;
hatā nipatitā bhūmau na muñcanti parasparam.

niṣṭanantaḥ	hi	ubhayataḥ	tatra	vānararākṣasāḥ
m1p	i	i	i	m1p

hatāḥ	nipatitāḥ	bhūmau	na	muñcanti	parasparam
m1p	m1p	f7s	i	3pa pre	i

niṣṭanat, prap, crying out
ni√stan (*√ṣṭan*), v1a, roar, thunder
hi, sub pcl, for, because
ubhayatas, adv, from or on both sides
ubhaya, pron, both
-tas (*-tasil* 5.3.7)
tatra, dem adv, in that, there
vānararākṣasa, noun cdi, monkeys and demons
vānarāḥ rākṣasāḥ ca
vānara, m, monkey
+rākṣasa, m, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
hata, adj ppp, struck, slain
√han, vt2a, strike, slay
nipatita, ppp, fallen down
ni√pat, vi1a, fall
bhūmi, noun, earth
na, neg pcl, not
√muc (√mucl̥), v6am, free
parasparam, adv, each other, mutually
paraspara, adj, mutual
para, pron, other
para, pron, other

वानरो राक्षसेन हतो राक्षसं न मुञ्चति राक्षसश्च वानरेण हतो वानरं न मुञ्चति ।१। तत्र वानरराक्षसा उभयतो निष्टनन्तो हता भूमौ निपतिताः परस्परं न मुञ्चन्ति ।२।

Nīlakaṇṭha: *niṣṭanantaḥ śabdaṁ kurvantaḥ.* Alternatively, translate, 'piercing each other,' deriving the form from *nis√tan*, v8am, stretch out, pierce (BR *√tan* + *atinis*, durchdringen). *muñcanti:* narrative present.

Monkeys and Rākṣasas, both crying out, slain, fallen to the ground, did not release each other there.

रामस्तु शरजालानि ववर्ष जलदो यथा।
तानि लङ्कां समासाद्य जघ्नुस्तान्रजनीचरान् ।।३८।।

rāmastu śarajālāni vavarṣa jalado yathā;
tāni laṅkāṁ samāsādya jaghnustānrajanīcarān.

rāmaḥ	tu	śarajālāni	vavarṣa	jaladaḥ	yathā
m1s	i	n2p	3sa prf	m1s	i

tāni	laṅkām	samāsādya	jaghnuḥ	tān	rajanīcarān
n1p	f2s	i	3pa prf	m2p	m2p

rāma, pn, Rāma
tu, conj pcl, but
śarajāla, noun ctp6, lattice of arrows
śarāṇām jālam
śara, m, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)
jāla, n, net, lattice, multitude
√vṛṣ, vt1a, rain
jalada, noun ctp upapada 2.2.19, water-giver, cloud
jalam dadāti
jala, n, water
+√*dā*, vt3am, give
-*a* (-*ka* 3.2.3)
yathā, rel adv, in which manner, as

tad, dem pron, that
laṅkā, pn, the city Laṅkā
samāsādya, abs c, having reached
sam ā√sad, v1a/6a (i sīda), approach, reach, meet, assail
√han, vt2a, strike, slay
tad, dem adj, that
rajanīcara, m ctp upapada 2.2.19, night-ranger, a Rākṣasa
rajanyām carati, he moves at night
rajanī, f, night
+√*car*, vt1a, move, do
-*a* (-*ṭa* 3.2.16)

यथा तु जलदो वर्षति तथा रामः शरजालानि ववर्ष ।१। रामस्य शरा राक्षसानघ्नन् ।२। तानि लङ्कां समासाद्य तान्रजनीचराञ्जघ्नुः ।३।

But Rāma rained lattices of arrows like a cloud. Reaching Laṅkā they slew the night-rangers.

सौमित्रिरपि नाराचैर्दृढधन्वा जितक्लमः।
आदिश्यादिश्य दुर्गस्थान्पातयामास राक्षसान् ॥३९॥

saumitrirapi nārācairdṛḍhadhanvā jitaklamaḥ;
ādiśyādiśya durgasthānpātayāmāsa rākṣasān.

saumitriḥ	api	nārācaiḥ	dṛḍhadhanvā	jitaklamaḥ
m1s	i	m3p	m1s	m1s

ādiśya	ādiśya	durgasthān	pātayām	āsa	rākṣasān
i	i	m2p	i	3sa prf	m2p

saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
api, pcl, also
nārāca, noun, an iron arrow, arrow
dṛḍhadhanvan, adj cbv, firm-bowed
dṛḍhaḥ dhanuḥ yasya saḥ, he whose bow is firm
dṛḍha, adj ppp, firm, strong
√*dṛṁh,* v1a, become, grow, make firm, strengthen
+*dhanus,* n, bow
jitaklama, adj cbv, victorious over fatigue
jitaḥ klamaḥ yena saḥ, he by whom fatigue is conquered
jita, ppp, conquered
√*ji,* vt1a, conquer
+*klama,* m, fatigue
√*klam* (√*klamu*), vi4a/1a 3.1.70, become weary
ādiśya, abs, having aimed at
ā√*diś,* vt6am, point to, aim at
ādiśya, abs, having aimed at
ā√*diś,* vt6am, point to, aim at
durgastha, adj ctp upapada 2.2.19, standing in a citadel or stronghold
durge tiṣṭhati
durga, n, citadel, stronghold
durga, adj, difficult to approach
dus, preverb, ill
+√*gam,* v1a, go
+√*sthā,* vi1a, stand
-a (*-khal* 3.3.126)
pātayām, ppf actn c, felling, making fall
√*pat,* v1a, fly, fall
√as, vi2a, be
rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ,* vt1a, keep, protect

लक्ष्मणो राक्षसं शरेणादिशत् ।१। शरेण हतो राक्षसो ऽपतत् ।२।
लक्ष्मणः शरेण राक्षसमपातयत् ।३। दृढधन्वा जितक्लमः सौमित्रिरपि
नाराचैर्दुर्गस्थान्राक्षसानादिश्यादिश्य पातयामास ।४।

ādiśya ādiśya: doubling signifies continuity according to Pā. 8.1.4. Nīlakaṇṭha: *ādiśya saṁmukhīkṛtvety arthaḥ.*

The firm-bowed son of Sumitrā (Lakṣmaṇa) too, victorious over fatigue, continuously aimed at and felled Rākṣasas in the citadels with his arrows.

ततः प्रत्यवहारो ऽभूत्सैन्यानां राघवाज्ञया।
कृते विमर्दे लङ्कायां लब्धलक्षो जयोत्तरः ॥४०॥

tataḥ pratyavahāro 'bhūtsainyānāṁ rāghavājñayā;
kṛte vimarde laṅkāyāṁ labdhalakṣo jayottaraḥ.

tataḥ	pratyavahāraḥ	abhūt	sainyānām	rāghavājñayā
i	m1s	3sa aor	n6p	f3s

kṛte	vimarde	laṅkāyām	labdhalakṣaḥ	jayottaraḥ
m7s	m7s	f7s	m1s	m1s

tatas, dem adv, from or after that

pratyavahāra, noun, withdrawal
- *prati ava√hṛ*, vt1am, take down back, withdraw

√bhū, vi1a, be, become, exist

sainya, noun, army
- *senā*, f, army

rāghavājñā, noun ctp6, command of the descendant of Raghu
- *rāghavasya ājñā*
- *rāghava*, m patronymic, descendant of Raghu
  - *raghu*, m pn, Raghu
  - *-a* (*-aṇ* 4.1.83)
- *ājñā*, f, command, permission

kṛta, adj ppp, done, made
- *√kṛ*, vt8am, do, make

vimarda, noun, pounding, fight, battle, weariness
- *vi√mṛd*, vt9a, crush, pound, destroy

laṅkā, pn, the city Laṅkā

labdhalakṣa, adj cbv, having gained one's goal
- *labdhaḥ lakṣaḥ yena saḥ*, he by whom his goal has been attained
- *labdha*, ppp, obtained
  - *√labh*, vt1m, obtain
- *lakṣa*, m/n, mark
  - *√lakṣ*, vt10am, notice, mark

jayottara, adj cbv, predominantly victorious
- *jayaḥ uttaraḥ yasya saḥ*, he whose victory is predominant
- *jaya*, m, victory
  - *√ji*, vt1a, conquer
  - *-a* (*-ac* 3.3.56)
- *+uttara*, pron adj, upper, later, predominant

ततो राघवाज्ञया सैन्यानां प्रत्यवहारो ऽभूत् ।१। यतः स लङ्कायां विमर्दमकारयत्ततो रामो लब्धलक्षो जयोत्तरश्चासीत् ।२। विमर्दे लङ्कायां कृते लब्धलक्षो जयोत्तरो बभूव ।३।

Nīlakaṇṭha explains that *pratyavahāra* means, 'a return to their camp.' *pratyavahāraḥ śibiraṁ pratigamanam.* He reads *labdhalakṣyo* with B1, 3, 4, and Dn1 for *labdhalakṣo*, which he takes to modify *pratyavahāraḥ* and analyzes as, 'that in which the foes to be aimed at, that is, to be pierced, had been reached by their weapons,' meaning, 'that in which the attacks were not fruitless.' His use of *yasmin* in his gloss of *jayottaraḥ* implies that he takes it as modifying *pratyavahāraḥ* too. *labdhāḥ āyudhaiḥ prāptā lakṣyā vedhyā yasmin. avandhyaprahāra iti yāvat. jayottaro jayotkarṣavān.* I translate line 2 as a separate sentence with the latter two terms modifying Rāma.

Then there was a withdrawal of the armies by command of the descendant of Raghu (Rāma). He was predominantly victorious, having gained his goal, a blow having been delivered against Laṅkā.

मार्कण्डेय उवाच।
ततो निविशमानांस्तान्सैनिकान्रावणानुगाः।
अभिजग्मुर्गणानेके पिशाचक्षुद्ररक्षसाम् ॥१॥

mārkaṇḍeya uvāca.
tato niviśamānāṁstānsainikānrāvaṇānugāḥ;
abhijagmurgaṇāneke piśācakṣudrarakṣasām.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tataḥ	niviśamānān	tān	sainikān	rāvaṇānugāḥ
i	m2p	m2p	m2p	m1p

abhijagmuḥ	gaṇāneke	piśācakṣudrarakṣasām
3pa prf	m1p	n6p

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

tatas, dem adv, from or after that
niviśamāna, prmp, resting, camping
ni√viś, v6a, enter, settle down, rest
tad, dem pron, that
sainika, noun, soldier
senā, f, army
rāvaṇānuga, noun ctp6 2.2.8 [86], follower of Rāvaṇa
rāvaṇasya anugaḥ
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
+*anuga*, m/f/n, follower
anuga, adj ctp upapada 2.2.19, following
anu√gam, v1a, go after, follow
-a (*-ḍa* 3.2.48 [256])

abhi√gam, v1a, go toward
gaṇāneka, noun ctp6, many troops
gaṇānām aneke
gaṇa, m, group, host
aneka, adj ctp na 2.2.6, more than one, many
na ekaḥ, not one
na, neg pcl, not
+*eka*, cardinal num, one
piśācakṣudrarakṣas, noun cdi, Piśācas and base Rākṣasas
piśācāḥ kṣudrarakṣāṁsi ca
piśāca, m, a class of demons, fiend
+*kṣudrarakṣas*, n ck, base Rākṣasa
kṣudram rakṣas
kṣudra, adj, minute, low, cruel
+*rakṣas*, n, demon
√rakṣ, vt1a, keep, protect

राक्षसा निविशमानान्हरीनभिजग्मुः ।१। ततः पिशाचक्षुद्ररक्षसां गणानेके रावणानुगास्तान्सैनिकान्निविशमानानभिजग्मुः ।२।

Nīlakaṇṭha suggests either a double sandhi (*āḥ* + *a* = *ā* instead of *ā a*) or an improper karmadhāraya compound with the qualifier following the qualified against Pā. 2.1.57: *gaṇā aneke iti chedaḥ.*

Mārkaṇḍeya said:
Then several troops of Piśācas and cruel Rākṣasas, followers of Rāvaṇa, attacked those soldiers resting,

पर्वणः पूतनो जम्भः खरः क्रोधवशो हरिः।
प्ररुजश्चारुजश्चैव प्रघसश्चैवमादयः ॥२॥

parvaṇaḥ pūtano jambhaḥ kharaḥ krodhavaśo hariḥ;
prarujaścārujaścaiva praghasaścaivamādayaḥ.

parvaṇaḥ	pūtanaḥ	jambhaḥ	kharaḥ	krodhavaśaḥ	hariḥ
m1s	m1s	m1s	m1s	m1s	m1s

prarujaḥ	ca	arujaḥ	ca	eva	praghasaḥ	ca	evamādayaḥ
m1s	i	m1s	i	i	m1s	i	m1p

- **parvaṇa**, pn, Parvaṇa
- **pūtana**, pn, Pūtana
- **jambha**, pn, Jambha
  - *jambha*, m, tooth, tusk, jaw, crusher, swallower
    - √*jabh* (√*jabhī*), vi1m, snap at
    - √*jabh* (√*jabhī*), vt10am, crush, destroy
- **khara**, pn, Kharass 2
  - *khara*, adj, harsh
- **krodhavaśa**, pn, Krodhavaśa
  - *krodha*, m, anger
    - √*krudh*, vi4a, be angry
  - +*vaśa*, m, will, wish
    - *vaśa*, adj, willing
      - √*vaś*, vt2a, wish
      - *-a* (*-ap* 3.3.58 [305])
- **hari**, pn, Hari
- **praruja**, pn, Praruja
  - *pra*√*ruj* (√*rujo*), vt6a, break
- **ca**, conj pcl, and
- **aruja**, pn, Aruja
  - *na*, neg pcl, not
  - +√*ruj* (√*rujo*), vt6a, break
- **ca**, conj pcl, and
- **eva**, pcl, only
- **praghasa**, pn, Praghasa
- **ca**, conj pcl, and
- **evamādi**, adj cbv 2.2.24 [98], and the like
  - *evam ādiḥ yeṣām te*, they whose beginning is thus
  - *evam*, adv, thus
  - +*ādi*, m, beginning

ततः पर्वणः पूतनो जम्भः खरः क्रोधवशो हरिः प्ररुजो ऽरुजः प्रघसश्चैवमादयः पिशाचक्षुद्ररक्षसां गणानेके रावणानुगास्तान्सैनिकान्निविशमानानभिजग्मुः ।१।

Read with verse 1. A list of names in the singular, presumably of the captains of troops, is in apposition with the plural *evamādayaḥ* and with *gaṇāneke* and the other nominative plurals of verse 1.

Parvaṇa, Pūtana, Jambha, Khara, Krodhavaśa, Hari, Praruja, Aruja, Praghasa, and the like.

ततो ऽभिपततां तेषामदृश्यानां दुरात्मनाम्।
अन्तर्धानवधं तज्ज्ञश्चकार स विभीषणः ॥३॥

tato 'bhipatatāṁ teṣāmadṛśyānāṁ durātmanām;
antardhānavadhaṁ tajjñaścakāra sa vibhīṣaṇaḥ.

tataḥ	abhipatatām	teṣām	adṛśyānām	durātmanām
i	m6s	m6p	m6s	m6s

antardhānavadham	tajjñaḥ	cakāra	saḥ	vibhīṣaṇaḥ
m2s	m1s	3sa prf	m1s	m1s

tatas, dem adv, from or after that
abhipatat, prap, rushing towards
tad, dem pron, that
adṛśya, adj ctp na 2.2.6, invisible
na dṛśyaḥ, not to be seen
na, neg pcl, not
+*dṛśya*, gerundive, to be seen, visible
√*dṛś*, vt1a, see
durātman, adj cbv, evil-natured
duṣṭaḥ ātmā yasya saḥ, he whose self is bad
dus, preverb, ill
+*ātman*, m, self

antardhānavadha, noun ctp6, slaying of invisibility
antardhānasya vadhaḥ
antardhāna, n, disappearance, invisibility
antar√*dhā*, v3am, put within, hide, disappear
+*vadha*, m, striking, slaying
√*vadh*, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)
√*han*, vt2a, strike, slay
tajjña, adj ctp upapada 2.2.19, knowing them
tān jānāti, he knows them
tad, dem pron, that
+√*jñā*, vt9am, know
-*a* (-*ka* 3.2.3)
√kṛ, vt8am, do, make
tad, dem pron, that
vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)

विभीषणो राक्षसानामन्तर्धानं जघान ।१। ततस्तेषामदृश्यानां दुरात्मनामभिपततामन्तर्धानवधं स तज्ज्ञो विभीषणश्चकार ।२।

Nīlakaṇṭha: *antardhānavadham antardhānaśakter nāśam.*

Then Vibhīṣaṇa, recognizing them, struck down the invisibility of those invisible evil-natured ones attacking.

ते दृश्यमाना हरिभिर्बलिभिर्दूरपातिभिः।
निहताः सर्वशो राजन्महीं जग्मुर्गतासवः ॥४॥

te dṛśyamānā haribhirbalibhirdūrapātibhiḥ;
nihatāḥ sarvaśo rājanmahīṁ jagmurgatāsavaḥ.

te	dṛśyamānāḥ	haribhiḥ	balibhiḥ	dūrapātibhiḥ
m1p	m1p	m3p	m3p	m3p

nihatāḥ	sarvaśaḥ	rājan	mahīm	jagmuḥ	gatāsavaḥ
m1p	i	mvs	f2s	3pa prf	m1p

tad, dem pron, that
dṛśyamāna, prpp, being seen
 √dṛś, vt1a, see
hari, noun, monkey
 hari, adj, yellow, green, brown
balin, adj, strong
 bala, n, strength
 -in (*-ini* 5.2.115)
dūrapātin, adj ctp upapada 2.2.19, long-leaping
 dūre patati, falling in the distance
 dūra, n, distance
 +*√pat*, v1a, fly, fall
 -in (*-ṇini* 3.2.78)

nihata, ppp, struck down, slain
 ni√han, vt2a, strike down, slay
sarvaśas, adv, in every direction
 sarveṣu
 sarva, pron, all
 -śas 5.4.42
rājan, noun, king
mahī, noun, the earth
√gam, v1a, go
gatāsu, adj cbv, lifeless
 gatāḥ asavaḥ yasmāt saḥ, they from whom the life-breaths have gone
 gata, ppp, gone
  √gam, v1a, go
 +*asu*, m, breath, life

हरयो राक्षसान्पश्यन्तस्तान्निजघ्नुः ।१। हरिभिर्हता राक्षसा मह्यां पेतुः ।२। राजंस्ते दृश्यमाना बलिभिर्दूरपातिभिर्हरिभिः सर्वशो निहता गतासवो महीं जग्मुः ।३।

They, being seen by the strong, long-leaping monkeys, altogether slain, O king (Yudhiṣṭhira), fell to the earth lifeless.

अमृष्यमाणः सबलो रावणो निर्ययावथ।
व्यूह्य चौशनसं व्यूहं हरीन्सर्वानहारयत् ॥५॥

amṛṣyamāṇaḥ sabalo rāvaṇo niryayāvatha;
vyūhya cauśanasaṁ vyūhaṁ harīnsarvānahārayat.

amṛṣyamāṇaḥ	sabalaḥ	rāvaṇaḥ	niryayau	atha
m1s	m1s	m1s	3sa prf	i

vyūhya	ca	auśanasam	vyūham	harīn	sarvān	ahārayat
i	i	m2s	m2s	m2p	m2p	3sa ipf c

amr̥ṣyamāṇa, adj ctp na 2.2.6, not tolerating
  na mṛṣyamāṇaḥ
  na, neg pcl, not
  +*mṛṣyamāṇa*, prmp, tolerating
    √*mṛṣ*, vt4am, tolerate
sabala, adj cbv 2.2.28, with an army
  saha balena
  sa, pcl, (replacement for *saha*) with
  +*bala*, n, strength, army
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √*ru*, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
nis√yā, v2a, go out, emerge
atha, pcl, now, then, if

vyūhya, abs, having arranged
  vi√ūh, vt1am, arrange
ca, conj pcl, and
auśanasa, adj, originating from Uśanas
  uśanas, m pn, Uśanas
vyūha, noun, arrangement, array, formation
hari, noun, monkey
  hari, adj, yellow, green, brown
sarva, pron adj, all, whole
√hr̥, vt1am, take, caus.: attack

अथामृष्यमाणः सबलो रावणो निर्ययौ ।१। रावणश्चौशनसं व्यूहं व्यौहत् ।२। रावणस्य बलं हरीञ्जहार ।३। रावणो बलेन हरीन्हरयां चकार ।४। औशनसं च व्यूहं व्यूह्य हरीन्सर्वानहारयत् ।५।

Nīlakaṇṭha reads *harīnabhyavahārayat* with mss. K, B3, 4, Dn1, n2, D1, 2, and 6: *harīn vānarān abhyavahārayat āveṣṭitavān* 'attacked the monkeys.'

Not tolerating it, then Rāvaṇa marched out with his army. Having mustered it in the formation of Uśanas, he attacked all the monkeys.

राघवस्त्वभिनिर्याय व्यूढानीकं दशाननम्।
बार्हस्पत्यं विधिं कृत्वा प्रत्यव्यूहन्निशाचरम् ।।६।।

rāghavastvabhiniryāya vyūḍhānīkaṁ daśānanam;
bārhaspatyaṁ vidhiṁ kṛtvā pratyavyūhanniśācaram.

rāghavaḥ	tu	abhiniryāya	vyūḍhānīkam	daśānanam
m1s	i	i	m2s	m2s

bārhaspatyam	vidhim	kṛtvā	pratyavyūhat	niśācaram
m2s	m2s	i	3sa ipf	m2s

rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)
tu, conj pcl, but
abhiniryāya, abs, having gone out towards
abhi nis√yā, v2a, go out towards, march towards
vyūḍhānīka, adj cbv, having his army arrayed
vyūḍham anīkam yena saḥ, he by whom the army has been drawn up in battle array
vyūḍha, ppp, arranged, arrayed
vi√ūh, vt1am, arrange
+*anīka*, m/n, face front
√an, vi2a, breathe
daśānana, pn, Rāvaṇa
daśānana, adj cbv, ten-headed
daśa ānanāni yasya saḥ, he whose heads are ten
daśa, cardinal num, ten
+*ānana*, n, nose, mouth, face
√an, vi2a, breathe

bārhaspatya, adj, originating from Bṛhaspati
bṛhaspati, m pn, Bṛhaspati
bṛhaspati, m ctp6, lord of speech
vidhi, noun, rule, law, formation
kṛtvā, abs, having made
√kṛ, vt8am, do, make
prati√vyūh, vt1am, draw up in battle array against
vi√ūh, vt1am, arrange
niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
niśāyām carati, he moves at night
niśā, f, night
+*√car*, vt1a, move, do
-a (*-ṭa* 3.2.16)

राघवस्तु व्यूढानीकं दशाननमभिनिर्याय बार्हस्पत्यं विधिं कृत्वा निशाचरं प्रत्यव्यूहत्।

Rāma uses the formation of Bṛhaspati, the preceptor of the gods, against Rāvaṇa's formation of Uśanas, the preceptor of the demons.

But the descendant of Raghu (Rāma), having marched out towards the ten-necked one (Rāvaṇa), drew up in battle array against the night-ranger making the formation of Bṛhaspati.

समेत्य युयुधे तत्र ततो रामेण रावणः।
युयुधे लक्ष्मणश्चैव तथैवेन्द्रजिता सह ॥७॥

sametya yuyudhe tatra tato rāmeṇa rāvaṇaḥ;
yuyudhe lakṣmaṇaścaiva tathaivendrajitā saha.

sametya	yuyudhe	tatra	tataḥ	rāmeṇa	rāvaṇaḥ
i	3sa prf	i	i	m3s	m1s

yuyudhe	lakṣmaṇaḥ	ca	eva	tathā	eva	indrajitā	saha
3sa prf	m1s	i	i	i	i	m3s	i

sametya, abs, having encountered
    sam ā√i, v2a, come together, convene
√yudh, vt4m, fight
tatra, dem adv, in that, there
tatas, dem adv, from or after that
rāma, pn, Rāma
rāvaṇa, pn, Rāvaṇa
    rāvaṇa, adj c, causing to scream
        √ru, v2a, roar, sound, cry
        -ana (*-lyu* 3.1.134)

√yudh, vt4m, fight
lakṣmaṇa, pn, Lakṣmaṇa
ca, conj pcl, and
eva, pcl, only
tathā, dem adv, thus
eva, pcl, only
indrajit, pn, Indrajit
    indrajit, adj ctp upapada 2.2.19, conquering Indra
        indram jayati, he conquers Indra
        indra, m pn, Indra
        +*√ji,* vt1a, conquer
        (*-kvip* 3.2.61)
saha, pcl, with (inst.)

ततः समेत्य तत्र रावणो रामेण युयुधे ।१। लक्ष्मणश्च तथेन्द्रजिता सह युयुधे ।२।

Then having encountered him, Rāvaṇa fought with Rāma there and Lakṣmaṇa likewise with Indrajit, ...

विरूपाक्षेण सुग्रीवस्तारेण च निखर्वटः।
तुण्डेन च नलस्तत्र पटुशः पनसेन च ॥८॥

virūpākṣeṇa sugrīvastāreṇa ca nikharvaṭaḥ;
tuṇḍena ca nalastatra paṭuśaḥ panasena ca.

virūpākṣeṇa	sugrīvaḥ	tāreṇa	ca	nikharvaṭaḥ
m3s	m1s	m3s	i	m1s

tuṇḍena	ca	nalaḥ	tatra	paṭuśaḥ	panasena	ca
m3s	i	m1s	i	m1s	m3s	i

virūpākṣa, pn cbv, Virūpākṣa

virūpe akṣiṇī yasya saḥ, he whose eyes are deformed

virūpa, adj, multiform, deformed

+*akṣi*, n, eye

-*a* (-*ṣac* 5.4.113)

sugrīva, pn cbv 2.2.24 [101], Sugrīva

śobhanam grīvaḥ yasya saḥ, he whose neck is good

su, preverb, good

+*grīva*, m, neck

tāra, pn, Tāra

tāra, m/n, star

tāra, adj, saving

√*tṝ*, vt1a, cross

ca, conj pcl, and

nikharvaṭa, pn, Nikharvaṭa

ni, preverb, in

+*kharva*, adj, mutilated, dwarfish

tuṇḍa, pn, Tuṇḍa

tuṇḍa, n, beak, snout, trunk, point, leader

ca, conj pcl, and

nala, pn, Nala

nala, m, reed

tatra, dem adv, in that, there

paṭuśa, pn, Paṭuśa

panasa, pn, Panasa

panasa, m, the bread-fruit or Jaka tree

ca, conj pcl, and

सुग्रीवो विरूपाक्षेण युयुधे ।१। निखर्वटश्च तारेण युयुधे ।२। नलश्च तुण्डेन तत्र युयुधे ।३। पटुशश्च पनसेन युयुधे ।४।

Carry the verb from verse 7 into verse 8. Sugrīva, Tāra, Nala, and Panasa are monkeys; Virūpākṣa, Nikharvaṭa, Tuṇḍa, and Paṭuśa, Rākṣasas.

...Sugrīva with Virūpākṣa and Nikharvaṭa with Tāra, Nala with Tuṇḍa there and Paṭuśa with Panasa.

विषह्यं यं हि यो मेने स स तेन समेयिवान्।
युयुधे युद्धवेलायां स्वबाहुबलमाश्रितः ॥९॥

viṣahyaṁ yaṁ hi yo mene sa sa tena sameyivān;
yuyudhe yuddhavelāyāṁ svabāhubalamāśritaḥ.

viṣahyam	yam	hi	yaḥ	mene	saḥ	saḥ	tena	sameyivān
m2s	m2s	i	m1s	3sm prf	m1s	m1s	m3s	m1s

yuyudhe	yuddhavelāyām	svabāhubalam	āśritaḥ
3sa prf	f7s	n2s	m1s

viṣahya, gerundive, bearable
vi√sah, vt1m, bear, endure
yad, rel pron, which, who
hi, sub pcl, for, because
yad, rel pron, which, who
√man, vt4/8m, think, consider
tad, dem pron, that
tad, dem pron, that
tad, dem pron, that
sameyivas, pfap, having encountered
sam ā√i, v2a, come together, convene

√yudh, vt4m, fight

yuddhavelā, noun ctp6, at the time of battle
yuddhasya velā
yuddha, n, war, battle
yuddha, ppp, fought
√yudh, vt4m, fight
velā, f, limit, time
svabāhubala, noun ctp6, strength of one's own arms
svabāhvoḥ balam
svabāhu, m ck, one's own arm
svaḥ bāhuḥ
sva, adj, own
+bāhu, m, arm
+bala, n, strength
āśrita, ppp, having resorted to
ā√śri, vt1am, lean on, resort to

यो यं विषह्यं मेने स तेन युयुधे ।१। यो हि यं विषह्यं मेने स स तेन समेयिवान्स्वबाहुबलमाश्रितो युद्धवेलायां युयुधे ।२।

saḥ saḥ: doubling signifies pervasive distribution according to Pā. 8.1.4. *yaṁ hi yaḥ:* Sanskrit allows two different relative pronouns in different syntactic functions within the same relative clause, like a multivariable equation in mathematics, 'If x thought y was vincible then x having encountered y fought with y.'

Each having engaged whomever he considered vincible, fought with him at the time of battle, having resorted to the strength of his own arms.

स संप्रहारो ववृधे भीरूणां भयवर्धनः।
लोमसंहर्षणो घोरः पुरा देवासुरे यथा ॥१०॥

sa saṁprahāro vavṛdhe bhīrūṇāṁ bhayavardhanaḥ;
lomasaṁharṣaṇo ghoraḥ purā devāsure yathā.

saḥ	saṁprahāraḥ	vavṛdhe	bhīrūṇām	bhayavardhanaḥ
m1s	m1s	3sa prf	m6p	m1s

lomasaṁharṣaṇaḥ	ghoraḥ	purā	devāsure	yathā
m1s	m1s	i	n7s	i

tad, dem adj, that

saṁprahāra, noun, battle
sam pra√hṛ, vt1am, take forth together, hurl together, attack mutually, fight together
-a (*-ghañ* 3.3.19)

√vṛdh, vi1m, grow

bhīru, adj, fearful, timid, fem.: a woman
√bhī, vi3a, fear
-ru 3.2.159

bhayavardhana, adj ctp6 2.2.8 [86], increasing fear
bhayasya vardhanaḥ, increaser of fear
bhaya, n, fear
√bhī, vi3a, fear
-a (*-ac* 3.3.56 [303])
+*vardhana*, adj, increasing
√vṛdh, vi1m, grow, caus.: increase
-ana (*-lyu* 3.1.134)

lomasaṁharṣaṇa, noun ctp6 2.2.8 [86], causing horripilation, hair-raising
lomasya saṁharṣaṇaḥ, exciter of body-hair
loman, n, body-hair
+*saṁharṣaṇa*, m, exciter
sam√hṛṣ, vi4a, be excited, rejoice, caus.: excite
-ana (*-lyuṭ* 3.3.113)

ghora, adj, awful

purā, adv, before, formerly

devāsura, adj, between gods and demons
devāsura, m cdi, gods and demons
devāḥ asurāḥ ca
deva, m, god
+*asura*, m, demon

yathā, rel adv, in which manner, as

स संप्रहारो ऽवर्धत ।१। यथा पुरा देवासुरयोः संप्रहारो ववृधे तथा कपिराक्षसयोः संप्रहारो ववृधे ।२। यथा पुरा देवासुरे युद्धे स भीरूणां भयवर्धनो लोमसंहर्षणो घोरः संप्रहारो ववृधे ।३।

The imbalanced comparison of the locative object of comparison *devāsure* (supply a noun *saṁprahāre* or *yuddhe* as in sentence 3) with the nominative subject of comparison is overlooked in the translation.

That battle grew awful, hair-raising, terrifying the timid, as formerly did the battle between the gods and the demons.

रावणो राममानर्च्छच्छक्तिशूलासिवृष्टिभिः।
निशितैरायसैस्तीक्ष्णै रावणं चापि राघवः ॥११॥

rāvaṇo rāmamānarcchacchaktiśūlāsivr̥ṣṭibhiḥ;
niśitairāyasaistīkṣṇai rāvaṇaṁ cāpi rāghavaḥ.

rāvaṇaḥ	rāmam	ānarcchat	śaktiśūlāsivr̥ṣṭibhiḥ
m1s	m2s	3sa ppf	f3p

niśitaiḥ	āyasaiḥ	tīkṣṇaiḥ	rāvaṇam	ca	api	rāghavaḥ
m3p	m3p	m3p	m2s	i	i	m1s

rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
rāma, pn, Rāma
√r̥, v1a, go, reach
śaktiśūlāsivr̥ṣṭi, noun ctp6, shower of spears, spikes and swords
śaktiśūlāsīnām vr̥ṣṭiḥ
śaktiśūlāsi, m cdi, spears, spikes and swords
śaktayaḥ śūlāḥ asayaḥ ca
śakti, f, spear, lance
+*śūla*, m/n, spike, spear
+*asi*, m, sword
+*vr̥ṣṭi*, f, shower
√*vr̥ṣ*, vt1a, rain
-ti (*-ktin* 3.3.94)
niśita, adj ppp, sharpened
ni√*śi*, vt4a/5am, sharpen, whet
āyasa, adj, iron
ayas, n, iron, metal
tīkṣṇa, adj, sharp
√*tij*, vi1m, be sharp
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
ca, conj pcl, and
api, pcl, also
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)

रावणः शक्तिशूलासिवृष्टिभी राममानर्च्छत् ।१। राघवश्चापि निशितैरायसैस्तीक्ष्णै रावणमानर्च्छत् ।२।

There is ellipsis of the verb in the second line. Supply *ānarcchat* from a. Nīlakaṇṭha glosses √*r̥* with √*pīḍ* 'press, torment:' *ānarchat apīḍayat*.

Rāvaṇa reached Rāma with showers of spears, spikes, and swords, and Rāma, Rāvaṇa with sharp, whetted iron arrows.

तथैवेन्द्रजितं यत्तं लक्ष्मणो मर्मभेदिभिः।
इन्द्रजिच्चापि सौमित्रिं बिभेद बहुभिः शरैः ॥१२॥

tathaivendrajitaṁ yattaṁ lakṣmaṇo marmabhedibhiḥ;
indrajiccāpi saumitriṁ bibheda bahubhiḥ śaraiḥ.

tathā	eva	indrajitam	yattam	lakṣmaṇaḥ	marmabhedibhiḥ
i	i	m2s	m2s	m1s	m3p

indrajit	ca	api	saumitrim	bibheda	bahubhiḥ	śaraiḥ
m1s	i	i	m2s	3sa prf	m3p	m3p

tathā, dem adv, thus
eva, pcl, only
indrajit, pn, Indrajit
  indrajit, adj ctp upapada 2.2.19, conquering Indra
    indram jayati, he conquers Indra
    indra, m pn, Indra
    +√*ji*, vt1a, conquer
    (-*kvip* 3.2.61)
yatta, ppp, stretched, met, encountered, persevering, cautious
  √*yat*, v1m, stretch, endeavor to reach, strive after (loc., dat., acc.)
lakṣmaṇa, pn, Lakṣmaṇa
marmabhedin, adj ctp upapada 2.2.19, splitting the vital spots
  marmāṇi bhinatti, it splits the mortal spots
  marman, n, mortal spot, vital point
    √*mṛ*, vi6m, die
    +√*bhid*, vt7am, split
    -*in* (-*ṇini* 3.2.81)

indrajit, pn, Indrajit
  indrajit, adj ctp upapada 2.2.19, conquering Indra
    indram jayati, he conquers Indra
    indra, m pn, Indra
    +√*ji*, vt1a, conquer
    (-*kvip* 3.2.61)
ca, conj pcl, and
api, pcl, also
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -*i* (-*iñ* 4.1.96 *bāhvādi*)
√bhid, vt7am, split
bahu, adj, much, many
śara, noun, arrow
  √*śṝ*, vt9a, crush, rend, break
  -*a* (-*ap* 3.3.57)

तथैव लक्ष्मणो मर्मभेदिभिरिन्द्रजितं यत्तं बिभेद ।१। इन्द्रजिच्चापि बहुभिः शरैः सौमित्रिं बिभेद ।२।

Under the critical edition reading one must assume ellipsis of the verb and draw *bibedha* back from d or carry *ānarcchat* down from 11a. *yattaṁ:* The very plausible reading *yatto* (*yattaḥ*, m1s, *yatta*) of the southern recension suits better and, translated 'met, encountered,' obviates the need to supply a verb in the first line.

Likewise Lakṣmaṇa pierced the persevering Indrajit with arrows splitting his vital spots and Indrajit pierced the son of Sumitrā with many arrows.

विभीषणः प्रहस्तं च प्रहस्तश्च विभीषणम्।
खगपत्त्रैः शरैस्तीक्ष्णैरभ्यवर्षद्गतव्यथः ॥१३॥

vibhīṣaṇaḥ prahastaṁ ca prahastaśca vibhīṣaṇam;
khagapattraiḥ śaraistīkṣṇairabhyavarṣadgatavyathaḥ.

vibhīṣaṇaḥ	prahastam	ca	prahastaḥ	ca	vibhīṣaṇam
m1s	m2s	i	m1s	i	m2s

khagapattraiḥ	śaraiḥ	tīkṣṇaiḥ	abhyavarṣat	gatavyathaḥ
n3p	m3p	m3p	3sa ipf	m1s

vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)

prahasta, pn, Prahasta
prahasta, adj cbv 2.2.24 [101], long-handed
pragatau hastau yasya saḥ, he whose hands are extended
pra, preverb, before
+*hasta*, m, hand

ca, conj pcl, and

prahasta, pn, Prahasta
prahasta, adj cbv 2.2.24 [101], long-handed
pragatau hastau yasya saḥ, he whose hands are extended
pra, preverb, before
+*hasta*, m, hand

ca, conj pcl, and

vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)

khagapattra, noun ctp6, bird's feather
khagasya pattram
khaga, m ctp upapada 2.2.19, bird
khe gacchati, he goes in the sky
kha, n, sky
+√*gam*, v1a, go
-*a* (-*ḍa* 3.2.48 [256])
+*pattra*, n, feather, leaf

śara, noun, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)

tīkṣṇa, adj, sharp
√*tij*, vi1m, be sharp

abhi√vṛṣ, vt1a, rain upon

gatavyatha, adj cbv, free from trembling
gatā vyathā yamāt saḥ, he from whom trembling is gone
gata, ppp, gone
√*gam*, v1a, go
+*vyathā*, f, trembling, agitation, fear
√*vyath*, vi1m, tremble, become agitated

गतव्यथो विभीषणस्तीक्ष्णैः खगपत्त्रैः शरैः प्रहस्तमभ्यवर्षत् ।१। गतव्यथश्च प्रहस्तस्तीक्ष्णैः खगपत्त्रैः शरैर्विभीषणमभ्यवर्षत् ।२।

Fearless, Vibhīṣaṇa showered Prahasta, and Prahasta, Vibhīṣaṇa, with sharp, bird's feather arrows.

तेषां बलवतामासीन्महास्त्राणां समागमः।
विव्यथुः सकला येन त्रयो लोकाश्चराचराः ॥१४॥

teṣāṁ balavatāmāsīnmahāstrāṇāṁ samāgamaḥ;
vivyathuḥ sakalā yena trayo lokāścarācarāḥ.

teṣām	balavatām	āsīt	mahāstrāṇām	samāgamaḥ
m6p	n6p	3sa ipf	n6p	m1s

vivyathuḥ	sakalāḥ	yena	trayaḥ	lokāḥ	carācarāḥ
3pa prf	m1p	n3s	m1p	m1p	m1p

tad, dem adj, that
balavat, adj, strong
bala, n, strength
-vat (*-matup* 5.2.94, *v* 8.2.9)
√as, vi2a, be
mahāstra, noun ck 2.1.61, great missile
mahat astram
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*astra*, n, missile
√*as*, vt4a, throw
-tra (*-ṣṭran* Am. 2.8.82)
samāgama, noun, coming together, encounter

vi√vyath, vi1m, tremble, become agitated

sakala, adj cbv 2.2.28, complete, entire, with its parts
sa, pcl, (replacement for *saha*) with
+*kalā*, f, part, small part, one sixteenth
yad, rel pron, which, who
tri, cardinal num, three
loka, noun, region, world
carācara, adj ck 2.1.60, moving and unmoving
caraḥ ca asau acaraḥ ca, it is moving and unmoving
cara, adj, moving
+*acara*, adj ctp na 2.2.6, unmoving
na caraḥ, not moving
na, neg pcl, not
√*car*, vt1a, move, do
+*cara*, adj, moving
-a (*-ac* 3.1.134)

महास्त्राणि समागच्छन्त ।१। तेन लोका अव्यथन्त ।२। येनास्त्राणां समागमेन लोका विव्यथुः स समागम आसीत् ।३। तेषां बलवतां महास्त्राणां समागम आसीद्येन सकलाश्चराचरास्त्रयो लोका विव्यथुः ।४।

In epic verse, contrary to classical prose (as in sentence 3) but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun. *teṣām* does not correlate with *yena*.

There was a collision of those strong, great weapons because of which all three moving and unmoving worlds trembled.

मार्कण्डेय उवाच।
ततः प्रहस्तः सहसा समभ्येत्य विभीषणम्।
गदया ताडयामास विनद्य रणकर्कशः ।।१।।

mārkaṇḍeya uvāca.
tataḥ prahastaḥ sahasā samabhyetya vibhīṣaṇam;
gadayā tāḍayāmāsa vinadya raṇakarkaśaḥ.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tataḥ	prahastaḥ	sahasā	samabhyetya	vibhīṣaṇam
i	m1s	m3s	i	m2s

gadayā	tāḍayām	āsa	vinadya	raṇakarkaśaḥ
f3s	i	3sa prf	i	m1s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
- *mṛkaṇḍu*, m pn, Mṛkaṇḍu
- *-eya* (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

tatas, dem adv, from or after that
prahasta, pn, Prahasta
- *prahasta*, adj cbv 2.2.24 [101], long-handed
  - *pragatau hastau yasya saḥ*, he whose hands are extended
  - *pra*, preverb, before
  - *+hasta*, m, hand

sahas, n, power, inst.: suddenly
- *sahas*, adj, powerful

samabhyetya, abs, coming up to
- *sam abhi ā√i*, v2a, come up to

vibhīṣaṇa, pn, Vibhīṣaṇa
- *vibhīṣaṇa*, adj, terrifying
  - *√bhī*, vi3a, fear, caus.: terrify
  - *-ana* (*-lyu* 3.1.134 Kā.)

gadā, noun, mace, club
tāḍayām, ppf actn, beat
- *√taḍ*, vt10am, beat, strike

√as, vi2a, be
vinadya, abs, having roared
- *vi√nad*, v1a, sound, roar

raṇakarkaśa, adj ctp7 2.1.40, harsh in battle
- *raṇe karkaśaḥ*
- *raṇa*, n, battle (object of delight)
  - *√raṇ*, vt1a, rejoice
  - *-a* (*-ap* 3.3.58 [305])
- *+karkaśa*, adj, hard, harsh

प्रहस्तो विभीषणमियाय ।१। प्रहस्तो ननाद ।२। प्रहस्तो विभीषणमताडयत् ।३। ततो रणकर्कशः प्रहस्तः सहसा विभीषणं समभ्येत्य विनद्य गदया ताडयामास ।४।

Mārkaṇḍeya said:
Then Prahasta, harsh in battle, suddenly came up to Vibhīṣaṇa, roared and struck him with his mace.

स तयाभिहतो धीमान्गदया भीमवेगया।
नाकम्पत महाबाहुर्हिमवानिव सुस्थिरः ॥२॥

sa tayābhihato dhīmāngadayā bhīmavegayā;
nākampata mahābāhurhimavāniva susthiraḥ.

sah tayā abhihataḥ dhīmān gadayā bhīmavegayā
m1s f3s m1s m1s f3s f3s

na akampata mahābāhuḥ himavān iva susthiraḥ
i 3sm ipf m1s m1s i m1s

tad, dem pron, that
tad, dem adj, that
abhihata, ppp, struck
abhi√han, vt2a, strike
dhīmat, adj, wise
dhī, f, intelligence, intellect
√*dhyai*, v1a, think
(*-kvip* 3.2.178 [292])
-mat (*-matup* 5.2.94)
gadā, noun, mace, club
bhīmavega, adj cbv, frightfully swift
bhīmaḥ vegaḥ yasya saḥ, he whose speed is terrifying
bhima, adj, frightful, terrifying
+vega, m, impetuosity, speed
√*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
na, neg pcl, not

√kamp (**√kapi calane**), vi1m, tremble
mahābāhu, adj cbv, great-armed
mahatī bāhū yasya saḥ, he whose arms are great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
bāhu, m, arm
himavat, pn, the mountain range Himālaya
hima, n, snow
hima, m, cold
-vat (*-matup* 5.2.94, *v* 8.2.9)
iva, pcl, like, as
susthira, adj ctp prādi 2.2.18, very steady
suṣṭhu sthiraḥ
su, preverb, good, well
+sthira, adj, steady, firm

यथा हिमवान्स्थिरो भवति तथा विभीषणः स्थिर आसीत् ।१। विभीषणः प्रहस्तेन गदयाभिहतो न चकम्पे ।२। हिमवानिव सुस्थिरः स धीमान्महाबाहुस्तया भीमवेगया गदयाभिहतो नाकम्पत ।३।

The wise, great-armed one (Vibhīṣaṇa), struck by that frightfully swift mace, did not budge, stable as the Himālaya.

ततः प्रगृह्य विपुलां शतघण्टां विभीषणः।
अभिमन्त्र्य महाशक्तिं चिक्षेपास्य शिरः प्रति ॥३॥

tataḥ pragr̥hya vipulāṁ śataghaṇṭāṁ vibhīṣaṇaḥ;
abhimantrya mahāśaktiṁ cikṣepāsya śiraḥ prati.

tataḥ	pragr̥hya	vipulām	śataghaṇṭām	vibhīṣaṇaḥ
i	i	f2s	f2s	m1s

abhimantrya	mahāśaktim	cikṣepa	asya	śiraḥ	prati
i	f2s	3sa prf	m6s	n2s	i

tatas, dem adv, from or after that

pragr̥hya, abs, having taken up

pra√grah, vt9am, grab, take forth

vipula, adj, extensive

śataghaṇṭā, noun cbv, hundred-bell, a type of spear

śatam ghaṇṭāḥ yasya saḥ, that whose bells are one hundred

śata, n cardinal num, one hundred

ghaṇṭā, f, bell

vibhīṣaṇa, pn, Vibhīṣaṇa

vibhīṣaṇa, adj, terrifying

√*bhī*, vi3a, fear, caus.: terrify

-*ana* (-*lyu* 3.1.134 Kā.)

abhimantrya, abs, having consecrated

abhi√mantr (√*matri*), v10m, address with a mantra, consecrate

mahāśakti, noun ck 2.1.61, great spear

mahatī śaktiḥ

mahat, adj prap, great, increasing

√*mah*, vi1m, increase

+*śakti*, f, spear, lance

√kṣip, vt4a/6am, throw

idam, dem pron, this

śiras, noun, head

prati, postposition, against, towards (acc.)

विभीषणः शतघण्टां गृहीत्वा मन्त्रयित्वा प्रहस्तं प्रत्यक्षिप्यत् ।१। ततो विभीषणो विपुलां शतघण्टां प्रगृह्य महाशक्तिमभिमन्त्र्यास्य शिरः प्रति चिक्षेप ।२।

prati governs the acc. according to Pā. 1.4.90 and 2.3.8.

Then Vibhīṣaṇa took up a large hundred-bell, consecrated that great missile and threw it at his head.

पतन्त्या स तया वेगाद्राक्षसो ऽशनिनादया।
हृतोत्तमाङ्गो ददृशे वातरुग्ण इव द्रुमः ॥४॥

patantyā sa tayā vegādrākṣaso 'śaninādayā;
hṛtottamāṅgo dadṛśe vātarugṇa iva drumaḥ.

patantyā	saḥ	tayā	vegāt	rākṣasaḥ	aśaninādayā
f3s	m1s	f3s	m5s	m1s	f3s

hṛtottamāṅgaḥ	dadṛśe	vātarugṇaḥ	iva	drumaḥ
m1s	3sp prf	m1s	i	m1s

patat, prap, flying, falling
  √pat, v1a, fly, fall
tad, dem adj, that
tad, dem adj, that
vega, noun, impetuosity, speed
  √vij (*o√vijī*), vi4m/7a, tremble, dart
rākṣasa, noun, demon
  rakṣas, m/n, demon
    √rakṣ, vt1a, keep, protect
aśaninādа, adj cbv 2.2.24 [99], thunderous
  aśaneḥ nādaḥ iva nādaḥ yasya saḥ, that whose sound is like the sound of thunder
  aśani, f, thunderbolt, lightning
  +nāda, m, sound
    √nad, v1a, sound, roar

hṛtottamāṅga, adj cbv, decapitated
  hṛtaḥ uttamāṅgaḥ yasya saḥ, he whose highest limb has been taken
  hṛta, adj ppp, taken
    √hṛ, vt1am, take
  +uttamāṅga, n ck 2.1.61, highest limb, head
    uttamam aṅgam, the limb which is highest
    uttama, sup adj, highest, supreme
      ud, preverb, up
      -tama (*-tamap* 5.3.55)
    +aṅga, n, limb
√dṛś, vt1a, see
vātarugṇa, adj ctp3 2.1.32, broken by wind
  vātena rugṇaḥ
  vāta, m, wind
    √vā, v2a, blow
  +rugṇa, ppp, broken
    √ruj (*√rujo*), vt6a, break
iva, pcl, like, as
druma, noun, tree

यथा वातो द्रुमं रुजति तथा शतघण्टा प्रहस्तस्य शिरो ऽहरत् ।१। यथा वातेन रुग्णो द्रुमो दृश्यते तथा शतघण्टया प्रहस्तो हृतशिरो ऽदृश्यत ।२। तयाशनिनादया वेगात्पतन्त्या स राक्षसो वातरुग्ण इव द्रुमो हृतोत्तमाङ्गो ददृशे ।३।

tayā patantyā: Supply *śataghaṇṭayā* from 3b.

The Rākṣasa was seen decapitated by that thunderous, swiftly falling missile like a tree broken by the wind.

तं दृष्ट्वा निहतं संख्ये प्रहस्तं क्षणदाचरम्।
अभिदुद्राव धूम्राक्षो वेगेन महता कपीन् ।।५।।

taṁ dṛṣṭvā nihataṁ saṁkhye prahastaṁ kṣaṇadācaram;
abhidudrāva dhūmrākṣo vegena mahatā kapīn.

tam	dṛṣṭvā	nihatam	saṁkhye	prahastam	kṣaṇadācaram
m2s	i	m2s	n7s	m2s	m2s

abhidudrāva	dhūmrākṣaḥ	vegena	mahatā	kapīn
3sa prf	m1s	m3s	m3s	m2p

- **tad**, dem adj, that
- **dṛṣṭvā**, abs, seeing
  - √*dṛś,* vt1a, see
- **nihata**, ppp, struck down
  - *ni*√*han,* vt2a, strike down, slay
- **saṁkhya**, noun, battle
- **prahasta**, pn, Prahasta
  - *prahasta,* adj cbv 2.2.24 [101], long-handed
    - *pragatau hastau yasya saḥ,* he whose hands are extended
    - *pra,* preverb, before
    - *+hasta,* m, hand
- **kṣaṇadācara**, m ctp upapada 2.2.19, night-ranger, a Rākṣasa
  - *kṣaṇadāyām carati,* he moves at night
  - *kṣaṇadā,* f, night
    - *kṣaṇadā,* adj ctp upapada 2.2.19, giving leisure
      - *kṣaṇam dadāti*
      - *kṣaṇa,* m, instant, moment, leisure
      - +√*dā,* vt3am, give
      - *-a* (*-ka* 3.2.3)
  - +√*car,* vt1a, move, do
  - *-a* (*-ṭa* 3.2.16)
- **abhi√dru**, v1a, rush toward
- **dhūmrākṣa**, pn, Dhūmrākṣa
  - *dhumrākṣa,* adj cbv, smoky-eyed
    - *dhūmre akṣiṇī yasya saḥ,* he whose eyes are smoky
    - *dhūmra,* adj, smoky, dark
      - √*dhū,* vt5/9am, shake
    - *+akṣi,* n, eye
    - *-a* (*-ṣac* 5.4.113)
- **vega**, noun, impetuosity, speed
  - √*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
- **mahat**, adj prap, great, increasing
  - √*mah,* vi1m, increase
- **kapi**, noun, monkey

धूम्राक्षः प्रहस्तं निहतं ददर्श ।१। स कपीनभ्यद्रावत् ।२। तं प्रहस्तं क्षणदाचरं संख्ये निहतं दृष्ट्वा धूम्राक्षो महता वेगेन कपीनभिदुद्राव ।३।

Seeing the night-ranger Prahasta slain in battle, Dhūmrākṣa rushed towards the monkeys with great speed.

तस्य मेघोपमं सैन्यमापतद्भीमदर्शनम्।
दृष्ट्वैव सहसा दीर्णा रणे वानरपुंगवाः ॥६॥

tasya meghopamaṁ sainyamāpatadbhīmadarśanam;
dṛṣṭvaiva sahasā dīrṇā raṇe vānarapuṁgavāḥ.

tasya	meghopamam	sainyam	āpatat	bhīmadarśanam
m6s	n1s	n1s	3sa ipf	n1s

dṛṣṭvā	eva	sahasā	dīrṇāḥ	raṇe	vānarapuṁgavāḥ
i	i	m3s	m1p	n7s	m1p

tad, dem pron, that
meghopama, adj cbv, cloud-like
meghaḥ upamā yasya tat, that whose object of comparison is a cloud
megha, m, cloud
+*upamā*, f, object of comparison
sainya, noun, army
senā, f, army
ā√pat, vi1a, fall upon
bhīmadarśana, adj cbv, frightful-looking
bhīmam darśanam yasya saḥ, he whose appearance is terrifying
bhīma, adj, frightful, terrifying
+*darśana*, n, seeing, sight
√*dṛś*, vt1a, see
-*ana* (-*lyuṭ* 3.3.115)

dṛṣṭvā, abs, seeing
√*dṛś*, vt1a, see
eva, pcl, only
sahas, n, power, inst.: suddenly
sahas, adj, powerful
dīrṇa, ppp, frightened, scattered
√*dṝ*, vi1a, fear
√*dṝ*, vt9a, tear, scatter
raṇa, noun, battle (object of delight)
√*raṇ*, vt1a, rejoice
-*a* (-*ap* 3.3.58 [305])
vānarapuṁgava, noun ck 2.1.56, bull-like monkey
puṁgavaḥ iva vānaraḥ
vānara, m, monkey
+*puṁgava*, m, bull
puṁs, m, man, male
+*go*, m, bull
go, f, cow

तस्य मेघोपमं भीमदर्शनं सैन्यमापतत् ।१। वानरपुंगवा धूम्राक्षस्य सैन्यं दृष्ट्वा रणे ऽदीर्यन्त ।२। वानरपुंगवा दृष्ट्वैव सहसा रणे दीर्णाः ।३।

His frightful-looking, cloud-like army fell upon them. Seeing it, the bull-like monkeys were suddenly scattered.

ततस्तान्सहसा दीर्णान्दृष्ट्वा वानरपुंगवान्।
निर्याय कपिशार्दूलो हनूमान्पर्यवस्थितः ॥७॥

tatastānsahasā dīrṇāndṛṣṭvā vānarapuṁgavān;
niryāya kapiśārdūlo hanūmānparyavasthitaḥ.

tataḥ	tān	sahasā	dīrṇān	dṛṣṭvā	vānarapuṁgavān
i	m2p	m3s	m2p	i	m2p

niryāya	kapiśārdūlaḥ	hanūmān	paryavasthitaḥ
i	m1s	m1s	m1s

tatas, dem adv, from or after that
tad, dem pron, that
sahas, n, power, inst.: suddenly
sahas, adj, powerful
dīrṇa, ppp, frightened, scattered
√*dṝ*, vi1a, fear
√*dṝ*, vt9a, tear, scatter
dṛṣṭvā, abs, seeing
√*dṛś*, vt1a, see
vānarapuṁgava, noun ck 2.1.56, bull-like monkey
puṁgavaḥ iva vānaraḥ
vānara, m, monkey
+*puṁgava*, m, bull
puṁs, m, man, male
+*go*, m, bull
go, f, cow
niryāya, abs, having gone out
nis√*yā*, v2a, go out
kapiśārdūla, noun ck 2.1.56, tiger-like monkey
śardūlaḥ iva kapiḥ
kapi, m, monkey
+*śārdūla*, m, tiger
hanūmat, pn, Hanūmat
hanūmat, adj, having (large) jaws
hanū, f, jaw
hanu, f, jaw
-*mat* (-*matup* 5.2.94)
paryavasthita, ppp, having stood firm
pari ava√*sthā*, vi1a, stand, be firm

हनूमान्कपीन्दीर्णान्ददर्श ।१। ततो हनूमान्निर्ययौ ।२। स पर्यवतस्थौ ।३। ततस्तान्वानरपुंगवान्सहसा दीर्णान्दृष्ट्वा कपिशार्दूलो हनूमान्निर्याय पर्यवस्थितः ।४।

The ppp of intransitive verbs and verbs of going may be active as well as passive and stative according to Pā. 3.4.72.

Then seeing those bull-like monkeys suddenly scattered, the tiger-like monkey Hanūmat went out and stood firm.

तं दृष्ट्वावस्थितं संख्ये हरयः पवनात्मजम्।
वेगेन महता राजन्संन्यवर्तन्त सर्वशः ।।८।।

taṁ dṛṣṭvāvasthitaṁ saṁkhye harayaḥ pavanātmajam;
vegena mahatā rājansaṁnyavartanta sarvaśaḥ.

tam	dṛṣṭvā	avasthitam	saṁkhye	harayaḥ	pavanātmajam
m2s	i	m2s	n7s	m1p	m2s

vegena	mahatā	rājan	saṁnyavartanta	sarvaśaḥ
m3s	m3s	mvs	3pm ipf	i

tad, dem adj, that
dṛṣṭvā, abs, seeing
  √dṛś, vt1a, see
avasthita, ppp, standing, present
  ava√sthā, vi1a, stand, be present
saṁkhya, noun, battle
hari, noun, monkey
  hari, adj, yellow, brown
pavanātmaja, pn ctp6, Hanūmat
  pavanasya ātmajaḥ, son of the wind
  pavana, m, purifier, wind
    √pū, vt9am, purify
    -ana (*-lyu* 3.1.134)
  +ātmaja, m/f ctp upapada 2.2.19, offspring, son, daughter
    ātmanaḥ jāyate, born from one's self
    ātman, m, self
    +√jan, vi4m, be born
    -a (*-ḍa* 3.2.98)

vega, noun, impetuosity, speed
  √vij (*o√vijī*), vi4m/7a, tremble, dart
mahat, adj prap, great, increasing
  √mah, vi1m, increase
rājan, noun, king
sam ni√vṛt, vi1m, returned, regrouped
sarvaśas, adv, from every
  sarvābhyaḥ
  sarva, pron, all
  -śas 5.4.42

हरयो हनूमन्तं संख्ये ऽवस्थितं ददृशुः ।१। ततस्ते संनिववृतिरे ।२। राजंस्तं पवनात्मजं संख्ये ऽवस्थितं दृष्ट्वा हरयो महता वेगेन सर्वशः संन्यवर्तन्त ।३।

Seeing the son of the wind (Hanūmat) standing in battle, the monkeys regrouped with great speed from all sides, O king (Yudhiṣṭhira).

ततः शब्दो महानासीत्तुमुलो लोमहर्षणः।
रामरावणसैन्यानामन्योन्यमभिधावताम् ।।९।।

tataḥ śabdo mahānāsīttumulo lomaharṣaṇaḥ;
rāmarāvaṇasainyānāmanyonyamabhidhāvatām.

tataḥ	śabdaḥ	mahān	āsīt	tumulaḥ	lomaharṣaṇaḥ
i	m1s	m1s	3sa ipf	m1s	m1s

rāmarāvaṇasainyānām	anyonyam	abhidhāvatām
n6p	i	n6p

tatas, dem adv, from or after that
śabda, noun, sound, speech, voice
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
√as, vi2a, be
tumula, adj, tumultuous
lomaharṣaṇa, noun ctp6 2.2.8 [86], causing horripilation, hair-raising
lomasya harṣaṇaḥ, exciter of body-hair
loman, n, body-hair
+*harṣaṇa*, m, exciter
√*hṛṣ*, vi4a, be excited, rejoice, caus.: excite
-*ana* (-*lyuṭ* 3.3.113)

rāmarāvaṇasainya, noun ctp6, armies of Rāma and Rāvaṇa
rāmarāvaṇayoḥ sainyāni
rāmarāvaṇa, m cdi, Rāma and Rāvaṇa
rāmaḥ rāvaṇaḥ ca
rāma, m pn, Rāma
+*rāvaṇa*, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
+*sainya*, n, army
senā, f, army

anyonyam, adv, each other, mutually
anyonya, adj, mutual
anya, pron, other
anya, pron, other

abhidhāvat, prap, attacking
abhi√*dhāv*, vt1am, run towards

सैन्यानां शब्द आसीत् ।१। ततो ऽन्योन्यमभिधावतां रामरावणसैन्यानां महांस्तुमुलो लोमहर्षणः शब्द आसीत् ।२। शब्दो महानासीत् ।३। ततो ऽन्योन्यमभिधावतां रामरावणसैन्यानां शब्दो महांस्तुमुलो लोमहर्षण आसीत् ।४।

The genitive denotes possession, literally translated, '...din of the armies...' but the construction of a genitive in the predicate is awkward in English. Alternatively, one may interpret *śabdaḥ* as the subject and the adjectives as the predicate as in prose sentences 3-4 and translate, 'Then the sound of the armies of Rāma and Rāvaṇa rushing towards each other was great, tumultuous, hair-raising.'

Then a great, tumultuous, hair-raising din arose from the armies of Rāma and Rāvaṇa rushing towards each other.

तस्मिन्प्रवृत्ते संग्रामे घोरे रुधिरकर्दमे।
धूम्राक्षः कपिसैन्यं तद्द्रावयामास पत्त्रिभिः ॥१०॥

tasminpravṛtte saṁgrāme ghore rudhirakardame;
dhūmrākṣaḥ kapisainyaṁ taddrāvayāmāsa pattribhiḥ.

tasmin	pravṛtte	saṁgrāme	ghore	rudhirakardame
m7s	m7s	m7s	m7s	m7s

dhūmrākṣaḥ	kapisainyam	tat	drāvayām	āsa	pattribhiḥ
m1s	n2s	n2s	i	3sa prf	m3p

tad, dem adj, that
pravṛtta, ppp, proceeding, occurring, happening, begun
pra√vṛt, vi1m, turn forth, proceed, occur, happen, begin
saṁgrāma, noun, battle
ghora, adj, awful
rudhirakardama, adj cbv, bloody and filthy
rudhiram kardamaḥ ca yasmin saḥ, that in which there is blood and dirt
rudhira, n, blood
rudhira, adj, red, bloody
+kardama, m, mud, dirt

dhūmrākṣa, pn, Dhūmrākṣa
dhumrākṣa, adj cbv, smoky-eyed
dhūmre akṣiṇī yasya saḥ, he whose eyes are smoky
dhūmra, adj, smoky, dark
√dhū, vt5/9am, shake
+akṣi, n, eye
-a (*-ṣac* 5.4.113)
kapisainya, noun ctp6, army of monkeys
kapīnām sainyam
kapi, m, monkey
+sainya, n, army
senā, f, army
tad, dem adj, that
drāvayām, ppf actn c, cause to run, put to flight
√dru, v1a, run
√as, vi2a, be
pattrin, noun, bird, arrow
pattra, n, feather, leaf
-in (*-ini* 5.2.115)

संग्रामः प्रावर्तत ।१। धूम्राक्षः कपिसैन्यमद्रावयत् ।२। स घोरो रुधिरकर्दमः संग्रामः प्रवृत्तः ।३। तस्मिन्घोरे रुधिरकर्दमे संग्रामे प्रवृत्ते धूम्राक्षस्तत्कपिसैन्यं पत्त्रिभिर्द्रावयामास ।४।

tasmin pravṛtte....: translated as a loc. abs. but could alternatively be interpreted, 'in that...battle having begun.'

When that awful, bloody and filthy battle began, Dhūmrākṣa put the army of monkeys to flight with his arrows.

तं राक्षसमहामात्रमापतन्तं सपत्नजित्।
तरसा प्रतिजग्राह हनूमान्पवनात्मजः ॥११॥

taṁ rākṣasamahāmātramāpatantaṁ sapatnajit;
tarasā pratijagrāha hanūmānpavanātmajaḥ.

tam	rākṣasamahāmātram	āpatantam	sapatnajit
m2s	m2s	m2s	m1s

tarasā	pratijagrāha	hanūmān	pavanātmajaḥ
n3s	3sa prf	m1s	m1s

- **tad**, dem adj, that
- **rākṣasamahāmātra**, adj ctp7, excellent among demons
  - *rākṣaseṣu mahāmātraḥ*
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - √*rakṣ*, vt1a, keep, protect
  - +*mahāmātra*, adj, having great measure, excellent
    - *mahat pramāṇam asya*, his measure is great
    - *mahat*, adj prap, great, increasing
      - √*mah*, vi1m, increase
    - -*mātra* (-*mātrac* 5.2.37)
      - √*mā*, vt2a/3m, measure
- **āpatat**, prap, falling upon, attacking
  - *ā*√*pat*, vi1a, fall upon
- **sapatnajit**, adj ctp upapada 2.2.19, conquering rivals
  - *sapatnān jayati*
  - *sapatna*, m, rival
    - *sapatnī*, f, co-wife
  - +√*ji*, vt1a, conquer
  - (-*kvip* 3.2.61)
- **taras**, noun, velocity, strength
  - √*tṝ*, vt1a, cross
- **prati√grah**, vt9am, take back, receive, encounter
- **hanūmat**, pn, Hanūmat
  - *hanūmat*, adj, having (large) jaws
    - *hanū*, f, jaw
      - *hanu*, f, jaw
    - -*mat* (-*matup* 5.2.94)
- **pavanātmaja**, pn ctp6, Hanūmat
  - *pavanasya ātmajaḥ*, son of the wind
  - *pavana*, m, purifier, wind
    - √*pū*, vt9am, purify
    - -*ana* (-*lyu* 3.1.134)
  - +*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
    - *ātmanaḥ jāyate*, born from one's self
    - *ātman*, m, self
    - +√*jan*, vi4m, be born
    - -*a* (-*ḍa* 3.2.98)

हनूमान्धूम्राक्षं प्रत्यगृह्णात् ।१। सपत्नजिद्धनूमान्पवनात्मजस्तं राक्षसमहामात्रमापतन्तं तरसा प्रतिजग्राह ।२।

Nīlakaṇṭha: *rakṣomahāmātraṁ rakṣaḥśreṣṭham.*

The rival-conquering Hanūmat, son of the wind, quickly received that excellent Rākṣasa attacking.

तयोर्युद्धमभूद्घोरं हरिराक्षसवीरयोः।
जिगीषतोर्युधान्योन्यमिन्द्रप्रह्लादयोरिव ॥१२॥

tayoryuddhamabhūdghoraṁ harirākṣasavīrayoḥ;
jigīṣatoryudhānyonyamindraprahlādayoriva.

tayoḥ	yuddham	abhūt	ghoram	harirākṣasavīrayoḥ
m6d	n1s	3sa aor	m2s	m6d

jigīṣatoḥ	yudhā	anyonyam	indraprahlādayoḥ	iva
m6d	f3s	i	m6d	i

- **tad**, dem adj, that
- **yuddha**, noun, war, battle
  - *yuddha,* ppp, fought
    - √*yudh,* vt4m, fight
- √**bhū**, vi1a, be, become, exist
- **ghora**, adj, awful
- **harirākṣasavīra**, noun ck, monkey and demon heroes
  - *harirākṣasau vīrau,* the heroes which are monkeys and demons
  - *harirākṣasa,* m cdi, monkey and demon
    - *hariḥ rākṣasaḥ ca*
    - *hari,* m, monkey
      - *hari,* adj, yellow, brown
    - +*rākṣasa,* m, demon
      - *rakṣas,* m/n, demon
        - √*rakṣ,* vt1a, keep, protect
  - +*vīra,* m, hero
- **jigīṣat**, prap desid, wanting to win
  - √*ji,* vt1a, conquer
- **yudh**, noun, war, battle
  - √*yudh,* vt4m, fight
- **anyonyam**, adv, each other, mutually
  - *anyonya,* adj, mutual
    - *anya,* pron, other
    - *anya,* pron, other
- **indraprahlāda**, noun cdi, Indra and Prahlāda
  - *indraḥ prahlādaḥ ca*
  - *indra,* m pn, Indra
  - +*prahlāda,* m pn, Prahlāda
- **iva**, pcl, like, as

हनूमान्धूम्राक्षश्चायुध्येताम् ।१। हनूमान्धूम्राक्षं जेतुमिच्छति धूम्राक्षश्च हनूमन्तं जेतुमिच्छति ।२। हनूमान्धूम्राक्षं जिगीषति धूम्राक्षश्च हनूमन्तं जिगीषति ।३। हनूमतो धूम्राक्षस्य च युद्धमभूत् ।४। हनूमतो धूम्राक्षं जिगीषतो धूम्राक्षश्च हनूमन्तं जिगीषतो युद्धमभूत् ।५। हनूमद्धूम्राक्षयोरन्योन्यं जिगीषतोर्युद्धमभूत् ।६। यथेन्द्रप्रह्लादयोरन्योन्यं जिगीषतोर्युद्धमभूत्तथा हनूमद्धूम्राक्षयोरन्योन्यं जिगीषतोर्युद्धमभूत् ।७। तयोर्हरिराक्षसवीरयोरिन्द्रप्रह्लादयोरिव युधान्योन्यं जिगीषतोर्घोरं युद्धमभूत् ।८।

An awful battle ensued between those two monkey and Rākṣasa heroes wanting to beat each other in fight like Indra and Prahlāda.

गदाभिः परिघैश्चैव राक्षसो जघ्निवान्कपिम्।
कपिश्च जघ्निवान्रक्षः सस्कन्धविटपैर्द्रुमैः ॥१३॥

gadābhiḥ parighaiścaiva rākṣaso jaghnivānkapim;
kapiśca jaghnivānrakṣaḥ saskandhaviṭapairdrumaiḥ.

gadābhiḥ	parighaiḥ	ca	eva	rākṣasaḥ	jaghnivān	kapim
f3p	m3p	i	i	m1s	m1s	m2s

kapiḥ	ca	jaghnivān	rakṣaḥ	saskandhaviṭapaiḥ	drumaiḥ
m1s	i	m1s	n2s	m3p	m3p

gadā, noun, mace, club
parigha, noun, bludgeon, iron studded-club
  pari, preverb, around
  √*han,* vt2a, strike, slay
  -a (*-ap* 3.3.84)
ca, conj pcl, and
eva, pcl, only
rākṣasa, noun, demon
  rakṣas, m/n, demon
    √*rakṣ,* vt1a, keep, protect
jaghnivas, pfap, having struck
  √*han,* vt2a, strike, slay
kapi, noun, monkey

kapi, noun, monkey
ca, conj pcl, and
jaghnivas, pfap, having struck
  √*han,* vt2a, strike, slay
rakṣas, noun, demon
  √*rakṣ,* vt1a, keep, protect
saskandhaviṭapa, adj cbv 2.2.28, with boughs and twigs
  saha skandhaviṭapaiḥ
  sa, pcl, (replacement for *saha*) with
  +*skandhaviṭapa,* m/n cdi, bough and twig
    skandhaḥ viṭapaḥ ca
    skandha, m, shoulder, upper back, trunk, bough
    +*viṭapa,* m/n, branch, sprout, twig
druma, noun, tree

धूम्राक्षो हनूमन्तं जघान हनूमांश्च धूम्राक्षं जघान ।१। राक्षसो गदाभिः परिघैश्च कपिं जघ्निवान्कपिश्च सस्कन्धविटपैर्द्रुमै रक्षो जघ्निवान् ।२।

jaghnivān: The participle in b-c is used as a main verb in accordance with its Vedic usage as prescribed by Pā. 3.2.107 or as an extension of 3.2.108. While it is less common to find other participles so used, the usage of participles as main verbs with elision of a verb 'to be' is pervasive with the ppp, pap and gerundive (Whitney 1074d).

The Rākṣasa was striking the monkey with maces and bludgeons and the monkey was striking the Rākṣasa with trees together with their boughs and limbs.

ततस्तमतिकायेन साश्वं सरथसारथिम्।
धूम्राक्षमवधीद्धीमान्हनूमान्मारुतात्मजः ॥१४॥

tatastamatikāyena sāśvaṁ sarathasārathim;
dhūmrākṣamavadhīddhīmānhanūmānmārutātmajaḥ.

tataḥ tam atikāyena sāśvam sarathasārathim
i m2s m3p m2s m2s

dhūmrākṣam avadhīt dhīmān hanūmān mārutātmajaḥ
m2s 3sa aor m1s m1s m1s

tatas, dem adv, from or after that
tad, dem adj, that
atikāya, n ctp prādi 2.2.18 [90], enormous body
ativṛddhaḥ kāyaḥ, excessively grown body
ati, preverb, beyond
+*kāya*, m, body, trunk
sāśva, adj cbv 2.2.28, with horses
saha aśvaiḥ
sa, pcl, (replacement for *saha*) with
+*aśva*, m, horse
sarathasārathi, adj cbv 2.2.28, with chariot and charioteer
saha rathena sārathinā ca
sa, pcl, (replacement for *saha*) with
+*ratha*, m, chariot, car
+*sārathi*, m, charioteer

dhūmrākṣa, pn, Dhūmrākṣa
dhumrākṣa, adj cbv, smoky-eyed
dhūmre akṣiṇī yasya saḥ, he whose eyes are smoky
dhūmra, adj, smoky, dark
√*dhū*, vt5/9am, shake
+*akṣi*, n, eye
-*a* (-*ṣac* 5.4.113)

√**vadh**, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)
√*han*, vt2a, strike, slay
dhīmat, adj, wise
dhī, f, intelligence, intellect
√*dhyai*, v1a, think
(-*kvip* 3.2.178 [292])
-*mat* (-*matup* 5.2.94)
hanūmat, pn, Hanūmat
hanūmat, adj, having (large) jaws
hanū, f, jaw
hanu, f, jaw
-*mat* (-*matup* 5.2.94)
mārutātmaja, noun ctp6, son of the wind
mārutasya ātmajaḥ
māruta, m, wind
marut, m pn pl, the Maruts
+*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√*jan*, vi4m, be born
-*a* (-*ḍa* 3.2.98)

हनूमान्स्वकायेन धूम्राक्षं जघान ।१। ततो धीमान्हनूमान्मारुतात्मजो ऽतिकायेन तं साश्वं सरथसारथिं धूम्राक्षमवधीत् ।२।

Hanūmat had the ability to grow large or small, an ability documented in YS 3.45.

Then the wise Hanūmat, son of the wind, with his enormous body, slew Dhūmrākṣa together with his horses, chariot, and charioteer.

ततस्तं निहतं दृष्ट्वा धूम्राक्षं राक्षसोत्तमम्।
हरयो जातविस्रम्भा जघ्नुरभ्येत्य सैनिकान् ॥१५॥

tatastaṁ nihataṁ dṛṣṭvā dhūmrākṣaṁ rākṣasottamam;
harayo jātavisrambhā jaghnurabhyetya sainikān.

tataḥ	tam	nihatam	dṛṣṭvā	dhūmrākṣam	rākṣasottamam
i	m2s	m2s	i	m2s	m2s

harayaḥ	jātavisrambhāḥ	jaghnuḥ	abhyetya	sainikān
m1p	m1p	3pa prf	i	m2p

- **tatas**, dem adv, from or after that
- **tad**, dem adj, that
- **nihata**, ppp, struck down
  - *ni√han,* vt2a, strike down, slay
- **dṛṣṭvā**, abs, seeing
  - *√dṛś,* vt1a, see
- **dhūmrākṣa**, pn, Dhūmrākṣa
  - *dhumrākṣa,* adj cbv, smoky-eyed
    - *dhūmre akṣiṇī yasya saḥ,* he whose eyes are smoky
    - *dhūmra,* adj, smoky, dark
      - *√dhū,* vt5/9am, shake
    - *+akṣi,* n, eye
    - *-a* (*-ṣac* 5.4.113)
- **rākṣasottama**, noun ctp6 2.2.9 [88], best of Rākṣasas
  - *rākṣasānām uttamaḥ*
  - *rākṣasa,* m, demon
    - *rakṣas,* m/n, demon
      - *√rakṣ,* vt1a, keep, protect
  - *+uttama,* sup adj, highest, supreme
    - *ud,* preverb, up
    - *-tama* (*-tamap* 5.3.55)
- **hari**, noun, monkey
  - *hari,* adj, yellow, brown
- **jātavisrambha**, adj cbv, encouraged
  - *jātaḥ visrambhaḥ yasmin saḥ,* they in whom confidence has been born
  - *jāta,* adj ppp, born
    - *√jan,* vi4m, be born
  - *+visrambha,* m, confidence
    - *vi√srambh* (*sranbhu viśvāse*), vi1m, confide, be confident
- **√han**, vt2a, strike, slay
- **abhyetya**, abs, having come to, having approached
  - *abhi ā√i,* v2a, come to
- **sainika**, noun, soldier
  - *senā,* f, army

हरयो धूम्राक्षं हनूमता हतं ददृशुः ।१। ते विसस्रम्भिरे ।२। ततो हरयः सैनिकानभीयुरथ च ताञ्जघ्नुः ।३। ततस्तं धूम्राक्षं राक्षसोत्तमं निहतं दृष्ट्वा हरयो जातविस्रम्भा अभ्येत्य सैनिकाञ्जघ्नुः ।४।

Then, encouraged when they saw the excellent Rākṣasa Dhūmrākṣa struck down, the monkeys attacked and slew his soldiers.

ते वध्यमाना बलिभिर्हरिभिर्जितकाशिभिः।
राक्षसा भग्नसंकल्पा लङ्कामभ्यपतन्भयात् ॥१६॥

te vadhyamānā balibhirharibhirjitakāśibhiḥ;
rākṣasā bhagnasaṁkalpā laṅkāmabhyapatanbhayāt.

te	vadhyamānāḥ	balibhiḥ	haribhiḥ	jitakāśibhiḥ
m1s	m1p	m3p	m3p	m3p

rākṣasāḥ	bhagnasaṁkalpāḥ	laṅkām	abhyapatan	bhayāt
m1p	m1p	f2s	3pa ipf	n5s

tad, dem adj, that
vadhyamāna, prpp, being slain
  √vadh, vt1a (Ved. Ep.), strike, slay
    (2.4.42 replacement for *√han*)
    √han, vt2a, strike, slay
balin, adj, strong
  bala, n, strength
  -in (*-ini* 5.2.115)
hari, noun, monkey
  hari, adj, yellow, brown
jitakāśin, adj ctp upapada 2.2.19, shining with victory
  jitena kāśate, he shines with victory
  jita, n, victory
    jita, ppp, conquered
      √ji, vt1a, conquer
  +*√kāś*, vi1m/4m, appear
  -in (*-ṇini* 3.2.78)

rākṣasa, noun, demon
  rakṣas, m/n, demon
    √rakṣ, vt1a, keep, protect
bhagnasaṁkalpa, adj cbv, disillusioned
  bhagnaḥ saṁkalpaḥ yasya saḥ, he whose resolve has been broken
  bhagna, adj ppp, broken
    √bhañj (*√bhanjo*), vt7a, break
  +*saṁkalpa*, m, intention, resolution
    sam√kḷp, vi1m, be fit or able, caus.: produce, intend, resolve
laṅkā, pn, the city Laṅkā
abhi√pat, vt1a, rush towards
bhaya, noun, fear
  √bhī, vi3a, fear
  -a (*-ac* 3.3.56 [303])

बलिनो हरयो राक्षसानघ्नन् ।१। राक्षसा हरिभिरहन्यन्त ।२। हरिभिर्हन्यमाना राक्षसा लङ्कामभ्यपतन् ।३। ते राक्षसा जितकाशिभिर्बलिभिर्हरिभिर्वध्यमाना भग्नसंकल्पा भयाल्लङ्कामभ्यपतन् ।४।

The monkeys seemed to be being beaten by the Rākṣasas (10) until they saw (15) that Hanūmat had slain Dhūmrākṣa (14).

Being slain by the strong monkeys shining with victory, the Rākṣasas, disillusioned, fled to Laṅkā out of fear.

ते ऽभिपत्य पुरं भग्ना हतशेषा निशाचराः।
सर्वं राज्ञे यथा वृत्तं रावणाय न्यवेदयन् ॥१७॥

te 'bhipatya puraṁ bhagnā hataśeṣā niśācarāḥ;
sarvaṁ rājñe yathā vṛttaṁ rāvaṇāya nyavedayan.

te	abhipatya	puram	bhagnāḥ	hataśeṣāḥ	niśācarāḥ
m1s	i	n2s	m1p	m1p	m1p

sarvam	rājñe	yathā	vṛttam	rāvaṇāya	nyavedayan
n2s	m4s	i	n2s	m4s	3pa ipf c

tad, dem adj, that

abhipatya, abs, having fled to

pura, noun, city

bhagna, adj ppp, broken

√*bhañj* (√*bhanjo*), vt7a, break

hataśeṣa, adj cbv, surviving

hataḥ śeṣaḥ yeṣām te, they whose remainder has been slain

hata, ppp, slain

√*han*, vt2a, strike, slay

śeṣa, m, remainder

niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa

niśāyām carati, he moves at night

niśā, f, night

+√*car*, vt1a, move, do

-*a* (-*ṭa* 3.2.16)

sarva, pron, all

rājan, noun, king

yathā, rel adv, in which manner, as

vṛtta, ppp, happened

√*vṛt*, vi1m, turn, happen

rāvaṇa, pn, Rāvaṇa

rāvaṇa, adj c, causing to scream

√*ru*, v2a, roar, sound, cry

-*ana* (-*lyu* 3.1.134)

ni√vid, vt2a, know

राक्षसा लङ्कामभ्यपतन् ।१। राक्षसा रावणाय सर्वं निवेदयां चक्रुः ।२। यथा सर्वमवर्तत तथा राक्षसा न्यवेदयन् ।३। ते भग्ना हतशेषा निशाचराः पुरमभिपत्य राज्ञे रावणाय यथा वृत्तं सर्वं न्यवेदयन् ।४।

yathā vṛttam: Contrary to classical Sanskrit prose but similar to English, the relative clause, which in this case is embedded in the main clause, lacks a correlative demonstrative as in sentence 3.

The surviving night-rangers, having fled to the city broken, informed king Rāvaṇa of everything as it had happened.

श्रुत्वा तु रावणस्तेभ्यः प्रहस्तं निहतं युधि।
धूम्राक्षं च महेष्वासं ससैन्यं वानरर्षभैः ॥१८॥

śrutvā tu rāvaṇastebhyaḥ prahastaṁ nihataṁ yudhi;
dhūmrākṣaṁ ca maheṣvāsaṁ sasainyaṁ vānararṣabhaiḥ.

śrutvā	tu	rāvaṇaḥ	tebhyaḥ	prahastam	nihatam	yudhi
i	i	m1s	m5p	m2s	m2s	f7s

dhūmrākṣam	ca	maheṣvāsam	sasainyam	vānararṣabhaiḥ
m2s	i	m2s	m2s	m3p

śrutvā, abs, having heard
√śru, vt1am/5am 3.1.74, hear, listen
tu, conj pcl, but
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
tad, dem pron, that
prahasta, pn, Prahasta
prahasta, adj cbv 2.2.24 [101], long-handed
pra, preverb, before
pragatau hastau yasya saḥ, he whose hands are extended
+hasta, m, hand
nihata, ppp, struck down
ni√han, vt2a, strike down, slay
yudh, noun, war, battle
√yudh, vt4m, fight

dhūmrākṣa, pn, Dhūmrākṣa
dhumrākṣa, adj cbv, smoky-eyed
dhūmre akṣiṇī yasya saḥ, he whose eyes are smoky
dhūmra, adj, smoky, dark
√dhū, vt5/9am, shake
+akṣi, n, eye
-a (*-ṣac* 5.4.113)
ca, conj pcl, and
maheṣvāsa, noun ck, great archer
mahat, adj prap, great, increasing
√mah, vi1m, increase
+iṣvāsa, m ctp upapada 2.2.19, archer
iṣūn asati, he throws arrows
iṣu, m/f, arrow
√iṣ, v4a, go
√as, vt4a, throw
-a (*-aṇ* 3.2.1)
sasainya, adj cbv 2.2.28, with army
saha sainyena
sa, pcl, (replacement for *saha*) with
+sainya, n, army
senā, f, army
vānararṣabha, noun ck 2.1.56, bull-like monkey
ṛṣabhaḥ iva vānaraḥ
vānara, m, monkey
+ṛṣabha, m, bull

रावणो राक्षसेभ्यः प्रहस्तं धूम्राक्षं च निहतौ शुश्रुवे ।१। रावणस्तु तेभ्यः प्रहस्तं ससैन्यं च महेष्वासं धूम्राक्षं वानरर्षभैर्युधि निहतं शुश्रुवे ।२।

Read with verse 19.

But when he heard from them that Prahasta and the great archer Dhūmrākṣa along with his army had been slain in battle by the bull-like monkeys, ...

सुदीर्घमिव निःश्वस्य समुत्पत्य वरासनात्।
उवाच कुम्भकर्णस्य कर्मकालो ऽयमागतः ।।१९।।

sudīrghamiva niḥśvasya samutpatya varāsanāt;
uvāca kumbhakarṇasya karmakālo 'yamāgataḥ.

sudīrgham	iva	niḥśvasya	samutpatya	varāsanāt
n2s	i	i	i	n5s

uvāca	kumbhakarṇasya	karmakālaḥ	ayam	āgataḥ
3sa prf	m6s	m1s	m1s	m1s

sudīrgha, adj ctp prādi 2.2.18, very long
- *su,* preverb, good, well
- *+dīrgha,* adj, long

iva, pcl, like, as

niḥśvasya, abs, sighing
- *nis√śvas,* vi2a, breathe out

samutpatya, abs, having flown or leapt up
- *ud√pat,* vi1a, fly up

varāsana, noun ck, excellent seat, throne

√vac, vt2a, say

kumbhakarṇa, pn, Kumbhakarṇa
- *kumbhakarṇa,* adj cbv, pot-eared
  - *kumbhau iva karṇau yasya saḥ,* he whose ears are like pots
  - *kumbha,* m, pot
  - *+karṇa,* m, ear

karmakāla, noun ctp4, time for action
- *karmaṇe kālaḥ*
- *kāla,* m, time
- *+karman,* n, action

idam, dem adj, this

āgata, ppp, come
- *ā√gam,* v1a, come

रावणो दीर्घं निरश्वसीत् ।१। रावण आसनादुदपतत् ।२। रावण उवाच कुम्भकर्णस्य काल आगत इति ।३। तेभ्यः प्रहस्तं तु ससैन्यं च महेष्वासं धूम्राक्षं वानरर्षभैर्युधि निहतं श्रुत्वा रावणः सुदीर्घमिव निःश्वस्य वरासनात्समुत्पत्योवाचायं कुम्भकर्णस्य कर्मकाल आगत इति ।४।

...he sighed deeply and jumping up from his throne said, "The time for action has come for Kumbhakarṇa."

इत्येवमुक्त्वा विविधैर्वादित्रैः सुमहास्वनैः।
शयानमतिनिद्रालुं कुम्भकर्णमबोधयत् ॥२०॥

ityevamuktvā vividhairvāditraiḥ sumahāsvanaiḥ;
śayānamatinidrālum kumbhakarṇamabodhayat.

iti	evam	uktvā	vividhaiḥ	vāditraiḥ	sumahāsvanaiḥ
i	i	i	n3p	n3p	n3p

śayānam	atinidrālum	kumbhakarṇam	abodhayat
m2s	m2s	m2s	3sa ipf c

iti, pcl, thus, close quote
evam, adv, thus
uktvā, abs, having said
  √*vac*, vt2a, say
vividha, adj, various
vāditra, noun, musical instrument
  √*vad*, vt1a, speak
sumahāsvana, adj cbv, very loud-sounding
  suṣṭhu mahāsvanaḥ
  su, preverb, good
  +*mahāsvana*, adj cbv, loud sounding
    mahān svanaḥ yasya tat, that whose sound is loud
    mahat, adj prap, great, increasing
      √*mah*, vi1m, increase
    +*svana*, m, sound
      √*svan*, v1a, sound

śayāna, prmp, sleeping
  √*śī*, vi2m, lie, sleep
atinidrālu, adj, habituated to sleeping excessively, torpid
kumbhakarṇa, pn, Kumbhakarṇa
  kumbhakarṇa, adj cbv, pot-eared
    kumbhau iva karṇau yasya saḥ, he whose ears are like pots
    kumbha, m, pot
    +*karṇa*, m, ear
√**budh**, vt1am/4m, be aware, know

कुम्भकर्णो ऽशेत ।१। शयानः कुम्भकर्णो ऽबुध्यत ।२। रावणो वादित्रैः कुम्भकर्णमबोधयत् ।३। इत्येवमुक्त्वा विविधैः सुमहास्वनैर्वादित्रैः शयानमतिनिद्रालुं कुम्भकर्णमबोधयत् ।४।

After saying so, he awoke the slumbering, torpid Kumbhakarṇa with various very loud sounding musical instruments.

प्रबोध्य महता चैनं यत्नेनागतसाध्वसः।
स्वस्थमासीनमव्यग्रं विनिद्रं राक्षसाधिपः।
ततो ऽब्रवीद्दशग्रीवः कुम्भकर्णं महाबलम् ॥२१॥

prabodhya mahatā cainaṁ yatnenāgatasādhvasaḥ;
svasthamāsīnamavyagraṁ vinidraṁ rākṣasādhipaḥ;
tato 'bravīddaśagrīvaḥ kumbhakarṇaṁ mahābalam.

prabodhya	mahatā	ca	enam	yatnena	āgatasādhvasaḥ
i	m3s	i	m2s	m3s	m1s

svastham	āsīnam	avyagram	vinidram	rākṣasādhipaḥ
m2s	m2s	n2s	m2s	m1s

tataḥ	abravīt	daśagrīvaḥ	kumbhakarṇam	mahābalam
i	3sa ipf	m1s	m2s	m2s

prabodhya, abs c, having awakened

mahat, adj prap, great, increasing
√*mah*, vi1m, increase

ca, conj pcl, and

enad, pron, this (enclitic replacement for *etad* and *idam*)

yatna, noun, effort

āgatasādhvasa, adj cbv, alarmed
āgatam sādhvasam yam saḥ, he to whom alarm has come
āgata, ppp, come, arrived
ā√gam, v1a, come
+*sādhvasa*, n, consternation, alarm

svastha, adj ctp upapada 2.2.19, self-abiding, sound, at ease, composed
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)

āsīna, prmp, sitting
√*ās*, vi2m, sit

avyagra, adj ctp na 2.2.6, unoccupied, undisturbed, safe
na vyagram, not distracted
na, neg pcl, not
vyagra, adj ctp prādi 2.2.18 [92], distracted, agitated
agreṇa vikrāntaḥ, digressed from the point
vi, preverb, apart
+*agra*, n, tip, front, top

vinidra, adj cbv 2.2.24 [101], without sleep, alert
vigatā nidrā yasmāt saḥ, he from whom sleep has departed
vi, preverb, apart
+*nidrā*, f, sleep

rākṣasādhipa, noun ctp6, lord of Rākṣasas
rākṣasānām adhipaḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*adhipa*, m, overlord, king
adhi, preverb, over
√*pā*, vt2a, protect
-*a* (-*ka* 3.1.136)

tatas, dem adv, from or after that

√brū, vt2am, say, speak

daśagrīva, pn, Rāvaṇa
daśagrīva, adj cbv, ten-necked
daśagrīvāṇi yasya saḥ, he of whom there are ten necks
daśa, cardinal num, ten
+*grīva*, m, neck

kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+*karṇa*, m, ear

mahābala, adj cbv, mighty
mahat balam yasya saḥ, he whose strength is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*bala*, n, strength

कुम्भकर्णं प्रबोध्य रावणस्तमब्रवीत् ।१। महता च यत्नेनैनं प्रबोध्य तत आगतसाध्वसो राक्षसाधिपो दशग्रीवः स्वस्थमासीनमव्यग्रं विनिद्रं महाबलं कुम्भकर्णमब्रवीत् ।२।

Nīlakaṇṭha glosses the compound *āgatasādhvasa* with *jātabhaya* 'he in whom fear has been born:' *āgatasādhvasaḥ jātabhayaḥ.*

Having awakened him with great effort, then the alarmed ten-necked lord of the Rākṣasas said to the mighty Kumbhakarṇa siting composed, undisturbed and alert:

धन्यो ऽसि यस्य ते निद्रा कुम्भकर्णेयमीदृशी।
य इमं दारुणं कालं न जानीषे महाभयम् ।।२२।।

dhanyo 'si yasya te nidrā kumbhakarṇeyamīdṛśī;
ya imaṁ dāruṇaṁ kālaṁ na jānīṣe mahābhayam.

dhanyaḥ	asi	yasya	te	nidrā	kumbhakarṇa	iyam	īdṛśī
m1s	2sa pre	n6s	m6s	f1s	mvs	f1s	f1s

yaḥ	imam	dāruṇam	kālam	na	jānīṣe	mahābhayam
m1s	m2s	m2s	m2s	i	2sm pre	m2s

dhanya, adj, wealthy, fortunate
  dhana, n, wealth
√as, vi2a, be
yad, rel pron, which, who
tvad, 2nd pron, you
nidrā, noun, sleep
kumbhakarṇa, pn, Kumbhakarṇa
  kumbhakarṇa, adj cbv, pot-eared
    kumbhau iva karṇau yasya saḥ, he whose ears are like pots
    kumbha, m, pot
    +*karṇa*, m, ear
idam, dem adj, this
īdṛśa, adj, such, this sort

yad, rel adj, which
idam, dem adj, this
dāruṇa, adj, harsh, dreadful
kāla, noun, time
na, neg pcl, not
√jñā, vt9am, know
mahābhaya, adj cbv, very fearful
  mahat bhayam yasmin saḥ, that in which fear is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*bhaya*, n, fear
    √*bhī*, vi3a, fear
    -*a* (-*ac* 3.3.56 [303])

यस्य तव निद्रास्ति स त्वं धन्यो ऽसि ।१। यस्त्वमिमं कालं न जानीषे स त्वं धन्यो ऽसि ।२। कुम्भकर्ण यस्य त इयमीदृशी निद्रा यस्त्वमिमं दारुणं महाभयं कालं न जानीषे स त्वं धन्यो ऽसि ।३।

yasya te: Relative and demonstrative adjectives such as *yad*, *tad*, *etad*, *idam*, etc. often occur in apposition with first or second person pronouns in Sanskrit. The genitive with a verb 'to be' is used to indicate possession. Translate literally, 'of which you this sleep of this kind is, you are fortunate.' In epic verse, contrary to classical prose but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun.

"Fortunate are you who have this sleep of this kind, who do not know this dreadful, very fearful time.

एष तीर्त्वार्णवं रामः सेतुना हरिभिः सह।
अवमन्येह नः सर्वान्करोति कदनं महत् ॥२३॥

eṣa tīrtvārṇavaṁ rāmaḥ setunā haribhiḥ saha;
avamanyeha naḥ sarvānkaroti kadanaṁ mahat.

eṣaḥ	tīrtvā	arṇavam	rāmaḥ	setunā	haribhiḥ	saha
m1s	i	m2s	m1s	m3s	m3p	i

avamanya	iha	naḥ	sarvān	karoti	kadanam	mahat
i	i	m2p	m2p	3sa pre	n2s	n2s

etad, dem adj, this
tīrtvā, abs, having crossed
√tṝ, vt1a, cross
arṇava, noun, sea
rāma, pn, Rāma
setu, noun, causeway, bridge
hari, noun, monkey
hari, adj, yellow, brown
saha, pcl, with (inst.)

avamanya, abs, despising
ava√man, vt4/8m, think low, despise
iha, dem adv, in this, here
asmad, 1st pron, we, us, our
sarva, pron adj, all, whole
√kṛ, vt8am, do, make
kadana, action noun, destruction, slaughter
√kad, vi1m, be confused, grieve, kill, hurt
mahat, adj prap, great, increasing
√mah, vi1m, increase

रामो हरिभिः सह सेतुनार्णवमतरत् ।१। रामो ऽस्यां लङ्कायामस्मान्सर्वानवमन्यते ।२। रामः कदनं करोति ।३। एष रामो हरिभिः सह सेतुनार्णवं तीर्त्वेह नः सर्वानवमन्य महत्कदनं करोति ।३।

This Rāma, having crossed the sea by means of a bridge with the monkeys, despising us all here, is making a great slaughter.

मया ह्यपहृता भार्या सीता नामास्य जानकी।
तां मोक्षयिषुरायातो बद्ध्वा सेतुं महार्णवे ।।२४।।

mayā hyapahṛtā bhāryā sītā nāmāsya jānakī;
tāṁ mokṣayiṣurāyāto baddhvā setuṁ mahārṇave.

mayā	hi	apahṛtā	bhāryā	sītā	nāma	asya	jānakī
m/f/n3s	i	f1s	f1s	f1s	i	m6s	f1s

tām	mokṣayiṣuḥ	āyātaḥ	baddhvā	setum	mahārṇave
f2s	m1s	m1s	i	m2s	m7s

mad, 1st pron, I, me
hi, sub pcl, for, because
apahṛta, adj ppp, taken away, abducted
  apa√hṛ, vt1am, take
bhāryā, noun, wife
  bhārya, gerundive, to be supported
    √*bhṛ*, vt3am, bear, support
sītā, pn, Sītā
  sītā, f, furrow
nāma, adv, by name, indeed
  nāman, n, name
idam, dem pron, this
jānakī, patronymic, daughter of Janaka
  janaka, m pn, Janaka
    janaka, agent noun, progenitor, father
      √*jan*, vt3a, generate
      -aka (*-ṇvul* 3.1.133)
    -a (*-aṇ* 4.1.83)
    -ī (*-ṅīp* 4.1.15)
tad, dem pron, that
mokṣayiṣu, adj, desirous to liberate
āyāta, ppp, come
  ā√yā, v2a, come
baddhvā, abs, having constructed
  √*bandh*, vt9a, bind
setu, noun, causeway, bridge
mahārṇava, noun ck 2.1.61, great sea, ocean
  mahān arṇavaḥ
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*arṇava*, m/n, sea

अहं सीतामहरम् ।१। अहं हि सीतामपाहार्षम् ।२। सीता मयापाह्रियत ।३। मया ह्यस्य भार्या जानकी सीता नामापहृता ।४। रामः सीतां मोक्षयितुमिच्छति ।५। रामः सीतां मोक्षयिषति ।६। सीतां मोक्षयिषू रामो ऽर्णवे सेतुमबान्त्सीत् ।७। सीतां मोक्षयिषू रामो ऽर्णवे सेतुं बद्ध्वा लङ्कामायासीत् ।८। तां मोक्षयिषुर्महार्णवे सेतुं बद्ध्वायातः ।९।

For I abducted his wife, Sītā by name, the daughter of Janaka. Desirous to free her, he has come having constructed a bridge over the ocean.

तेन चैव प्रहस्तादिर्महान्नः स्वजनो हतः।
तस्य नान्यो निहन्तास्ति त्वदृते शत्रुकर्शन ॥२५॥

tena caiva prahastādirmahānnaḥ svajano hataḥ;
tasya nānyo nihantāsti tvadṛte śatrukarśana.

tena	ca	eva	prahastādiḥ	mahān	naḥ	svajanaḥ	hataḥ
m3s	i	i	m1s	m1s	m/f/n2p	m1s	m1s

tasya	na	anyaḥ	nihantā	asti	tvat	ṛte	śatrukarśana
m6s	i	m1s	m1s	3sa pre	m/f/n5s	i	mvs

- **tad**, dem pron, that
- **ca**, conj pcl, and
- **eva**, pcl, only
- **prahastādi**, adj cbv, those whose first is Prahasta
  - *prahastaḥ ādiḥ yasya saḥ*
  - *prahasta,* m pn, Prahasta
    - *prahasta,* adj cbv 2.2.24 [101], long-handed
      - *pragatau hastau yasya saḥ,* he whose hands are extended
      - *pra,* preverb, before
      - *+hasta,* m, hand
  - *+ādi,* m, beginning
- **mahat**, adj prap, great, increasing
  - *√mah,* vi1m, increase
- **asmad**, 1st pron, we, us, our
- **svajana**, noun ck, own people
  - *svaḥ janaḥ*
  - *sva,* adj, own
  - *+jana,* m, people
- **hata**, ppp, slain
  - *√han,* vt2a, strike, slay

- **tad**, dem pron, that
- **na**, neg pcl, not
- **anya**, pron, other
- **nihantṛ**, agent noun, slayer, destroyer
  - *ni√han,* vt2a, strike down, slay
  - *-tṛ* (*-tṛc* 3.1.133)
- **√as**, vi2a, be
- **tvad**, 2nd pron, you
- **ṛte**, pcl, excepting (abl. or acc.)
- **śatrukarśana**, adj ctp6, emaciator of enemies
  - *śatrūṇām karśanaḥ*
  - *śatru,* m, feller, enemy
  - *+karśana,* m/f/n, causing to become lean, emaciator
    - *√kṛś,* vi4a, become thin

स एव रामो ऽस्माकं स्वजनमवधीत् ।१। तेनैव रामेणास्माकं स्वजनो ऽवधि ।२। तेन चैव महान्प्रहस्तादिर्नः स्वजनो हतः ।३। त्वमेव रामं हन्तुं शक्नोषि ।४। त्वमेव रामस्य हन्तासि ।५। अन्यो रामस्य हन्ता नास्ति ।६। हे कुम्भकर्ण रामस्य नान्यो हन्तास्ति त्वदृते ।७। शत्रुकर्शन तस्य नान्यो निहन्तास्ति त्वदृते ।८।

hantā: agent noun of purpose. The suffix *-tṛ* (*-tṛc*) is used here in the manner provided for its partner agent-suffix provided in Pā. 3.1.133 *-aka* (*-ṇvul*). Pā. 3.3.10 provides that the latter and the infinitive-forming suffix *-tum* (*-tumun*) may occur referring to future time after a root denoting an action for the purpose of which another action is performed.

And he has slain our own great kinsmen, Prahasta and others. There is no one else to slay him except you, emaciator of enemies.

स दंशितो ऽभिनिर्याय त्वमद्य बलिनां वर।
रामादीन्समरे सर्वाञ्जहि शत्रूनरिंदम ॥२६॥

sa daṁśito 'bhiniryāya tvamadya balināṁ vara;
rāmādīnsamare sarvāñjahi śatrūnariṁdama.

saḥ	daṁśitaḥ	abhiniryāya	tvam	adya	balinām	vara
m1s	m1s	i	m/f/n1s	i	m6p	mvs

rāmādīn	samare	sarvān	jahi	śatrūn	ariṁdama
m2p	m7s	m2p	2sa ipv	m2p	mvs

tad, dem adj, that

daṁśita, adj ppp, bitten, clad in armor
√daṁś (*daśi*), vt10m, bite

abhiniryāya, abs, having gone out towards
abhi nis√yā, v2a, go out towards, march towards

tvad, 2nd pron, you

adya, adv, today

balin, adj, strong
bala, n, strength
-in (*-ini* 5.2.115)

vara, adj, choice, best
√vṛ, vt5/9am, choose
-a (*-ap* 3.3.58)

rāmādi, adj cbv, those whose first is Rāma
rāmaḥ ādiḥ yeṣām te
rāma, m pn, Rāma
+ādi, m, beginning

samara, noun, encounter, battle

sarva, pron adj, all, whole

√han, vt2a, strike, slay

śatru, noun, feller, enemy

ariṁdama, noun ctp upapada 2.2.19, enemy-tamer
arim damati, he tames the enemy
ari, m, enemy
+√dam, vt4a, tame, subdue
-a (*-khac* 3.2.46)

हे कुम्भकर्ण दंशितो ऽभिनिर्याहि ।१। हे कुम्भकर्ण शत्रूञ्जहि ।२। बलिनां वरारिंदम स त्वमद्य दंशितो ऽभिनिर्याय समरे सर्वान्रामादीञ्शत्रूञ्जहि ।३।

saḥ...tvam: A demonstrative adjective is often used modifying a first or second person pronoun in Sanskrit. Here, saying, 'that you,' Rāvaṇa refers to Kumbhakarṇa as just described in verse 25, namely, as the only one who can slay Rāma.

You yourself march out clad in armor today, best of the strong, and slay all the enemies beginning with Rāma today in battle, O enemy-tamer!

दूषणावरजौ चैव वज्रवेगप्रमाथिनौ।
तौ त्वां बलेन महता सहितावनुयास्यतः ॥२७॥

dūṣaṇāvarajau caiva vajravegapramāthinau;
tau tvāṁ balena mahatā sahitāvanuyāsyataḥ.

dūṣaṇāvarajau	ca	eva	vajravegapramāthinau
m1d	i	i	m1d

tau	tvām	balena	mahatā	sahitau	anuyāsyataḥ
m1d	m/f/n2s	n3s	m3s	m1d	3da fut

dūṣaṇāvaraja, noun ctp6, Dūṣaṇa's younger brother
- *dūṣaṇasya avarajaḥ*
- *dūṣaṇa*, m pn, Dūṣaṇa
  - *dūṣaṇa*, adj, defiling
    - √*duṣ*, vi4a, become bad, caus.: spoil, corrupt
    - -*ana* (-*lyu* 3.1.134)
- +*avaraja*, m, younger brother
  - *avaraja*, adj ctp upapada 2.2.19, born later, younger
    - *avaraḥ jāyate*
    - *avara*, adj, lower, later, younger
    - +√*jan*, vi4m, be born
    - -*a* (-*ḍa* 3.2.101)

ca, conj pcl, and

eva, pcl, only

vajravegapramāthin, noun cdi, Vajravega and Pramāthin
- *vajravegaḥ pramāthī ca*
- *vajravega*, m pn, Vajravega
  - *vajravega*, adj cbv 2.2.24 [99], swift as the wind
    - *vajrasya vegaḥ iva vegaḥ yasya saḥ*, whose speed is like the wind's
    - *vajra*, m/n, thunderbolt
    - +*vega*, m, impetuosity, speed
      - √*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
- +*pramāthin*, m pn, Pramāthin
  - *pramāthin*, adj, harassing
    - *pra*√*math* (√*mathi*, √*manth*), vt1a, churn forth, stir up, agitate, harass, torment
    - -*in* (-*ṇini* 3.2.81)

tad, dem adj, that

tvad, 2nd pron, you

bala, noun, strength, force, army

mahat, adj prap, great, increasing
- √*mah*, vi1m, increase

sahita, adj, together

anu√yā, v2a, go after, follow

वज्रवेगः प्रमाथिनश्च बलेन त्वामनुयास्यतः ।१। तौ चैव दूषणावरजौ वज्रवेगप्रमाथिनौ महता बलेन सहितौ त्वामनुयास्यतः ।२।

And Dūṣaṇa's younger brothers Vajravega and Pramāthin will follow you with a great army."

इत्युक्त्वा राक्षसपतिः कुम्भकर्णं तरस्विनम्।
संदिदेशेतिकर्तव्ये वज्रवेगप्रमाथिनौ ॥२८॥

ityuktvā rākṣasapatiḥ kumbhakarṇaṁ tarasvinam;
saṁdideśetikartavye vajravegapramāthinau.

iti	uktvā	rākṣasapatiḥ	kumbhakarṇam	tarasvinam
i	i	m1s	m2s	m2s

saṁdideśa	itikartavye	vajravegapramāthinau
3sa prf	n2d	m2d

iti, pcl, thus, close quote

uktvā, abs, having said
√vac, vt2a, say

rākṣasapati, noun ctp6, lord of Rākṣasas
rākṣasānām patiḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
+pati, m, lord

kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+karṇa, m, ear

tarasvin, adj, strong, swift
taras, n, velocity, strength
√tṝ, vt1a, cross
-vin 5.2.121 (*matvarthe*)

sam√diś, vt6am, point out, assign, direct, command

itikartavya, n ck 2.1.57, obligation, duty
iti kartavyam, to be done thus
iti, pcl, thus
kartavya, gerundive, to be done
√kṛ, vt8am, do, make
-tavya 3.1.96

vajravegapramāthin, noun cdi, Vajravega and Pramāthin
vajravegaḥ pramāthī ca
vajravega, m pn, Vajravega
vajravega, adj cbv 2.2.24 [99], swift as the wind
vajrasya vegaḥ iva vegaḥ yasya saḥ, whose speed is like the wind's
vajra, m/n, thunderbolt
+vega, m, impetuosity, speed
√vij (*o√vijī*), vi4m/7a, tremble, dart
+pramāthin, m pn, Pramāthin
pramāthin, adj, harassing
pra√math (*√mathi*, *√manth*), vt1a, churn forth, stir up, agitate, harass, torment
-in (*-ṇini* 3.2.81)

एवं रावणः कुम्भकर्णमुवाच ।१। इति राक्षसपतिस्तरस्विनं कुम्भकर्णमुक्त्वा वज्रवेगप्रमाथिनौ कर्तव्ये संदिदेश ।२।

uktvā closes Rāvaṇa's speech begun in verse 22.

Having spoken thus to the mighty Kumbhakarṇa, the lord of Rākṣasas assigned Vajravega and Pramāthin their duties.

तथेत्युक्त्वा तु तौ वीरौ रावणं दूषणानुजौ।
कुम्भकर्णं पुरस्कृत्य तूर्णं निर्ययतुः पुरात् ॥२९॥

tathetyuktvā tu tau vīrau rāvaṇaṁ dūṣaṇānujau;
kumbhakarṇaṁ puraskṛtya tūrṇaṁ niryayatuḥ purāt.

tathā	iti	uktvā	tu	tau	vīrau	rāvaṇam	dūṣaṇānujau
i	i	i	i	m1d	m1d	m2s	m1d

kumbhakarṇam	puraskṛtya	tūrṇam	niryayatuḥ	purāt
m2s	i	i	3da prf	n5s

tathā, dem adv, thus
iti, pcl, thus, close quote
uktvā, abs, having said
√vac, vt2a, say
tu, conj pcl, but
tad, dem adj, that
vīra, m, hero
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
dūṣaṇānuja, noun ctp6, Dūṣaṇa's younger brother
dūṣaṇam anujāyate, he is born after Dūṣaṇa
dūṣaṇa, m pn, Dūṣaṇa
dūṣaṇa, adj, defiling
√duṣ, vi4a, become bad, caus.: spoil, corrupt
-ana (*-lyu* 3.1.134)
+anu√jan, vt4m, be born after
-a (*-ḍa* 3.2.100)

kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+karṇa, m, ear
puraskṛtya, abs ctp gati 2.2.18, having placed before
puras, adv gati 1.4.67, before
+kṛtvā, abs, having made
√kṛ, vt8am, do, make
-tvā (*-ktvā* 3.4.21)
-ya (*-lyap* 7.1.37)
tūrṇam, adv, quickly, speedily
tūrṇa, ppp 7.2.28, hurried
√tvar, v1m, hurry
nis√yā, v2a, go out, emerge
pura, noun, city

वज्रवेगप्रमाथिनौ रावणं तथेत्यूचतुः ।१। ततस्तौ कुम्भकर्णं पुरश्चक्रतुः ।२। तौ लङ्काया निर्ययतुः ।३। तथेति रावणमुक्त्वा तौ तु वीरौ दूषणानुजौ कुम्भकर्णं पुरस्कृत्य पुरात्तूर्णं निर्ययतुः ।४।

The two heroes, Dūṣaṇa's younger brothers, told Rāvaṇa, "Yes," placed Kumbhakarṇa in front and quickly marched out of the city.

मार्कण्डेय उवाच।
ततो विनिर्याय पुरात्कुम्भकर्णः सहानुगः।
अपश्यत्कपिसैन्यं तज्जितकाश्यग्रतः स्थितम् ॥१॥

mārkaṇḍeya uvāca.
tato viniryāya purātkumbhakarṇaḥ sahānugaḥ;
apaśyatkapisainyaṁ tajjitakāśyagrataḥ sthitam.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tataḥ	viniryāya	purāt	kumbhakarṇaḥ	sahānugaḥ
i	i	n5s	m1s	m1s

apaśyat	kapisainyam	tat	jitakāśi	agrataḥ	sthitam
3sa ipf	n2s	n2s	n2s	i	n2s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mr̥kaṇḍu
mr̥kaṇḍu, m pn, Mr̥kaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

tatas, dem adv, from or after that
viniryāya, abs, having gone out
vi nis√yā, v2a, go out
pura, noun, city
kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+*karṇa*, m, ear
sahānuga, adj cbv 2.2.28, with followers
saha anugaiḥ
saha, pcl, with (inst.)
+*anuga*, m/f/n, follower
anuga, adj, following
anu√gam, v1a, go after, follow

√dr̥ś, vt1a, see
kapisainya, noun ctp6, army of monkeys
kapīnām sainyam
kapi, m, monkey
+*sainya*, n, army
senā, f, army
tad, dem adj, that
jitakāśin, adj ctp upapada 2.2.19, shining with victory
jitena kāśate, it shines with victory
jita, n, victory
jita, ppp, conquered
√ji, vt1a, conquer
+*√kāś*, vi1m/4m, appear
-in (*-ṇini* 3.2.78)
agratas, adv, before, in front
sthita, ppp, having stood, standing, present
√sthā, vi1a, stand

कुम्भकर्णः पुराद्विनिर्ययौ ।१। कुम्भकर्णः कपिसैन्यं ददर्श ।२। पुराद्विनिर्याय ततः सहानुगः कुम्भकर्णः पुराद्विनिर्याय तज्जितकाशि कपिसैन्यमग्रतः स्थितमपश्यत् ।३।

jitakāśi: Nīlakaṇṭha cites Nir. 6.1 to support his gloss of the compound with a bahuvrīhi compound *dṛḍhamuṣṭi* meaning literally 'tight-fisted:' *jitakāśi dṛḍhamuṣṭi. kāśir muṣṭiḥ prakāśanāt iti yāskaḥ.* The interpretation implies erroneously that *jitakāśi* contains the term *kāśi*, m, fist and is perhaps taken by him as a bahuvrīhi glossed *jitaḥ kāśiḥ yasya saḥ* and understood to mean, 'he whose fist is victorious.' Such a gloss is erroneous, however, for *jita* is a ppp meaning 'conquered' not 'victorious' and the compound would mean, 'he whose fist is conquered,' which is undesirable in this context. Compare *jitakāśinam* in 3.273.17.

Mārkaṇḍeya said:
Then, having marched out of the city, Kumbhakarṇa with his followers saw the army of monkeys standing before him shining with victory.

तमभ्येत्याशु हरयः परिवार्य समन्ततः।
अभ्यघ्नंश्च महाकायैर्बहुभिर्जगतीरुहैः।
करजैरतुदंश्चान्ये विहाय भयमुत्तमम् ॥२॥

tamabhyetyāśu harayaḥ parivārya samantataḥ;
abhyaghnaṁśca mahākāyairbahubhirjagatīruhaiḥ;
karajairatudaṁścānye vihāya bhayamuttamam.

tam abhyetya āśu harayaḥ parivārya samantataḥ
m2s i i m1p i i

abhyaghnan ca mahākāyaiḥ bahubhiḥ jagatīruhaiḥ
3pa ipf i m3p m3p m3p

karajaiḥ atudan ca anye vihāya bhayam uttamam
m3p 3pa ipf i m1p i n2s n2s

tad, dem pron, that
abhyetya, abs, having come to
abhi ā√i, v2a, come to
āśu, adv, quickly
hari, noun, monkey
hari, adj, yellow, brown
parivārya, abs c, having surrounded, surrounding
pari√vṛ, vt1am/10am, surround
samantatas, adv, from everywhere, on all sides
samanta, adj, entire, all
-tas (*-tasil* 5.3.7)

abhi√han, vt2a, strike
ca, conj pcl, and
mahākāya, adj cbv, great-bodied, large-trunked
mahān kāyaḥ yasya saḥ, he whose body is great
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*kāya,* m, body, trunk
bahu, adj, much, many

jagatīruha, noun ctp upapada 2.2.19, tree
jagatyām rohati, he grows on the earth
jagatī, f, moving world
+*√ruh,* vi1a, sprout, rise
-a (*-ḍa* 3.2.101)

karaja, adj ctp upapada 2.2.19, born from the hand, finger-nail, claw
karāt jāyate
kara, m, hand
√kṛ, vt8am, do, make
-a (*-ap* 3.3.57)
+*√jan,* vi4m, be born
-a (*-ḍa* 3.2.98)
√tud, vt6a, strike
ca, conj pcl, and
anya, pron, other
vihāya, abs, having abandoned
vi√hā (*ohāk tyāge*), vt3a, abandon
bhaya, noun, fear, danger
√bhī, vi3a, fear
-a (*-ac* 3.3.56 [303])
uttama, sup adj, highest, supreme
ud, preverb, up
-tama (*-tamap* 5.3.55)

हरयः कुम्भकर्णमाश्वभ्येयुः ।१। ते तं समन्ततः परिवारयां चक्रुः ।२। हरयः कुम्भकर्णं जगतीरुहैरभिजघ्नुः ।३। हरयः कुम्भकर्णान्न बिभयां चक्रुः ।४। अन्ये च हरयो भयं विजहुः ।५। ते कुम्भकर्णं करजैरतुदन् ।६।

हरयस्तमाश्वभ्येत्य समन्ततः परिवार्य बहुभिश्च महाकायैर्जगतीरुहैरभ्यघ्नन्नन्ये चोत्तमं भयं विहाय करजैरतुदन् ।७।

The clause *vihāya bhayam uttamam* may go with all the monkeys, not just the others in e.

The monkeys came up to him quickly, surrounded him completely and hit him with many large-trunked trees and others scratched him with their claws ignoring the perilous danger.

बहुधा युध्यमानास्ते युद्धमार्गैः प्लवंगमाः।
नानाप्रहरणैर्भीमं राक्षसेन्द्रमताडयन् ।।३।।

bahudhā yudhyamānāste yuddhamārgaiḥ plavaṁgamāḥ;
nānāpraharaṇairbhīmaṁ rākṣasendramatāḍayan.

bahudhā	yudhyamānāḥ	te	yuddhamārgaiḥ	plavaṁgamāḥ
i	m1p	m1p	m3p	m1p

nānāpraharaṇaiḥ	bhīmam	rākṣasendram	atāḍayan
n3p	m2s	m2s	3pa ipf

bahudhā, adv, in many ways, manifoldly, much
bahu, adj saṁkhyā 1.1.23, much, many
-dhā 5.3.42
√*dhā,* vt3am, put, place
yudhyamāna, prmp, fighting
√*yudh,* vt4m, fight
tad, dem adj, that
yuddhamārga, noun ctp7, way in war, strategy
yuddhe mārgaḥ
yuddha, n, war, battle
yuddha, ppp, fought
√*yudh,* vt4m, fight
+*mārga,* m, path, road
mṛga, m, deer, wild animal
√*mṛg,* vt10m, hunt
plavaṁgama, noun ctp upapada 2.2.19, frog, monkey
plavena gacchati, he goes by jumping
plava, m, floating, jumping
√*plu,* v1m, float, swim, fly, jump
+√*gam,* v1a, go
-a (*-khac* 3.2.47)

nānāpraharaṇa, noun ck, various weapons
nānā, adj, different, various
nānā, adv, differently, variously
na (*nañ*), neg pcl, not
-nā (*-nāñ* 5.2.27)
+*praharaṇa,* n, attacking, weapon
pra√*hṛ,* vt1am, take forth
bhīma, adj, frightful, terrifying
rākṣasendra, noun ctp6, lord of Rākṣasas
rākṣasānām indraḥ, Indra of demons
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ,* vt1a, keep, protect
+*indra,* m pn, Indra
√**taḍ**, vt10am, beat, strike

हरयो बहुभिर्युद्धमार्गैरयुध्यन्त ।१। ते नानाप्रहरणैः कुम्भकर्णमताडयन् ।२। ते प्लवंगमा बहुधा युद्धमार्गैर्युध्यमाना नानाप्रहरणैर्भीमं राक्षसेन्द्रमताडयन् ।३।

Attacking with diverse strategies, the monkeys beat the terrifying lord of Rākṣasas with various weapons.

स ताड्यमानः प्रहसन्भक्षयामास वानरान्।
पनसं च गवाक्षं च वज्रबाहुं च वानरम् ॥४॥

sa tāḍyamānaḥ prahasanbhakṣayāmāsa vānarān;
panasaṁ ca gavākṣaṁ ca vajrabāhuṁ ca vānaram.

saḥ	tāḍyamānaḥ	prahasan	bhakṣayām	āsa	vānarān
m1s	m1s	m1s	i	3sa prf	m2p

panasam	ca	gavākṣam	ca	vajrabāhum	ca	vānaram
m2s	i	m2s	i	m2s	i	m2s

tad, dem pron, that
tāḍyamāna, prpp, being beaten
prahasat, prap, laughing, smiling
pra√has, vi1a, laugh, smile
bhakṣayām, ppf actn, eating
√bhakṣ, vt10a, eat
√as, vi2a, be
vānara, noun, monkey

panasa, pn, Panasa
panasa, m, the bread-fruit or Jaka tree
ca, conj pcl, and
gavākṣa, pn, Gavākṣa
gavākṣa, adj cbv 2.2.24 [99], cow-eyed
goḥ akṣiṇī iva akṣiṇī yasya saḥ, he whose eyes are like a cow's
go, f, cow
+akṣi, n, eye
-a (*-ṣac* 5.4.113)
ca, conj pcl, and
vajrabāhu, pn cbv, Vajrabāhu
vajrau iva bāhū yasya saḥ, he whose arms are like thunderbolts
vajra, m/n, thunderbolt
+bāhu, m, arm
ca, conj pcl, and
vānara, noun, monkey

कुम्भकर्णो वानरानभक्षयत् ।१। सो ऽहसत् ।२। स ताड्यमानः प्रहसन्वानरान्भक्षयामास ।३। स पनसं च गवाक्षं च वज्रबाहुं च वानरं भक्षयामास ।४।

Laughing while being beaten, he ate the monkeys, Panasa, Gavākṣa, and the monkey Vajrabāhu.

तद्दृष्ट्वा व्यथनं कर्म कुम्भकर्णस्य रक्षसः।
उदक्रोशन्परित्रस्तास्तारप्रभृतयस्तदा ॥५॥

taddṛṣṭvā vyathanaṁ karma kumbhakarṇasya rakṣasaḥ;
udakrośanparitrastāstāraprabhṛtayastadā.

tat	dṛṣṭvā	vyathanam	karma	kumbhakarṇasya	rakṣasaḥ
n2s	i	n2s	n2s	m6s	n6s

udakrośan	paritrastāḥ	tāraprabhṛtayaḥ	tadā
3pa ipf	m1p	m1p	i

tad, dem adj, that
dṛṣṭvā, abs, seeing
  √dṛś, vt1a, see
vyathana, adj, agitating, disturbing
  √vyath, vi1m, tremble, become agitated, caus.: agitate, disturb
  -ana (*-lyuṭ* 3.3.113)
karman, noun, action
kumbhakarṇa, pn, Kumbhakarṇa
  kumbhakarṇa, adj cbv, pot-eared
    kumbhau iva karṇau yasya saḥ, he whose ears are like pots
    kumbha, m, pot
    +karṇa, m, ear
rakṣas, noun, demon
  √rakṣ, vt1a, keep, protect

ud√kruś, v1a, cry out
paritrasta, ppp, trembling, afraid
  pari√tras, vi4a/1a, tremble, fear
tāraprabhṛti, adj cbv, Tāra and the others
  tāraḥ prabhṛtiḥ yeṣām te, they whose beginning is Tāra
  tāra, m pn, Tāra
    tāra, m/n, star
      tāra, adj, saving
        √tṝ, vt1a, cross
  +prabhṛti, f, beginning
    pra√bhṛ, vt3am, bear forth
tadā, dem adv, at that time, then

तारः कुम्भकर्णं वानरान्भक्षयन्तं ददर्श ।१। तारादयस्तत्कर्म ददृशुः ।२। ते चुक्रुशुः ।३। तत्कुम्भकर्णस्य रक्षसो व्यथनं कर्म दृष्ट्वा तदा तारप्रभृतयः परित्रस्ता उदक्रोशन् ।४।

Tāra and the others cried out trembling when they saw that disturbing deed of the Rākṣasa Kumbhakarṇa.

तं तारमुच्चैः क्रोशन्तमन्यांश्च हरियूथपान्।
अभिदुद्राव सुग्रीवः कुम्भकर्णमपेतभीः ॥६॥

taṁ tāramuccaiḥ krośantamanyāṁśca hariyūthapān;
abhidudrāva sugrīvaḥ kumbhakarṇamapetabhīḥ.

tam	tāram	uccaiḥ	krośantam	anyān	ca	hariyūthapān
m2s	m2s	i	m2s	m2p	i	m2p

abhidudrāva	sugrīvaḥ	kumbhakarṇam	apetabhīḥ
3sa prf	m1s	m2s	m1s

tad, dem adj, that
tāra, pn, Tāra
tāra, m/n, star
tāra, adj, saving
√*tṝ*, vt1a, cross
uccais, adv, high, loudly
krośat, prap, crying out
√*kruś*, v1a, cry out
anya, pron, other
ca, conj pcl, and
hariyūthapa, noun ctp6, monkey-troop-leader
harīṇām yūthapaḥ
hari, m, monkey
hari, adj, yellow, green, brown
+*yūthapa*, m ctp upapada 2.2.19, herd-protector, troop-leader
yūtham pāti, he protects a herd
yūtha, n/m, herd
+√*pā*, vt2a, protect
-*a* (-*ka* 3.2.3)

abhi√dru, v1a, rush toward
sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanam grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+*karṇa*, m, ear
apetabhī, adj cbv, devoid of fear, fearless
apetā bhīḥ yasmāt saḥ, he from whom fear has departed
apeta, ppp, departed
apa√*i*, v2a, go away, depart

सुग्रीवस्तारमभिदुद्राव ।१। कुम्भकर्णमपेतभीः सुग्रीवस्तमुच्चैः क्रोशन्तं तारमन्यांश्च हरियूथपानभिदुद्राव ।२।

kumbhakarṇam apetabhīḥ is an adjective phrase characterizing Sugrīva in the act of rushing.

Sugrīva rushed to Tāra crying out loudly, and to the other monkey-troop-leaders, fearless towards Kumbhakarṇa.

ततो ऽभिपत्य वेगेन कुम्भकर्णं महामनाः।
शालेन जघ्निवान्मूर्ध्नि बलेन कपिकुञ्जरः ॥७॥

tato 'bhipatya vegena kumbhakarṇaṁ mahāmanāḥ;
śālena jaghnivānmūrdhni balena kapikuñjaraḥ.

tataḥ	abhipatya	vegena	kumbhakarṇam	mahāmanāḥ
i	i	m3s	m2s	m1s

śālena	jaghnivān	mūrdhni	balena	kapikuñjaraḥ
m3s	m1s	m7s	n3s	m1s

tatas, dem adv, from or after that
abhipatya, abs, having fled to
vega, noun, impetuosity, speed
√*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+*karṇa*, m, ear
mahāmanas, adj cbv, great-minded
mahat manaḥ yasya saḥ, he whose mind is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*manas*, n, mind
√*man*, vt4/8m, think, consider

śāla, noun, the Śāla tree, wall
jaghnivas, pfap, having struck
√*han*, vt2a, strike, slay
mūrdhan, noun, head
bala, noun, strength, force
kapikuñjara, noun ck 2.1.56, elephant-like monkey, excellent monkey
kuñjaraḥ iva kapiḥ
kapi, m, monkey
+*kuñjara*, m, elephant

सुग्रीवः कुम्भकर्णमभिपपात ।१। सुग्रीवः कुम्भकर्णं शालेन मूर्धनि जघान ।२। ततो महामनाः कपिकुञ्जरो वेगेन कुम्भकर्णमभिपत्य शालेन मूर्ध्नि बलेन जघान ।३।

Then the great-minded excellent monkey swiftly leapt towards Kumbhakarṇa and, having struck him on the head forcefully with a Śāla tree, ...

स महात्मा महावेगः कुम्भकर्णस्य मूर्धनि।
बिभेद शालं सुग्रीवो न चैवाव्यथयत्कपिः ॥८॥

sa mahātmā mahāvegaḥ kumbhakarṇasya mūrdhani;
bibheda śālaṁ sugrīvo na caivāvyathayatkapiḥ.

sah	mahātmā	mahāvegaḥ	kumbhakarṇasya	mūrdhani
m1s	m1s	m1s	m6s	m7s

bibheda	śālam	sugrīvaḥ	na	ca	eva	avyathayat	kapiḥ
3sa prf	m2s	m1s	i	i	i	3sa ipf c	m1s

tad, dem pron, that
mahātman, adj cbv, great-souled
  mahān ātmā yasya saḥ, he whose soul is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*ātman*, m, self
mahāvega, adj cbv, swift
  mahā vegaḥ yasya saḥ, he whose speed is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*vega*, m, impetuosity, speed
    √*vij* (o√*vijī*), vi4m/7a, tremble, dart
kumbhakarṇa, pn, Kumbhakarṇa
  kumbhakarṇa, adj cbv, pot-eared
    umbhau iva karṇau yasya saḥ, he whose ears are like pots
    kumbha, m, pot
    +*karṇa*, m, ear
mūrdhan, noun, head

√bhid, vt7am, split
śāla, noun, the Śāla tree, wall
sugrīva, pn cbv 2.2.24 [101], Sugrīva
  śobhanam grīvaḥ yasya saḥ, he whose neck is good
  su, preverb, good
  +*grīva*, m, neck
na, neg pcl, not
ca, conj pcl, and
eva, pcl, only
√vyath, vi1m, tremble, become agitated, caus.: agitate, disturb
kapi, noun, monkey

सुग्रीवः कुम्भकर्णस्य मूर्धनि शालं बिभेद ।१। कुम्भकर्णस्तु न विव्यथे ।२। सुग्रीवः कुम्भकर्णं न व्यथयां चकार ।३। सुग्रीवः कुम्भकर्णमभिपत्य शालेन मूर्धनि जघ्निवाञ्शालं बिबेध न तु कुम्भकर्णं व्यथयां चकार ।४। ततः स महामनाः कपिकुञ्जरो महात्मा महावेगः सुग्रीवः कपिर्वेगेन कुम्भकर्णमभिपत्य शालेन मूर्ध्नि बलेन जघ्निवान्कुम्भकर्णस्य मूर्धनि शालं बिभेद कुम्भकर्णं च नाव्यथयत् ।५।

kapiḥ, properly the subject of the second half of the compound sentence occupying d, is taken into the first half. While Sanskrit freely distributes nouns and adjectives which are correferential because the declension reveals their function, English must show their function by position. It is often, therefore, smoother to collect correferential items in the English translation.

...the great-souled, swift monkey Sugrīva broke the Śāla on Kumbhakarṇa's head and did not even agitate him.

ततो विनद्य प्रहसञ्शालस्पर्शविबोधितः।
दोर्भ्यामादाय सुग्रीवं कुम्भकर्णो ऽहरद्बलात् ।।९।।

tato vinadya prahasañśālasparśavibodhitaḥ;
dorbhyāmādāya sugrīvaṁ kumbhakarṇo ’haradbalāt.

tataḥ	vinadya	prahasan	śālasparśavibodhitaḥ
i	i	m1s	m1s

dorbhyām	ādāya	sugrīvam	kumbhakarṇaḥ	aharat	balāt
n3d	i	m2s	m1s	3sa ipf	n5s

tatas, dem adv, from or after that
vinadya, abs, having roared
vi√nad, v1a, sound, roar
prahasat, prap, laughing, smiling
pra√has, vi1a, laugh, smile
śālasparśavibodhita, adj ctp3 2.1.32, aroused by the touch of the Śāla tree
śālasparśena vibodhitaḥ
śālasparśa, m ctp6, touch of the Śāla
śālasya sparśaḥ
śāla, m, the Śāla tree, wall
+*sparśa*, m, touch
√spṛś, vt6a, touch
+*vibodhita*, ppp c, aroused, alerted
vi√budh, vt1am/4m, be aware, know
dos, noun, fore-arm, arm
ādāya, abs, taking
ā√dā, vt3am, take
sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanam grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+*karṇa*, m, ear
√hṛ, vt1am, take
bala, noun, strength

कुम्भकर्णः सुग्रीवमहरत् ।१। ततः शालस्पर्शविबोधितः कुम्भकर्णो विनद्य प्रहसन्दोर्भ्यां सुग्रीवमादाय बलादहरत् ।२।

Then having roared, laughing, aroused by the touch of the Śāla tree, Kumbhakarṇa snatched Sugrīva in his arms and took him by force.

ह्रियमाणं तु सुग्रीवं कुम्भकर्णेन रक्षसा।
अवेक्ष्याभ्यद्रवद्वीरः सौमित्रिर्मित्रनन्दनः ॥१०॥

hriyamāṇaṁ tu sugrīvaṁ kumbhakarṇena rakṣasā;
avekṣyābhyadravadvīraḥ saumitrirmitranandanaḥ.

hriyamāṇam	tu	sugrīvam	kumbhakarṇena	rakṣasā
m2s	i	m2s	m3s	n3s

avekṣya	abhyadravat	vīraḥ	saumitriḥ	mitranandanaḥ
i	3sa ipf	m1s	m1s	m1s

hriyamāṇa, prpp, being abducted
 √*hṛ*, vt1am, take
tu, conj pcl, but
sugrīva, pn cbv 2.2.24 [101], Sugrīva
 śobhanam grīvaḥ yasya saḥ, he whose neck is good
 su, preverb, good
 +*grīva*, m, neck
kumbhakarṇa, pn, Kumbhakarṇa
 kumbhakarṇa, adj cbv, pot-eared
  kumbhau iva karṇau yasya saḥ, he whose ears are like pots
  kumbha, m, pot
  +*karṇa*, m, ear
rakṣas, noun, demon
 √*rakṣ*, vt1a, keep, protect

avekṣya, abs, having seen
abhi√dru, v1a, rush toward
vīra, m, hero
saumitri, metronymic, son of Sumitrā
 sumitrā, f pn, Sumitrā
 -*i* (-*iñ* 4.1.96 *bāhvādi*)
mitranandana, noun ctp6 2.2.8 [86], delighter of his friend or friends
 mitrasya nandanaḥ
 mitra, n/m, friend
 +*nandana*, m, delighter
  √*nand* (*tu*√*nadi*), v1a, rejoice, caus.: delight
  -*ana* (-*lyu* 3.1.134)

लक्ष्मणः सुग्रीवं कुम्भकर्णेन ह्रियमाणमीक्षां चक्रे ।१। ततो लक्ष्मणो ऽभिदुद्राव ।२। मित्रनन्दनस्तु वीरः सौमित्रिः सुग्रीवं कुम्भकर्णेन रक्षसा ह्रियमाणमवेक्ष्याभ्यद्रवत् ।३।

But the heroic son of Sumitrā (Lakṣmaṇa), the delighter of his friends, saw Sugrīva being taken by the Rākṣasa Kumbhakarṇa and ran up.

सो ऽभिपत्य महावेगं रुक्मपुङ्खं महाशरम्।
प्राहिणोत्कुम्भकर्णाय लक्ष्मणः परवीरहा ॥११॥

so 'bhipatya mahāvegaṁ rukmapuṅkhaṁ mahāśaram;
prāhiṇotkumbhakarṇāya lakṣmaṇaḥ paravīrahā.

saḥ	abhipatya	mahāvegam	rukmapuṅkham	mahāśaram
m1s	i	m2s	m2s	m2s

prāhiṇot	kumbhakarṇāya	lakṣmaṇaḥ	paravīrahā
3sa ipf	m4s	m1s	m1s

tad, dem adj, that
abhipatya, abs, having fled to
mahāvega, adj cbv, swift
mahā vegaḥ yasya saḥ, that whose speed is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*vega*, m, impetuosity, speed
√*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
rukmapuṅkha, adj cbv, gold-shafted
rukmam puṅkham yasya saḥ, that whose shaft is gold
rukma, n, gold
√*ruc*, vi1m, shine, please
+*puṅkham*, n, arrow-shaft
mahāśara, noun ck 2.1.61, great arrow
mahān śaraḥ
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*śara*, m, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)

pra√hi, vt5a, send forth, propel
kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+*karṇa*, m, ear
lakṣmaṇa, pn, Lakṣmaṇa
paravīrahan, noun ctp upapada 2.2.19, slayer of enemy heroes
paravīrān hanti
paravīra, m ck, enemy hero
para, m, enemy
para, pron adj, other
+*vīra*, m, hero
+√*han*, vt2a, strike, slay
(-*kvip* 3.2.76)

लक्ष्मणः कुम्भकर्णाय शरमहिणोत् ।१। स परवीरहा लक्ष्मणो ऽभिपत्य कुम्भकर्णाय महावेगं रुक्मपुङ्खं महाशरं प्राहिणोत् ।२।

Having rushed up, Lakṣmaṇa, slayer of enemy heroes, shot a swift, gold-shafted, great arrow at Kumbhakarṇa.

स तस्य देहावरणं भित्त्वा देहं च सायकः।
जगाम दारयन्भूमिं रुधिरेण समुक्षितः ॥१२॥

sa tasya dehāvaraṇaṁ bhittvā dehaṁ ca sāyakaḥ;
jagāma dārayanbhūmiṁ rudhireṇa samukṣitaḥ.

saḥ	tasya	dehāvaraṇam	bhittvā	deham	ca	sāyakaḥ
m1s	m6s	n2s	i	m2s	i	m1s

jagāma	dārayan	bhūmim	rudhireṇa	samukṣitaḥ
3sa prf	m1s	f2s	n3s	m1s

tad, dem adj, that
tad, dem pron, that
dehāvaraṇa, noun ctp6, armor
  dehasya āvaraṇam, covering of the body
  deha, m, body
  +*āvaraṇa*, n, covering
    ā√vṛ, vt1am, cover, conceal, hem in
    -ana (*-lyuṭ* 3.3.117)
bhittvā, abs, having pierced
  √bhid, vt7am, split
deha, noun, body
ca, conj pcl, and

sāyaka, noun, missile, arrow
    √so (*√ṣo*), v4a, destroy, kill, finish
    -y (*-yuk* 7.3.33)
  -aka (*-ṇvul* 3.1.133)

√gam, v1a, go
dārayat, prap c, rending
  √dṝ, vt9a, tear, scatter, caus.: tear, scatter
bhūmi, noun, earth
rudhira, noun, blood
  rudhira, adj, red, bloody
samukṣita, adj ppp, spattered
  sam√ukṣ, vt1p, sprinkle thoroughly

सायकः कुम्भकर्णस्य देहावरणं देहं च बिभेद ।१। सायको भूमिमदारयत् ।२। स सायकस्तस्य देहावरणं देहं च भित्त्वा रुधिरेण समुक्षितो भूमिं दारयञ्जगाम ।३।

dārayañ jagāma: *√gam* with a supplementary participle signifies continual or habitual aspect (Whitney 1074-75).

The missile pierced his armor and body and spattered with blood went on rending the ground.

तथा स भिन्नहृदयः समुत्सृज्य कपीश्वरम्।
कुम्भकर्णो महेष्वासः प्रगृहीतशिलायुधः।
अभिदुद्राव सौमित्रिमुद्यम्य महतीं शिलाम् ॥१३॥

tathā sa bhinnahṛdayaḥ samutsṛjya kapīśvaram;
kumbhakarṇo maheṣvāsaḥ pragṛhītaśilāyudhaḥ;
abhidudrāva saumitrimudyamya mahatīṁ śilām.

tathā	saḥ	bhinnahṛdayaḥ	samutsṛjya	kapīśvaram
i	m1s	m1s	i	m2s

kumbhakarṇaḥ	maheṣvāsaḥ	pragṛhītaśilāyudhaḥ
m1s	m1s	m1s

abhidudrāva	saumitrim	udyamya	mahatīm	śilām
3sa prf	m2s	i	f2s	f2s

tathā, dem adv, thus

tad, dem adj, that

bhinnahṛdaya, adj cbv, pierced in the heart
- *bhinnam hṛdayam yasya saḥ*, he whose heart has been split
- *bhinna*, ppp, split
  - *√bhid*, vt7am, split
- *+hṛdaya*, n, heart

samutsṛjya, abs, releasing, leaving
- *sam ud√sṛj*, vt4m/6a, release

kapīśvara, noun ctp6, lord of monkeys
- *kapīnām īśvaraḥ*
- *kapi*, m, monkey
- *+īśvara*, m, lord
  - *√īś*, vt2m, rule
  - *-vara* (*-varac* 3.2.175)

kumbhakarṇa, pn, Kumbhakarṇa
- *kumbhakarṇa*, adj cbv, pot-eared
  - *kumbhau iva karṇau yasya saḥ*, he whose ears are like pots
  - *kumbha*, m, pot
  - *+karṇa*, m, ear

maheṣvāsa, noun ck, great archer
- *mahān iṣvāsaḥ*
- *mahat*, adj prap, great, increasing
  - *√mah*, vi1m, increase
- *+iṣvāsa*, m ctp upapada 2.2.19, archer
  - *iṣūn asati*, he throws arrows
  - *iṣu*, m/f, arrow
    - *√iṣ*, v4a, go
  - *√as*, vt4a, throw
  - *-a* (*-aṇ* 3.2.1)

pragṛhītaśilāyudha, adj cbv, having taken a stone as weapon
- *pragṛhītam śilāyudham yena saḥ*, he by whom a stone weapon has been grabbed
- *pragṛhīta*, ppp, held forth
  - *pra√grah*, vt9am, grab, hold forth
- *+śilāyudha*, n ck, stone weapon
  - *śilā āyudham*, a weapon which is a stone
  - *śilā*, f, stone
  - *+āyudha*, n, weapon
    - *ā√yudh*, vt4m, fight against, attack
    - *-a* (*-ka* 3.3.58 [306])

abhi√dru, v1a, rush toward

saumitri, metronymic, son of Sumitrā
- *sumitrā*, f pn, Sumitrā
- *-i* (*-iñ* 4.1.96 *bāhvādi*)

udyamya, abs, holding up
- *ud√yam*, vt1am 1.3.75, hold up

mahat, adj prap, great, increasing
- *√mah*, vi1m, increase

śilā, noun, stone

कुम्भकर्णः सुग्रीवमुत्ससर्ज ।१। स शिलामुद्यच्छँल्लक्ष्मणमभ्यद्रवत् ।२।

तथा स महेष्वासः कुम्भकर्णो भिन्नहृदयः कपीश्वरं समुत्सृज्य प्रगृहीतशिलायुधो महतीं शिलामुद्यम्य सौमित्रिमभिदुद्राव ।३।

So, pierced in the heart, the great archer Kumbhakarṇa released the lord of the monkeys and, having taken a boulder as weapon, rushed towards the son of Sumitrā, raising the great boulder.

तस्याभिद्रवतस्तूर्णं क्षुराभ्यामुच्छ्रितौ करौ।
चिच्छेद निशिताग्राभ्यां स बभूव चतुर्भुजः ॥१४॥

tasyābhidravatastūrṇaṁ kṣurābhyāmucchritau karau;
ciccheda niśitāgrābhyāṁ sa babhūva caturbhujaḥ.

tasya	abhidravataḥ	tūrṇam	kṣurābhyām	ucchritau	karau
m6s	m6s	i	m3d	m2d	m2d

ciccheda	niśitāgrābhyām	saḥ	babhūva	caturbhujaḥ
3sa prf	m3d	m1s	3sa prf	m1s

tad, dem adj, that
abhidravat, prap, rushing toward
tūrṇam, adv, quickly, speedily
 tūrṇa, ppp 7.2.28, hurried
  √*tvar*, v1m, hurry
kṣura, noun, razor
ucchrita, adj ppp, raised
 ud√śri, vt1am, raise
kara, noun, hand
 √*kṛ*, vt8am, do, make
 -a (*-ap* 3.3.57)

√**chid**, vt7am, split, cut

niśitāgra, adj cbv, that whose tip has been sharpened
 niśitam agram yasya saḥ
 niśita, adj ppp, sharpened
  ni√śi, vt4a/5am, sharpen, whet
 +*agra*, n, tip, front, top
tad, dem pron, that
√**bhū**, vi1a, be, become, exist
caturbhuja, adj cbv, four-armed
 catvāraḥ bhujāḥ yasya saḥ, he whose arms are four
 catur, cardinal num, four
 +*bhuja*, m, arm

लक्ष्मणः कुम्भकर्णस्य करौ चिच्छेद ।१। कुम्भकर्णश्चतुर्भुजो बभूव ।२।
तस्य तूर्णमभिद्रवत उच्छ्रितौ करौ निशिताग्राभ्यां क्षुराभ्यां चिच्छेद ।३।
स चतुर्भुजो बभूव ।४।

He (Lakṣmaṇa) severed the two upraised arms of that one quickly rushing towards him, with two sharp-tipped razors. He (Kumbhakarṇa) became four-armed.

तानप्यस्य भुजान्सर्वान्प्रगृहीतशिलायुधान्।
क्षुरैश्चिच्छेद लघ्वस्त्रं सौमित्रिः प्रतिदर्शयन् ॥१५॥

tānapyasya bhujānsarvānpragṛhītaśilāyudhān;
kṣuraiściccheda laghvastraṁ saumitriḥ pratidarśayan.

tān	api	asya	bhujān	sarvān	pragṛhītaśilāyudhān
m2p	i	m6s	m2p	m2p	m2p

kṣuraiḥ	ciccheda	laghvastram	saumitriḥ	pratidarśayan
m3p	3sa prf	n2s	m1s	m1s

tad, dem adj, that
api, pcl, also
idam, dem pron, this
bhuja, noun, arm
sarva, pron adj, all, whole
pragṛhītaśilāyudha, adj cbv, having taken a stone as weapon
  pragṛhītam śilāyudham yena saḥ, that by which a stone weapon has been grabbed
  pragṛhīta, ppp, held forth
    pra√grah, vt9am, grab, hold forth
  +*śilāyudha*, n ck, stone weapon
    śilā ca asau āyudham ca, a weapon which is a stone
    śilā, f, stone
    +*āyudha*, n, weapon
      ā√yudh, vt4m, fight against, attack
      -*a* (-*ka* 3.3.58 [306])

kṣura, noun, razor
√chid, vt7am, split, cut
laghvastra, noun ck, nimble weapon
  laghu astram, light weapon
  laghu, adj, light, quick
  +*astra*, n, missile
    √as, vt4a, throw
    -*tra* (-*ṣṭran* Am. 2.8.82)
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -*i* (-*iñ* 4.1.96 *bāhvādi*)
pratidarśayat, prap c, displaying

लक्ष्मणः कुम्भकर्णस्य भुजान्क्षुरैश्चिच्छेद ।१। लक्ष्मणो लघ्वस्त्रमदर्शयत् ।२। तानप्यस्य सर्वान्प्रगृहीतशिलायुधान्भुजाँल्लघ्वस्त्रं प्रतिदर्शयन्सौमित्रिः क्षुरैश्चिच्छेद ।३।

laghvastram: Lakṣmaṇa's swift light bow is contrasted with Kumbhakarṇa's slow heavy boulders.

All those arms of his having taken boulders as weapons too, the son of Sumitrā severed with razors, displaying his nimble weapon.

स बभूवातिकायश्च बहुपादशिरोभुजः।
तं ब्रह्मास्त्रेण सौमित्रिर्ददाहाद्रिचयोपमम् ॥१६॥

sa babhūvātikāyaśca bahupādaśirobhujaḥ;
taṁ brahmāstreṇa saumitrirdadāhādricayopamam.

saḥ	babhūva	atikāyaḥ	ca	bahupādaśirobhujaḥ
m1s	3sa prf	m1s	i	m1s

tam	brahmāstreṇa	saumitriḥ	dadāha	adricayopamam
m2s	n3s	m1s	3sa prf	m2s

tad, dem pron, that

√bhū, vi1a, be, become, exist

atikāya, adj cbv 2.2.24 [101], enormous
atikrāntaḥ kāyaḥ yasya saḥ, he whose body is enormous
ati, preverb, beyond
+*kāya*, m, body, trunk

ca, conj pcl, and

bahupādaśirobhuja, adj cbv, having many feet, heads and arms
bahavaḥ pādāḥ śirāṁsi bhujāḥ yasya saḥ, he whose feet, heads and arms are many
bahu, adj, much, many
+*pāda*, m, foot
+*śiras*, n, head
+*bhuja*, m, arm

tad, dem pron, that

brahmāstra, noun ctp6, Brahmā's weapon
brahmaṇaḥ astram
brahman, m pn, Brahmā
+*astra*, n, missile
√*as*, vt4a, throw
-*tra* (-*ṣṭran* Am. 2.8.82)

saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-*i* (-*iñ* 4.1.96 *bāhvādi*)

√dah, vt1a, burn

adricayopama, adj cbv, like a heap of stones
adricayaḥ upamā yasya saḥ, he whose object of comparison is a heap of stones
adricaya, m ctp6, heap of stones
adrīṇām cayaḥ
adri, m, stone, rock, mountain
+*caya*, m, pile, heap
√*ci*, vt5am, pile up
-*a* (-*ac* 3.3.56)
+*upamā*, f, object of comparison

स च बहुपादशिरोभुजो ऽतिकायो बभूव ।१। सौमित्रिस्तमद्रिचयोपमं ब्रह्मास्त्रेण ददाह ।२।

He (Kumbhakarṇa) became enormous with many feet, heads, and arms. The son of Sumitrā burned him looking like a heap of boulders with Brahmā's weapon.

स पपात महावीर्यो दिव्यास्त्राभिहतो रणे।
महाशनिविनिर्दग्धः पादपो ऽङ्कुरवानिव ॥१७॥

sa papāta mahāvīryo divyāstrābhihato raṇe;
mahāśanivinirdagdhaḥ pādapo 'ṅkuravāniva.

saḥ	papāta	mahāvīryaḥ	divyāstrābhihataḥ	raṇe
m1s	3sa prf	m1s	m1s	n7s

mahāśanivinirdagdhaḥ	pādapaḥ	aṅkuravān	iva
m1s	m1s	m1s	i

tad, dem adj, that
√pat, v1a, fly, fall
mahāvīrya, adj cbv, very virile
  mahat vīryam yasya saḥ, he whose virility is great
  mahat, adj prap, great, increasing
    √mah, vi1m, increase
  vīrya, n, virility
divyāstrābhihata, adj ctp3 2.1.32, struck by the divine weapon
  divyāstrena abhihataḥ
  divyāstra, n ck, divine missile
    divyam astram
    divya, adj, divine, beautiful
    +astra, n, missile
      √as, vt4a, throw
      -tra (*-ṣṭran* Am. 2.8.82)
  +abhihata, ppp, struck
    abhi√han, vt2a, strike
raṇa, noun, battle (object of delight)
  √raṇ, vt1a, rejoice
  -a (*-ap* 3.3.58 [305])
mahāśanivinirdagdha, adj ctp3 2.1.32, incinerated by the great bolt
  mahāśanyā vinirdagdhaḥ
  mahāśani, f ck 2.1.61, great bolt
    mahatī aśaniḥ
    mahat, adj prap, great, increasing
      √mah, vi1m, increase
    +aśani, f, thunderbolt, lightning, missile
  +vinirdagdha, ppp, completely burned
    vi nis√dah, vt1a, burn up
pādapa, noun ctp upapada 2.2.19, tree
  pādaiḥ pibati, he drinks with roots
  pāda, m, foot, root
  √pā, vt1a, drink
  -a (*-ka* 3.2.4, Am. 2.4.5)
aṅkuravat, adj, with branches, having sprouts
  aṅkura, m, a sprout, shoot
  -vat (*-matup* 5.2.94, *v* 8.2.9)
iva, pcl, like, as

यथा पादपः पतति तथा कुम्भकर्णो रणे ऽपतत् ।१। अङ्कुरवान्पादप इव स महावीर्यो दिव्यास्त्राभिहतो महाशनिविनिर्दग्धो रणे पपात ।२।

The mighty one, struck by the divine weapon, incinerated by the great bolt, fell in battle like a tree with branches.

तं दृष्ट्वा वृत्रसंकाशं कुम्भकर्णं तरस्विनम्।
गतासुं पतितं भूमौ राक्षसाः प्राद्रवन्भयात् ॥१८॥

taṁ dṛṣṭvā vṛtrasaṁkāśaṁ kumbhakarṇaṁ tarasvinam;
gatāsuṁ patitaṁ bhūmau rākṣasāḥ prādravanbhayāt.

tam	dṛṣṭvā	vṛtrasaṁkāśam	kumbhakarṇam	tarasvinam
m2s	i	m2s	m2s	m2s

gatāsum	patitam	bhūmau	rākṣasāḥ	prādravan	bhayāt
m2s	m2s	f7s	m1p	3pa ipf	n5s

tad, dem adj, that
dṛṣṭvā, abs, seeing
  √*dṛś*, vt1a, see
vṛtrasaṁkāśa, adj cbv 2.2.24 [99], Vṛtra-like
  vṛtrasya saṁkāśaḥ iva saṁkāśaḥ yasya saḥ, whose appearance is like that of Vṛtra
  vṛtra, m pn, Vṛtra
    √*vṛ*, vt1am, cover
  +*saṁkāśa*, m, appearance
    sam√*kāś*, v1m/4m, shine
kumbhakarṇa, pn, Kumbhakarṇa
  kumbhakarṇa, adj cbv, pot-eared
    kumbhau iva karṇau yasya saḥ, he whose ears are like pots
    kumbha, m, pot
    +*karṇa*, m, ear
tarasvin, adj, strong, swift
  taras, n, velocity, strength
    √*tṝ*, vt1a, cross
  -*vin* 5.2.121 (*matvarthe*)
gatāsu, adj cbv, lifeless
  gatāḥ asavaḥ yasmāt saḥ, he from whom the life-breaths have gone
  gata, ppp, gone
    √*gam*, v1a, go
  +*asu*, m, breath, life
patita, ppp, fallen
  √*pat*, v1a, fly, fall
bhūmi, noun, earth
rākṣasa, noun, demon
  rakṣas, m/n, demon
    √*rakṣ*, vt1a, keep, protect
pra√dru, v1a, run forth
bhaya, noun, fear
  √*bhī*, vi3a, fear
  -*a* (-*ac* 3.3.56 [303])

राक्षसाः कुम्भकर्णं गतासुं ददृशुः ।१। ततस्ते प्रदुद्रुवुः ।२। तं वृत्रसंकाशं कुम्भकर्णं तरस्विनं गतासुं भूमौ पतितं दृष्ट्वा राक्षसा भयात्प्राद्रवन् ।३।

Seeing the powerful Kumbhakarṇa Vṛtra-like fallen to the ground lifeless, the Rākṣasas fled from fear.

तथा तान्द्रवतो योधान्दृष्ट्वा तौ दूषणानुजौ।
अवस्थाप्याथ सौमित्रिं संक्रुद्धावभ्यधावताम् ॥१९॥

tathā tāndravato yodhāndr̥ṣṭvā tau dūṣaṇānujau;
avasthāpyātha saumitriṁ saṁkruddhāvabhyadhāvatām.

tathā	tān	dravataḥ	yodhān	dr̥ṣṭvā	tau	dūṣaṇānujau
i	m2p	m2p	m2p	i	m2d	m1d

avasthāpya	atha	saumitrim	saṁkruddhau	abhyadhāvatām
i	i	m2s	m1d	3da ipf

tathā, dem adv, thus
tad, dem adj, that
dravat, prap, running
yodha, noun, fighter, warrior
√*yudh*, vt4m, fight
-a (*-ac* 3.1.134)
dr̥ṣṭvā, abs, seeing
√*dṛś*, vt1a, see
tad, dem adj, that
dūṣaṇānuja, noun ctp6, Dūṣaṇa's younger brother
dūṣaṇam anujāyate, he is born after Dūṣaṇa
dūṣaṇa, m pn, Dūṣaṇa
dūṣaṇa, adj, defiling
√*duṣ*, vi4a, become bad, caus.: spoil, corrupt
-ana (*-lyu* 3.1.134)
+*anu*√*jan*, vt4m, be born after
-a (*-ḍa* 3.2.100)

avasthāpya, abs c, having stayed, having stopped
ava√*sthā*, vi1a, stand, be present
atha, pcl, now, then, if
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
saṁkruddha, adj ppp, angered, angry
sam√*krudh*, vi4a, be angry
abhi√dhāv, vt1am, run towards

वज्रवेगप्रमाथिनौ द्रवतो राक्षसान्ददृशतुः ।१। वज्रवेगप्रमाथिनौ लक्ष्मणं स्थापयां चकार ।२। तमभिदधावतुः ।३। तथा तान्द्रवतो योधान्दृष्ट्वा तौ दूषणानुजौ संक्रुद्धावथ सौमित्रिमवस्थाप्याभ्यधावताम् ।४।

saṁkruddhau, translated as an adverb, is a predicate adjective characterizing Dūṣaṇa's younger brothers in the act of rushing.

Seeing the warriors running thus, then Dūṣaṇa's younger brothers stopped the son of Sumitrā and rushed towards him angrily.

तावाद्रवन्तौ संक्रुद्धौ वज्रवेगप्रमाथिनौ।
प्रतिजग्राह सौमित्रिर्विनद्योभौ पतत्रिभिः ॥२०॥

tāvādravantau saṁkruddhau vajravegapramāthinau;
pratijagrāha saumitrirvinadyobhau patatribhiḥ.

tau	ādravantau	saṁkruddhau	vajravegapramāthinau
m2d	m2d	m1d	m2d

pratijagrāha	saumitriḥ	vinadya	ubhau	patatribhiḥ
3sa prf	m1s	i	m2d	m3p

- **tad**, dem adj, that
- **ādravat**, prap, running to
  - *ā√dru,* v1a, run to
- **saṁkruddha**, adj ppp, angered, angry
  - *sam√krudh,* vi4a, be angry
- **vajravegapramāthin**, noun cdi, Vajravega and Pramāthin
  - *vajravegaḥ pramāthī ca*
  - *vajravega,* m pn, Vajravega
    - *vajravega,* adj cbv 2.2.24 [99], swift as the wind
      - *vajrasya vegaḥ iva vegaḥ yasya saḥ,* whose speed is like the wind's
      - *vajra,* m/n, thunderbolt
      - *+vega,* m, impetuosity, speed
        - *√vij (o√vijī),* vi4m/7a, tremble, dart
  - *+pramāthin,* m pn, Pramāthin
  - *pramāthin,* adj, harassing
    - *pra√math (√mathi, √manth),* vt1a, churn forth, stir up, agitate, harass, torment
    - *-in (-ṇini* 3.2.81)
- **prati√grah**, vt9am, take back, receive, encounter
- **saumitri**, metronymic, son of Sumitrā
  - *sumitrā,* f pn, Sumitrā
  - *-i (-iñ* 4.1.96 *bāhvādi*)
- **vinadya**, abs, having roared
  - *vi√nad,* v1a, sound, roar
- **ubha**, pron, both
- **patatrin**, noun, bird, arrow
  - *patatra,* n, wing
    - *√pat,* v1a, fly, fall
    - *-in (-ini* 5.2.115)

लक्ष्मणो ननाद ।१। स वज्रवेगप्रमाथिनौ पतत्रिभिः प्रत्यगृह्णात् ।२।
सौमित्रिर्विनद्य तावुभौ संक्रुद्धावाद्रवन्तौ वज्रवेगप्रमाथिनौ पतत्रिभिः
प्रतिजग्राह ।३।

The son of Sumitrā roared and received both Vajravega and Pramāthin, angrily rushing towards him, with arrows.

ततः सुतुमुलं युद्धमभवल्लोमहर्षणम्।
दूषणानुजयोः पार्थ लक्ष्मणस्य च धीमतः ॥२१॥

tataḥ sutumulaṁ yuddhamabhavallomaharṣaṇam;
dūṣaṇānujayoḥ pārtha lakṣmaṇasya ca dhīmataḥ.

tataḥ	sutumulam	yuddham	abhavat	lomaharṣaṇam
i	n1s	n1s	3sa ipf	n1s

dūṣaṇānujayoḥ	pārtha	lakṣmaṇasya	ca	dhīmataḥ
m6d	mvs	m6s	i	m6s

- **tatas**, dem adv, from or after that
- **sutumula**, adj ctp prādi 2.2.18, very tumultuous
  - *suṣṭhu tumulaḥ*
  - *su*, preverb, good, well
  - +*tumula*, adj, tumultuous
- **yuddha**, noun, war, battle
  - *yuddha*, ppp, fought
    - √*yudh*, vt4m, fight
- √**bhū**, vi1a, be, become, exist
- **lomaharṣaṇa**, noun ctp6 2.2.8 [86], causing horripilation, hair-raising
  - *lomasya harṣaṇaḥ*, exciter of body-hair
  - *loman*, n, body-hair
  - +*harṣaṇa*, m, exciter
    - √*hṛṣ*, vi4a, be excited, rejoice, caus.: excite
    - -*ana* (-*lyuṭ* 3.3.113)
- **dūṣaṇānuja**, noun ctp6, Dūṣaṇa's younger brother
  - *dūṣaṇam anujāyate*, he is born after Dūṣaṇa
  - *dūṣaṇa*, m pn, Dūṣaṇa
    - *dūṣaṇa*, adj, defiling
      - √*duṣ*, vi4a, become bad, caus.: spoil, corrupt
      - -*ana* (-*lyu* 3.1.134)
  - +*anu*√*jan*, vt4m, be born after
  - -*a* (-*ḍa* 3.2.100)
- **pārtha**, metronymic, son of Pṛthā
  - *pṛthā*, f pn, Kuntī
    - *pṛtha*, adj, spread out, broad
      - √*prath*, vi1m, extend, spread
- **lakṣmaṇa**, pn, Lakṣmaṇa
- **ca**, conj pcl, and
- **dhīmat**, adj, wise
  - *dhī*, f, intelligence, intellect
    - √*dhyai*, v1a, think
    - (-*kvip* 3.2.178 [292])
  - -*mat* (-*matup* 5.2.94)

दूषणानुजयोर्लक्ष्मणस्य च युद्धमभवत् ।१। पार्थ ततो दूषणानुजयोर्धीमतश्च लक्ष्मणस्य सुतुमुलं लोमहर्षणं युद्धमभवत् ।२।

Then, O son of Pṛthā (Yudhiṣṭhira), a very tumultuous, hair-raising battle occurred between Dūṣaṇa's younger brothers and the wise Lakṣmaṇa.

महता शरवर्षेण राक्षसौ सो ऽभ्यवर्षत।
तौ चापि वीरौ संक्रुद्धावुभौ तौ समवर्षताम् ।।२२।।

mahatā śaravarṣeṇa rākṣasau so 'bhyavarṣata;
tau cāpi vīrau saṁkruddhāvubhau tau samavarṣatām.

mahatā	śaravarṣeṇa	rākṣasau	saḥ	abhyavarṣata
m3s	m3s	m2d	m1s	3sm ipf

tau	ca	api	vīrau	saṁkruddhau	ubhau	tau	samavarṣatām
m1d	i	i	m1d	m1d	m1d	m1d	3da ipf

- **mahat**, adj prap, great, increasing
  - *√mah,* vi1m, increase
- **śaravarṣa**, noun ctp6, shower of arrows
  - *śarāṇām varṣam*
  - *śara,* m, arrow
    - *√śṝ,* vt9a, crush, rend, break
    - *-a* (*-ap* 3.3.57)
  - *+varṣa,* m/n, rain, shower
    - *√vṛṣ,* vt1a, rain
    - *-a* (*-ap* 3.3.56 [303])
- **rākṣasa**, noun, demon
  - *rakṣas,* m/n, demon
    - *√rakṣ,* vt1a, keep, protect
- **tad**, dem pron, that
- **abhi√vr̥ṣ**, vt1a(m W), rain upon
- **tad**, dem adj, that
- **ca**, conj pcl, and
- **api**, pcl, also
- **vīra**, noun, hero
- **saṁkruddha**, adj ppp, angered, angry
  - *sam√krudh,* vi4a, be angry
- **ubha**, pron, both
- **tad**, dem pron, that
- **sam√vr̥ṣ**, vt1a, rain upon, shower down

लक्ष्मणः शरै राक्षसावभ्यवर्षत ।१। स महता शरवर्षेण राक्षसावभ्यवर्षत ।२। वज्रवेगप्रमाथिनौ लक्ष्मणं शरैः समवर्षताम् ।३। तौ चाप्युभौ संक्रुद्धौ वीरौ समवर्षताम् ।४।

The reading of the repeated *tau* in d is suspect but would be translated literally, 'those two angry heroes, both of them, ...'

He showered the two Rākṣasas with a deluge of arrows and those two angry heroes both showered him.

मुहूर्तमेवमभवद्वज्रवेगप्रमाथिनोः।
सौमित्रेश्च महाबाहोः संप्रहारः सुदारुणः ॥२३॥

muhūrtamevamabhavadvajravegapramāthinoḥ;
saumitreśca mahābāhoḥ saṁprahāraḥ sudāruṇaḥ.

muhūrtam	evam	abhavat	vajravegapramāthinoḥ
n1s	i	3sa ipf	m6d

saumitreḥ	ca	mahābāhoḥ	saṁprahāraḥ	sudāruṇaḥ
m6s	i	m6s	m1s	m1s

- **muhūrta**, noun, a moment, 1/30 day, a period of 48 minutes
- **evam**, adv, thus
- **√bhū**, vi1a, be, become, exist
- **vajravegapramāthin**, noun cdi, Vajravega and Pramāthin
  - *vajravegaḥ pramāthī ca*
  - *vajravega,* m pn, Vajravega
    - *vajravega,* adj cbv 2.2.24 [99], swift as the wind
      - *vajrasya vegaḥ iva vegaḥ yasya saḥ,* he whose speed is like the wind's
      - *vajra,* m/n, thunderbolt
      - +*vega,* m, impetuosity, speed
        - *√vij* (*o√vijī*), vi4m/7a, tremble, dart
  - +*pramāthin,* m pn, Pramāthin
    - *pramāthin,* adj, harassing
      - *pra√math* (*√mathi, √manth*), vt1a, churn forth, stir up, agitate, harass, torment
      - *-in* (*-ṇini* 3.2.81)
- **saumitri**, metronymic, son of Sumitrā
  - *sumitrā,* f pn, Sumitrā
  - *-i* (*-iñ* 4.1.96 *bāhvādi*)
- **ca**, conj pcl, and
- **mahābāhu**, adj cbv, great-armed
  - *mahatī bāhū yasya saḥ,* he whose arms are great
  - *mahat,* adj prap, great, increasing
    - *√mah,* vi1m, increase
  - *bāhu,* m, arm
- **saṁprahāra**, noun, battle
  - *sam pra√hṛ,* vt1am, take forth together, hurl together, attack mutually, fight together
  - *-a* (*-ghañ* 3.3.18-19)
- **sudāruṇa**, adj ctp prādi 2.2.18, very harsh
  - *suṣṭhu dāruṇaḥ*
  - *su,* preverb, good, well
  - +*dāruṇa,* adj, harsh, dreadful

वज्रवेगप्रमाथिनोर्लक्ष्मणस्य च संप्रहारो ऽभवत् ।१। मुहूर्तमेवं वज्रवेगप्रमाथिनोर्महाबाहोश्च सौमित्रेः सुदारुणः संप्रहारो ऽभवत् ।२।

For a period in this way the very severe encounter between Vajravega and Pramāthin and the great-armed son of Sumitrā continued.

अथाद्रिशृङ्गमादाय हनूमान्मारुतात्मजः।
अभिद्रुत्याददे प्राणान्वज्रवेगस्य रक्षसः ॥२४॥

athādriśṛṅgamādāya hanūmānmārutātmajaḥ;
abhidrutyādade prāṇānvajravegasya rakṣasaḥ.

atha adriśṛṅgam ādāya hanūmān mārutātmajaḥ
i n2s i m1s m1s

abhidrutya ādade prāṇān vajravegasya rakṣasaḥ
i 3sm prf m2p m6s n6s

atha, pcl, now, then, if
adriśṛṅga, noun ctp6, mountain-peak
adreḥ śṛṅgam, peak of a mountain
adri, m, stone, rock, mountain
+śṛṅga, n, horn, summit, peak
ādāya, abs, taking
ā√dā, vt3am, take
hanūmat, pn, Hanūmat
hanūmat, adj, having (large) jaws
hanū, f, jaw
hanu, f, jaw
-mat (*-matup* 5.2.94)
mārutātmaja, noun ctp6, son of the wind
mārutasya ātmajaḥ
māruta, m, wind
marut, m pn pl, the Maruts
+ātmaja, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√jan, vi4m, be born
-a (*-ḍa* 3.2.98)

abhidrutya, abs, having rushed toward
ā√dā, vt3am, take
prāṇa, noun, breath, pl.: life-breaths
vajravega, pn, Vajravega
vajravega, adj cbv 2.2.24 [99], swift as the wind
vajrasya vegaḥ iva vegaḥ yasya saḥ, whose speed is like the wind's
vajra, m/n, thunderbolt
+vega, m, impetuosity, speed
√vij (*o√vijī*), vi4m/7a, tremble, dart
rakṣas, noun, demon
√rakṣ, vt1a, keep, protect

हनूमान्वज्रवेगं जघान ।१। अथ हनूमान्मारुतात्मजो ऽद्रिशृङ्गमादायाभिद्रुत्य वज्रवेगस्य रक्षसः प्राणानाददे ।२।

Then Hanūmat, son of the wind, having picked up a mountain-peak, rushed up and took the life-breaths of the Rākṣasa Vajravega.

नीलश्च महता ग्राव्णा दूषणावरजं हरिः।
प्रमाथिनमभिद्रुत्य प्रममाथ महाबलः ॥२५॥

nīlaśca mahatā grāvṇā dūṣaṇāvarajaṁ hariḥ;
pramāthinamabhidrutya pramamātha mahābalaḥ.

nīlaḥ	ca	mahatā	grāvṇā	dūṣaṇāvarajam	hariḥ
m1s	i	m3s	m3s	m2s	m1s

pramāthinam	abhidrutya	pramamātha	mahābalaḥ
m2s	i	3sa prf	m1s

nīla, pn, Nīla
nīla, m, blue sapphire
nīla, adj, blue, dark
ca, conj pcl, and
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
grāvan, noun, stone, rock, mountain
dūṣaṇāvaraja, noun ctp6, Dūṣaṇa's younger brother
dūṣaṇasya avarajaḥ
dūṣaṇa, m pn, Dūṣaṇa
dūṣaṇa, adj, defiling
√*duṣ*, vi4a, become bad, caus.: spoil, corrupt
-ana (*-lyu* 3.1.134)
+*avaraja*, m, younger brother
avaraja, adj ctp upapada 2.2.19, born later, younger
avaraḥ jāyate
avara, adj, lower, later, younger
+√*jan*, vi4m, be born
-a (*-ḍa* 3.2.101)
hari, noun, monkey
hari, adj, yellow, brown

pramāthin, pn, Pramāthin
pramāthin, adj, harassing
pra√*math* (√*mathi*, √*manth*), vt1a, churn forth, stir up, agitate, harass, torment
-in (*-ṇini* 3.2.81)
abhidrutya, abs, having rushed toward
pra√math (√mathi, √manth), vt1a, churn forth, stir up, agitate, harass, torment
mahābala, adj cbv, mighty
mahat balam yasya saḥ, he whose strength is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*bala*, n, strength

नीलः प्रमाथिनं प्रममाथ ।१। महाबलश्च नीलो हरिर्महता ग्राव्णा दूषणावरजं प्रमाथिनमभिद्रुत्य प्रममाथ ।२।

pramāthinam...pramamātha: Don't miss the play on words, 'he mashed Masher.'

Then the very strong monkey Nīla ran up and mashed Dūṣaṇa's younger brother Pramāthin with a large boulder.

ततः प्रावर्तत पुनः संग्रामः कटुकोदयः।
रामरावणसैन्यानामन्योन्यमभिधावताम् ॥२६॥

tataḥ prāvartata punaḥ saṁgrāmaḥ kaṭukodayaḥ;
rāmarāvaṇasainyānāmanyonyamabhidhāvatām.

tataḥ	prāvartata	punaḥ	saṁgrāmaḥ	kaṭukodayaḥ
i	3sm ipf	i	m1s	m1s

rāmarāvaṇasainyānām	anyonyam	abhidhāvatām
n6p	i	n6p

tatas, dem adv, from or after that

pra√vr̥t, vi1m, turn forth, proceed, occur, happen, begin

punar, adv, again

saṁgrāma, noun, battle

kaṭukodaya, adj cbv, bitter
kaṭukaḥ udayaḥ yasmāt saḥ, that from which the consequence is bitter
kaṭuka, adj, sharp, pungent, acrid, bitter, fierce
kaṭu, adj, sharp, pungent, acrid, bitter, fierce
+*udaya*, m, going up, rising, development, consequence, result
ud√i, v2a, go up, rise
-*a* (-*ac* 3.3.56)

rāmarāvaṇasainya, noun ctp6, armies of Rāma and Rāvaṇa
rāmarāvaṇayoḥ sainyāni
rāmarāvaṇa, m cdi, Rāma and Rāvaṇa
rāmaḥ rāvaṇaḥ ca
rāma, m pn, Rāma
+*rāvaṇa*, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
+*sainya*, n, army
senā, f, army

anyonyam, adv, each other, mutually
anyonya, adj, mutual
anya, pron, other
anya, pron, other

abhidhāvat, prap, attacking
abhi√dhāv, vt1am, run towards

ततो ऽन्योन्यमभिधावतां रामरावणसैन्यानां कटुकोदयः संग्रामः पुनः प्रावर्तत ।१।

Then occurred again a bitter battle between the armies of Rāma and Rāvaṇa attacking each other.

शतशो नैर्ऋतान्वन्या जघ्नुर्वन्यांश्च नैर्ऋताः।
नैर्ऋतास्तत्र वध्यन्ते प्रायशो न तु वानराः ॥२७॥

śataśo nairr̥tānvanyā jaghnurvanyāṁśca nairr̥tāḥ;
nairr̥tāstatra vadhyante prāyaśo na tu vānarāḥ.

śataśaḥ nairr̥tān vanyāḥ jaghnuḥ vanyān ca nairr̥tāḥ
i m2p m1p 3pa prf m2p i m1p

nairr̥tāḥ tatra vadhyante prāyaśaḥ na tu vānarāḥ
m1p i 3pp pre i i i m1p

śataśas, adv, by the hundreds
śatāni śatāni, hundreds and hundreds
śata, n cardinal num, one hundred
-śas 5.4.43

nairr̥ta, metronymic, son of Nirr̥ti, a Rākṣasa
nirṛti, f pn, Nirr̥ti
nirṛti, f, dissolution, evil, death
nis√r̥, v1a, go out, separate
-ti (*-ktin* 3.3.94)

vanya, noun, wild animal
vanya, adj, being in the forest
vana, n, forest
√van, vt1a/8m, want, win
-ya (*-yat* 4.3.54)

√han, vt2a, strike, slay

vanya, noun, wild animal
vanya, adj, being in the forest
vana, n, forest
√van, vt1a/8m, want, win
-ya (*-yat* 4.3.54)

ca, conj pcl, and

nairr̥ta, metronymic, son of Nirr̥ti, a Rākṣasa
nirṛti, f pn, Nirr̥ti
nirṛti, f, dissolution, evil, death
nis√r̥, v1a, go out, separate
-ti (*-ktin* 3.3.94)

nairr̥ta, metronymic, son of Nirr̥ti, a Rākṣasa
nirṛti, f pn, Nirr̥ti
nirṛti, f, dissolution, evil, death
nis√r̥, v1a, go out, separate
-ti (*-ktin* 3.3.94)

tatra, dem adv, in that, there

√vadh, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for *√han*)
√han, vt2a, strike, slay

prāyaśas, adv, mostly
prāya, m, prominent part, majority
pra√i, v2a, go forth
-a (*-ghañ* 3.3.18)
-śas 5.4.42

na, neg pcl, not

tu, conj pcl, but

vānara, noun, monkey

हरयो राक्षसानघ्नन्राक्षसाश्च हरीनघ्नन् ।१। वन्या नैर्ऋताञ्शतशो जघ्नुर्नैर्ऋताश्च वन्यान् ।२। तत्र प्रायशो नैर्ऋता वध्यन्ते न तु वानराः ।३।

Nīlakaṇṭha explains the derivation and then the conventional meaning of the term *vanya: vanyā vanecarā vānarāḥ.*

The forest animals slew the sons of Nirr̥ti (Rākṣasas) and the sons of Nirr̥ti the forest animals by the hundreds. Mostly the sons of Nirr̥ti were being slain there but not the monkeys.

मार्कण्डेय उवाच।
ततः श्रुत्वा हतं संख्ये कुम्भकर्णं सहानुगम्।
प्रहस्तं च महेष्वासं धूम्राक्षं चातितेजसम् ॥१॥

mārkaṇḍeya uvāca.
tataḥ śrutvā hataṁ saṁkhye kumbhakarṇaṁ sahānugam;
prahastaṁ ca maheṣvāsaṁ dhūmrākṣaṁ cātitejasam.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tataḥ	śrutvā	hatam	saṁkhye	kumbhakarṇam	sahānugam
i	i	m2s	n7s	m2s	m2s

prahastam	ca	maheṣvāsam	dhūmrākṣam	ca	atitejasam
m2s	i	m2s	m2s	i	m2s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
  mṛkaṇḍu, m pn, Mṛkaṇḍu
  -eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

tatas, dem adv, from or after that
śrutvā, abs, having heard
  √śru, vt1am/5am 3.1.74, hear, listen
hata, ppp, slain
  √han, vt2a, strike, slay
saṁkhya, noun, battle
kumbhakarṇa, pn, Kumbhakarṇa
  kumbhakarṇa, adj cbv, pot-eared
    kumbhau iva karṇau yasya saḥ, he whose ears are like pots
    kumbha, m, pot
    +karṇa, m, ear
sahānuga, adj cbv 2.2.28, with followers
  saha anugaiḥ
  saha, pcl, with (inst.)
  +anuga, m/f/n, follower
    anuga, adj, following
      anu√gam, v1a, go after, follow

prahasta, pn, Prahasta
  prahasta, adj cbv 2.2.24 [101], long-handed
    pragatau hastau yasya saḥ, he whose hands are extended
    pra, preverb, before
    +hasta, m, hand
ca, conj pcl, and
maheṣvāsa, noun ck, great archer
  mahān iṣvāsaḥ
  mahat, adj prap, great, increasing
    √mah, vi1m, increase
  +iṣvāsa, m ctp upapada 2.2.19, archer
    iṣūn asati, he throws arrows
    iṣu, m/f, arrow
      √iṣ, v4a, go
    √as, vt4a, throw
    -a (*-aṇ* 3.2.1)
dhūmrākṣa, pn, Dhūmrākṣa
  dhumrākṣa, adj cbv, smoky-eyed
    dhūmre akṣiṇī yasya saḥ, he whose eyes are smoky
    dhūmra, adj, smoky, dark
      √dhū, vt5/9am, shake
    +akṣi, n, eye
    -a (*-ṣac* 5.4.113)
ca, conj pcl, and
atitejas, adj ctp prādi 2.2.18 [91], exceedingly brilliant or fierce
  atikrāntaḥ tejaḥ, having exceeded brilliance
  ati, preverb, beyond
  +tejas, n, brilliance
    √tij, vi1m, be sharp

रावणो ऽशृणोल्लक्ष्मणः कुम्भकर्णमवधीदिति ।१। लक्ष्मणेन कुम्भकर्णो ऽवधि ।२। कुम्भकर्णः संख्ये हतः ।३। रावणः कुम्भकर्णं संख्ये

हतमशृणोत् ।४। ततो रावणः सहानुगं कुम्भकर्णं संख्ये हतं शुश्राव
महेष्वासं च प्रहस्तमतितेजसं च धूम्राक्षम् ।५।

One would expect to see 1cd report the deaths of Pramāthin and Vajravega rather than mention Prahasta and Dhūmrākṣa again. 270.4-5 already reported Prahasta slain, 270.14 reported Dhūmrākṣa slain and 270.18 reported Rāvaṇa hearing about it. van Buitenen interprets the line in the pluperfect, 'as had been,' but there is no 'as' (*yathā* or *iva*) written.

Mārkaṇḍeya said:
Then, hearing that Kumbhakarṇa had been slain in battle together with his followers, as well as the great archer Prahasta and the fierce Dhūmrākṣa, ...

पुत्रमिन्द्रजितं शूरं रावणः प्रत्यभाषत।
जहि रामममित्रघ्न सुग्रीवं च सलक्ष्मणम् ।।२।।

putramindrajitaṁ śūraṁ rāvaṇaḥ pratyabhāṣata;
jahi rāmamamitraghna sugrīvaṁ ca salakṣmaṇam.

putram	indrajitam	śūram	rāvaṇaḥ	pratyabhāṣata
m2s	m2s	m2s	m1s	3sm ipf

jahi	rāmam	amitraghna	sugrīvam	ca	salakṣmaṇam
2sa ipv	m2s	mvs	m2s	i	m2s

- **putra**, noun, son
- **indrajit**, pn, Indrajit
  - *indrajit,* adj ctp upapada 2.2.19, conquering Indra
    - *indram jayati,* he conquers Indra
    - *indra,* m pn, Indra
    - +√*ji,* vt1a, conquer
    - (-*kvip* 3.2.61)
- **śūra**, noun, hero
- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa,* adj c, causing to scream
    - √*ru,* v2a, roar, sound, cry
    - -*ana* (-*lyu* 3.1.134)
- **prati√bhāṣ**, vt1m, speak to, address

- **√han**, vt2a, strike, slay
- **rāma**, pn, Rāma
- **amitraghna**, adj ctp upapada 2.2.19, enemy-slayer
  - *amitrān hantum śaktaḥ,* able to kill enemies
  - *amitra,* n/m ctp na 2.2.6, enemy
    - *na mitram,* not a friend
    - *na,* neg pcl, not
    - +*mitra,* n/m, friend
  - +√*han,* vt2a, slay
  - -*a* (-*ṭak* 3.2.54)
- **sugrīva**, pn cbv 2.2.24 [101], Sugrīva
  - *śobhanam grīvaḥ yasya saḥ,* he whose neck is good
  - *su,* preverb, good
  - +*grīva,* m, neck
- **ca**, conj pcl, and
- **salakṣmaṇa**, adj cbv 2.2.28, with Lakṣmaṇa
  - *saha lakṣmaṇena*
  - *sa,* pcl, (replacement for *saha*) with
  - +*lakṣmaṇa,* m pn, Lakṣmaṇa

रावण इन्द्रजितं प्रत्यभाषत जहि राममिति ।१। ततः सहानुगं कुम्भकर्णं संख्ये हतं महेष्वासं च प्रहस्तमतितेजसं च धूम्राक्षं श्रुत्वा रावणः पुत्रमिन्द्रजितं शूरं प्रत्यभाषतामित्रघ्न जहि रामं सलक्ष्मणं च सुग्रीवम् ।२।

Rāvaṇa told his heroic son Indrajit, "Kill Rāma, enemy slayer, and Sugrīva along with Lakṣmaṇa!"

त्वया हि मम सत्पुत्र यशो दीप्तमुपार्जितम्।
जित्वा वज्रधरं संख्ये सहस्राक्षं शचीपतिम् ॥३॥

tvayā hi mama satputra yaśo dīptamupārjitam;
jitvā vajradharaṁ saṁkhye sahasrākṣaṁ śacīpatim.

tvayā	hi	mama	satputra	yaśaḥ	dīptam	upārjitam
m/f/n3s	i	m/f/n6s	mvs	n1s	n1s	n1s

jitvā	vajradharam	saṁkhye	sahasrākṣam	śacīpatim
i	m2s	n7s	m2s	m2s

tvad, 2nd pron, you
hi, sub pcl, for, because
mad, 1st pron, I, me, my
satputra, noun ck 2.1.61, good son
san putraḥ
sat, prap, being, good
√*as*, vi2a, be
+*putra*, m, son
yaśas, noun, glory
dīpta, adj ppp, shining, glowing
√*dīp*, vi4m, shine
upārjita, ppp, procured, acquired
upa√*arj*, vt1a/10am, convey near, procure, acquire, gain

jitvā, abs, having conquered
√*ji*, vt1a, conquer

vajradhara, noun ctp upapada 2.2.19, bearing a thunderbolt
vajram dharati, he holds the thunderbolt
vajra, m/n, thunderbolt
+√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold
-*a* (-*ac* 3.2.9 [235-236])
saṁkhya, noun, battle
sahasrākṣa, adj cbv, thousand-eyed, epithet of Indra
sahasram akṣīṇi yasya saḥ, he whose eyes are a thousand
sahasra, n cardinal num, a thousand
+*akṣi*, n, eye
-*a* (-*ṣac* 5.4.113)
śacīpati, adj ctp6, lord of might
śacyāḥ patiḥ
śacī, f, strength, wife of Indra
pati, m, lord

ह इन्द्रजित्त्वमिन्द्रमजयत् ।१। इन्द्रं जित्वा त्वं यश उपार्जयत् ।२। त्वया यश उपार्ज्यत ।३। मम सत्पुत्र त्वया हि वज्रधरं सहस्राक्षं शचीपतिं संख्ये जित्वा यशो दीप्तमुपार्जितम् ।४।

śacīpatim: Indra is called, 'lord of might,' in RV. In later Sanskrit literature the compound *śacīpati* is reinterpreted to mean 'husband of Śacī' and Śacī develops a character as Indra's wife. *jitvā vajradharam:* See verse 7 and R. 7.29.22 - 7.30.14.

For you, my good son, have acquired illustrious fame having conquered the thunderbolt-wielding, thousand-eyed, lord of might (Indra) in battle.

अन्तर्हितः प्रकाशो वा दिव्यैर्दत्तवरैः शरैः।
जहि शत्रूनमित्रघ्न मम शस्त्रभृतां वर ॥४॥

antarhitaḥ prakāśo vā divyairdattavaraiḥ śaraiḥ;
jahi śatrūnamitraghna mama śastrabhṛtāṁ vara.

antarhitaḥ	prakāśaḥ	vā	divyaiḥ	dattavaraiḥ	śaraiḥ
m1s	m1s	i	m3p	m3p	m3p

jahi	śatrūn	amitraghna	mama	śastrabhṛtām	vara
2sa ipv	m2p	mvs	m/f/n6s	m3p	mvs

antarhita, adj ppp, invisible, disappeared
antar√dhā, v3am, put within, hide, disappear
prakāśa, adj, visible
pra√kāś, vi1m/4m, appear
vā, disj pcl, or
divya, adj, divine, beautiful
dattavara, noun ck, given boon
dattaḥ varaḥ, a granted boon
datta, adj ppp, given
√dā, vt3am, give
+*vara,* m, choice, boon
√vṛ, vt5/9am, choose
-*a* (-*ap* 3.3.58)
śara, noun, arrow
√śṝ, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)

√han, vt2a, strike, slay

śatru, noun, feller, enemy
amitraghna, adj ctp upapada 2.2.19, enemy-slayer
amitrān hantum śaktaḥ, able to slay enemies
amitra, n/m ctp na 2.2.6, enemy
na mitram, not a friend
na, neg pcl, not
+*mitra,* n/m, friend
+*√han,* vt2a, slay
-*a* (-*ṭak* 3.2.54)
mad, 1st pron, I, me, my
śastrabhṛt, noun ctp upapada 2.2.19, weapon-bearer
śastram bibharti
śastra, n, sword
√bhṛ, vt3am, bear
(-*kvip* 3.2.76)
vara, noun, choice, boon
√vṛ, vt5/9am, choose
-*a* (-*ap* 3.3.58)

ह इन्द्रजिज्जहि शत्रून् ।१। अमित्रघ्न मम शस्त्रभृतां वरान्तर्हितः प्रकाशो वा दिव्यैर्दत्तवरैः शरैः शत्रूञ्जहि ।२।

antarhitaḥ: By Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative. *dattavaraiḥ:* granted by Brahmā according to R. 6.72.12.

Slay the enemies, O enemy-slayer, best of my weapon-bearers, having disappeared or visible, using divine arrows granted as boons!

रामलक्ष्मणसुग्रीवाः शरस्पर्शं न ते ऽनघ।
समर्थाः प्रतिसंसोढुं कुतस्तदनुयायिनः ॥५॥

rāmalakṣmaṇasugrīvāḥ śarasparśaṁ na te 'nagha;
samarthāḥ pratisaṁsoḍhuṁ kutastadanuyāyinaḥ.

rāmalakṣmaṇasugrīvāḥ	śarasparśam	na	te	anagha
m1p	m2s	i	m/f/n6s	mvs

samarthāḥ	pratisaṁsoḍhum	kutaḥ	tadanuyāyinaḥ
m1p	i	i	m1p

- **rāmalakṣmaṇasugrīva**, noun cdi, Rāma, Lakṣmaṇa and Sugrīva
  - *rāmaḥ ca lakṣmaṇaḥ ca sugrīvaḥ ca*
  - *rāma*, m pn, Rāma
  - +*lakṣmaṇa*, m pn, Lakṣmaṇa
  - +*sugrīva*, pn cbv 2.2.24 [101], Sugrīva
    - *śobhanaḥ grīvaḥ yasya saḥ*, he whose neck is good
    - *su*, preverb, good
    - +*grīva*, m, neck
- **śarasparśa**, noun ctp6, touch of arrow
  - *śarasya sparśaḥ*
  - *śara*, m, arrow
    - √*śṝ*, vt9a, crush, rend, break
    - -*a* (-*ap* 3.3.57)
  - +*sparśa*, m, touch
    - √*spṛś*, vt6a, touch
- **na**, neg pcl, not
- **tvad**, 2nd pron, you
- **anagha**, adj cbv, sinless
  - *avidyamānam agham yasmin saḥ*, he in whom there is no evil
  - *na*, neg pcl, not
  - +*agha*, n, evil, sin, impurity

- **samartha**, adj, able, capable
- **pratisaṁsoḍhum**, inf, to bear, withstand
  - *prati sam√sah*, vt1m, bear, endure
- **kutas**, int adv, from what, whence, why
- **tadanuyāyin**, adj, following
  - *tad*, dem pron, that
  - +*anu√yā*, v2a, go after, follow
  - -*in* (-*ṇini* 3.2.78)
  - -*y* (-*yuk* 7.3.33)

अनघ रामलक्ष्मणसुग्रीवास्तव शरस्पर्शं न प्रतिसंसोढुं समर्थाः ।१। कुतो रामलक्ष्मणसुग्रीवाणामनुयायिनस्तव शरस्पर्शं प्रतिसंसोढुं समर्थाः ।२। कुतस्तदनुयायिनः ।३।

O sinless one, Rāma, Lakṣmaṇa and Sugrīva are not able to bear the touch of your arrows. How can their followers?

अकृता या प्रहस्तेन कुम्भकर्णेन चानघ।
खरस्यापचितिः संख्ये तां गच्छस्व महाभुज ।।६।।

akṛtā yā prahastena kumbhakarṇena cānagha;
kharasyāpacitiḥ saṁkhye tāṁ gacchasva mahābhuja.

akṛtā	yā	prahastena	kumbhakarṇena	ca	anagha
f1s	f1s	m3s	m3s	i	mvs

kharasya	apacitiḥ	saṁkhye	tām	gacchasva	mahābhuja
m6s	f1s	n7s	f2s	2sm ipv	mvs

akṛta, adj ctp na 2.2.6, not done
na kṛtaḥ
na, neg pcl, not
+kṛta, adj ppp, done
√*kṛ*, vt8am, do, make
yad, rel adj, which
prahasta, pn, Prahasta
prahasta, adj cbv 2.2.24 [101], long-handed
pragatau hastau yasya saḥ, he whose hands are extended
pra, preverb, before
+hasta, m, hand
kumbhakarṇa, pn, Kumbhakarṇa
kumbhakarṇa, adj cbv, pot-eared
kumbhau iva karṇau yasya saḥ, he whose ears are like pots
kumbha, m, pot
+karṇa, m, ear
ca, conj pcl, and
anagha, adj cbv, sinless
avidyamānam agham yasmin saḥ, he in whom there is no evil
na, neg pcl, not
+agha, n, evil, sin, impurity

khara, pn, Khara
khara, adj, harsh
apaciti, noun, compensation, retaliation, revenge
apa√*ci*, vt1m, revenge, take vengeance on (acc.)
saṁkhya, noun, battle
tad, dem pron, that
√**gam**, v1a, go
mahābhuja, adj cbv, great-armed
mahāntau bhujau yasya saḥ, he whose arms are great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+bhuja, m, arm

ह इन्द्रजित्खरस्यापचितिं गच्छस्व ।१। अनघ या खरस्यापचितिः संख्ये प्रहस्तेन कुम्भकर्णेन चाकृता तां गच्छस्व महाभुज ।२।

Notice the placement of vocatives: *anagha* 'sinless' associated with revenge contrasts with *mahābhuja* 'great-armed' associated with the vocative to get it.

The revenge for Khara, O sinless one, which was not obtained by Prahasta and Kumbhakarṇa in battle, get it, great-armed one!

त्वमद्य निशितैर्बाणैर्हत्वा शत्रून्ससैनिकान्।
प्रतिनन्दय मां पुत्र पुरा बद्ध्वेव वासवम् ॥७॥

tvamadya niśitairbāṇairhatvā śatrūnsasainikān;
pratinandaya māṁ putra purā baddhveva vāsavam.

tvam	adya	niśitaiḥ	bāṇaiḥ	hatvā	śatrūn	sasainikān
m/f/n1s	i	m3p	m3p	i	m2p	m2p

pratinandaya	mām	putra	purā	baddhvā	iva	vāsavam
2sa ipv c	m/f/n2s	mvs	i	i	i	m2s

tvad, 2nd pron, you
adya, adv, today
niśita, adj ppp, sharpened
  ni√śi, vt4a/5am, sharpen, whet
bāṇa, m, shaft, arrow
hatvā, abs, having slain
  √han, vt2a, strike, slay
śatru, noun, feller, enemy
sasainika, adj cbv 2.2.28, with soldiers
  saha sainikaiḥ
  sa, pcl, (replacement for *saha*) with
  +*sainika*, m, soldier
    senā, f, army

prati√nand, v1a, greet cheerfully, welcome, caus.: gladden, delight
mad, 1st pron, I, me
putra, noun, son
purā, adv, before, formerly
baddhvā, abs, having bound
  √bandh, vt9a, bind
iva, pcl, like, as
vāsava, noun, chief of the Vasus
  vasu, m, a class of gods
    vasu, adj, excellent, good

यथा पुरा त्वमिन्द्रमबध्नात्तथाद्य शत्रूञ्जहि ।१। यथा पुरेन्द्रं बद्ध्वा मामनन्दयस्तथाद्य शत्रून्हत्वा मां नन्दय ।२। पुत्र पुरेव वासवं बद्ध्वा त्वमद्य निशितैर्बाणैः ससैनिकाञ्शत्रून्हत्वा मां प्रतिनन्दय ।३।

purā...vāsavam: See also verse 3. R. 7.29.22 - 7.30.14 describe how Indrajit turns invisible, binds, and takes Indra captive thus earning his name, 'conqueror of Indra,' and how Brahmā grants his wish for complete victory over his enemies in battle if he worships fire daily with oblations.

By slaying my enemies with their soldiers today with whetted shafts, gladden me, son, as you did by binding the chief of the Vasus (Indra).

इत्युक्तः स तथेत्युक्त्वा रथमास्थाय दंशितः।
प्रययाविन्द्रजिद्राजंस्तूर्णमायोधनं प्रति ।।८।।

ityuktaḥ sa tathetyuktvā rathamāsthāya daṁśitaḥ;
prayayāvindrajidrājaṁstūrṇamāyodhanaṁ prati.

iti	uktaḥ	saḥ	tathā	iti	uktvā	ratham	āsthāya	daṁśitaḥ
i	m1s	m1s	i	i	i	m2s	i	m1s

prayayau	indrajit	rājan	tūrṇam	āyodhanam	prati
3sa prf	m1s	mvs	i	n2s	i

iti, pcl, thus, close quote
ukta, ppp, spoken to, addressed
  √vac, vt2a, say
tad, dem adj, that
tathā, dem adv, thus
iti, pcl, thus, close quote
uktvā, abs, having said
  √vac, vt2a, say
ratha, noun, chariot, car
āsthāya, abs, having resorted to
  ā√sthā, v1a, resort to
daṁśita, adj ppp, bitten, clad in armor
  √daṁś (*daśi*), vt10m, bite

pra√yā, v2a, go forth

indrajit, pn, Indrajit
  indrajit, adj ctp upapada 2.2.19, conquering Indra
    indram jayati, he conquers Indra
    indra, m pn, Indra
    +*√ji*, vt1a, conquer
    (*-kvip* 3.2.61)
rājan, noun, king
tūrṇam, adv, quickly, speedily
  tūrṇa, ppp 7.2.28, hurried
    √tvar, v1m, hurry
āyodhana, noun, battle
  ā√yudh, vt4m, fight
  -ana (*-lyuṭ* 3.3.115)
prati, postposition, against, towards (acc.)

इन्द्रजिदुवाच तथेति ।१। दंशित इन्द्रजिद्रथमातस्थौ ।२। स युद्धं ययौ ।३। इत्युक्तः स इन्द्रजित्तथेत्युक्त्वा दंशितो रथमास्थायायोधनं प्रति तूर्णं प्रययौ राजन् ।४।

prati governs the acc. according to Pā. 1.4.90 and 2.3.8.

Thus addressed, Indrajit said, "Yes," mounted his chariot clad in armor and went forth quickly to battle, O king (Yudhiṣṭhira).

तत्र विश्राव्य विस्पष्टं नाम राक्षसपुंगवः।
आह्वयामास समरे लक्ष्मणं शुभलक्षणम् ॥९॥

tatra viśrāvya vispaṣṭaṁ nāma rākṣasapuṁgavaḥ;
āhvayāmāsa samare lakṣmaṇaṁ śubhalakṣaṇam.

tatra	viśrāvya	vispaṣṭam	nāma	rākṣasapuṁgavaḥ
i	i	i	n2s	m1s

āhvayām	āsa	samare	lakṣmaṇam	śubhalakṣaṇam
i	3sa prf	m7s	m2s	m2s

tatra, dem adv, in that, there
viśrāvya, abs c, having announced
vi√śru, vt1am/5am 3.1.74, hear, listen, caus.: tell, announce
vispaṣṭam, adv, clearly, openly, boldly
vispaṣṭa, adj ppp, clear
vi√spaś, vt1am, see
vi√spaś, vt10m, make clear, show, perceive, observe
nāman, noun, name
rākṣasapuṁgava, noun ck 2.1.56, bull-like demon
puṁgavaḥ iva rākṣasaḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
+*puṁgava*, m, bull
puṁs, m, man, male
+*go*, m, bull
go, f, cow
āhvayām, ppf actn, challenging, calling
ā√hve, vt1am, challenge, call
√as, vi2a, be
samara, noun, encounter, battle
lakṣmaṇa, pn, Lakṣmaṇa
√lakṣ, vt10am, notice, mark
śubhalakṣaṇa, adj cbv, auspiciously marked
śabham lakṣaṇam yasya saḥ, he whose mark is auspiciousness
śubha, n, beauty, good fortune, auspiciousness
śubha, adj, splendid, bright, auspicious
+*lakṣaṇa*, n, characteristic, mark
√lakṣ, vt10am, notice, mark

इन्द्रजिन्नामाश्रावयत् ।१। स लक्ष्मणमाह्वयत् ।२। तत्र राक्षसपुंगवो विस्पष्टं नाम विश्राव्य शुभलक्षणं लक्ष्मणं समर आह्वयामास ।३।

lakṣmaṇaṁ śubhalakṣaṇam: play on √*lakṣ* in Lakṣmaṇa's name. See the derivation of these words.

Announcing his name loudly, the bull-like Rākṣasa challenged the lucky Lakṣmaṇa in battle.

तं लक्ष्मणो ऽप्यभ्यधावत्प्रगृह्य सशरं धनुः।
त्रासयंस्तलघोषेण सिंहः क्षुद्रमृगं यथा ॥१०॥

taṁ lakṣmaṇo 'pyabhyadhāvatpragṛhya saśaraṁ dhanuḥ;
trāsayaṁstalaghoṣeṇa siṁhaḥ kṣudramṛgaṁ yathā.

tam	lakṣmaṇaḥ	api	abhyadhāvat	pragṛhya	saśaram	dhanuḥ
m2s	m1s	i	3sa ipf	i	n2s	n2s

trāsayan	talaghoṣeṇa	siṁhaḥ	kṣudramṛgam	yathā
m1s	m3s	m1s	m2s	i

tad, dem pron, that
lakṣmaṇa, pn, Lakṣmaṇa
api, pcl, also
abhi√dhāv, vt1am, run towards
pragṛhya, abs, having taken up
pra√grah, vt9am, grab, take forth
saśara, adj cbv 2.2.28, with arrows
saha śaraiḥ
sa, pcl, (replacement for *saha*) with
+*śara*, m, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)
dhanus, noun, bow

trāsayat, prap c, causing to tremble, frightening
√*tras*, vi4a/1a 3.1.70, tremble, fear
talaghoṣa, noun ctp6, clapping
talayoḥ ghoṣaḥ, sound of the palms of the hand
tala, n, surface
tala, m/n, palm of the hand
+*ghoṣa*, m, sound, noise
+√*ghuṣ*, v1a, sound, proclaim
√*ghuṣ*, vt10am, call, proclaim
siṁha, noun, lion
kṣudramṛga, noun ck, small deer
kṣudraḥ mṛgaḥ
kṣudra, adj, minute
+*mṛga*, m, deer, wild animal
yathā, rel adv, in which manner, as

यथा सिंहो मृगं त्रासयन्नभिधावति तथा लक्ष्मणस्तलघोषेण त्रासयन्नभ्यधावत् ।१। सशरं धनुः प्रगृह्य लक्ष्मणो ऽपि तलघोषेण त्रासयंस्तमभ्यधावद्यथा सिंहः क्षुद्रमृगम् ।२।

talaghoṣeṇa: van Buitenen, 'with the clapping of his hands.' *tala* is any flat surface. Though it is not clearly stated here whether it the palms of the hands or soles of the feet or surface of the earth, it seems uncharacteristic for an attacking warrior to clap his hands and the analogy with the lion works better if it is his feet.

And Lakṣmaṇa took up his bow and arrows and ran towards him causing trembling by the thump of his soles like a lion chasing small deer.

तयोः समभवद्युद्धं सुमहज्जयगृद्धिनोः।
दिव्यास्त्रविदुषोस्तीव्रमन्योन्यस्पर्धिनोस्तदा ।।११।।

tayoḥ samabhavadyuddhaṁ sumahajjayagṛddhinoḥ;
divyāstraviduṣostīvramanyonyaspardhinostadā.

tayoḥ samabhavat yuddham sumahat jayagṛddhinoḥ
m6d 3sa ipf n1s n1s m6d

divyāstraviduṣoḥ tīvram anyonyaspardhinoḥ tadā
m6d n2s m6d i

- **tad**, dem pron, that
- **sam√bhū**, vi1a, be, become
- **yuddha**, noun, war, battle
  - *yuddha*, ppp, fought
    - *√yudh*, vt4m, fight
- **sumahat**, adj ctp prādi 2.2.18, very great
  - *suṣṭhu mahān*
  - *su*, preverb, good, well (1.4.94)
  - +*mahat*, adj prap, great, increasing
    - *√mah*, vi1m, increase
- **jayagṛddhin**, adj, greedy for victory
  - *jayagṛddha*, n ctp7, greed for victory
    - *jaye gṛddham*
    - *jaya*, m, victory
      - *√ji*, vt1a, conquer
      - *-a* (*-ac* 3.3.56)
    - +*gṛddha*, n, greed
      - *gṛddha*, ppp, greedy for (loc.)
        - *√gṛdh*, v4a, be greedy for (loc. or acc.)
  - *-in* (*-ini* 5.2.115)
- **divyāstravidvas**, adj ctp7, knowledgeable in divine weapons
  - *divāstreṣu vidvān*
  - *divyāstra*, n ck, divine missile
    - *divyam astram*
    - *divya*, adj, divine, beautiful
    - +*astra*, n, missile
      - *√as*, vt4a, throw
      - *-tra* (*-ṣṭran* Am. 2.8.82)
    - +*vidvas*, pfap, knowing, knowledgeable
      - *√vid*, vt2a, know (prf in present meaning 3.4.83)
- **tīvra**, adj, intense
- **anyonyaspardhin**, adj ctp upapada 2.2.19, competing with each other
  - *anyaḥ anyena spardhate*, one competes with another
  - *anya*, pron, other
  - *anya*, pron, other
  - +*√spardh*, v1m, compete (with inst. for loc.), rival (acc.)
  - *-in* (*-ṇini* 3.2.78)
- **tadā**, dem adv, at that time, then

लक्ष्मणेन्द्रजितोर्युद्धं संबभूव ।१। तदा तयोर्जयगृद्धिनोर्दिव्यास्त्रविदुषोरन्योन्यस्पर्धिनोः सुमहत्तीव्रं युद्धं समभवत् ।२।

Then a very great intense battle ensued between those two greedy for victory, knowing divine weapons, contending with each other.

रावणिस्तु यदा नैनं विशेषयति सायकैः।
ततो गुरुतरं यत्नमातिष्ठद्बलिनां वरः ॥१२॥

rāvaṇistu yadā nainaṁ viśeṣayati sāyakaiḥ;
tato gurutaraṁ yatnamātiṣṭhadbalināṁ varaḥ.

rāvaṇiḥ tu yadā na enam viśeṣayati sāyakaiḥ
m1s i i i m2s 3sa pre c m3p

tataḥ gurutaram yatnam ātiṣṭhat balinām varaḥ
i m2s m2s 3sa ipf m6p m1s

rāvaṇi, patronymic, son of Rāvaṇa
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
-i (*-iñ* 4.1.96 *ākṛtigaṇa*)
tu, conj pcl, but
yadā, rel adv, at which time, when
na, neg pcl, not
enad, pron, this (enclitic replacement for *etad* and *idam*)
vi√śiṣ, v7a, distinguish, caus.: distinguish, surpass
sāyaka, noun, missile, arrow
√*so* (√*ṣo*), v4a, destroy, kill, finish
-y (*-yuk* 7.3.33)
-aka (*-ṇvul* 3.1.133)

tatas, dem adv, from or after that
gurutara, comp adj, heavier, greater
guru, adj, heavy
-tara (*-tarap* 5.3.57)
yatna, noun, effort
ā√sthā, vt1a, stand by, undertake
balin, adj, strong
bala, n, strength
-in (*-ini* 5.2.115)
vara, noun, choice, boon
√*vṛ*, vt5/9am, choose
-a (*-ap* 3.3.58)

सायका लक्ष्मणं न विशिंषन्ति ।१। लक्ष्मणः सायकैर्न विशिष्यते ।२।
इन्द्रजिल्लक्ष्मणं सायकैर्न विशेषयति ।३। इन्द्रजिद्यत्नमातस्थौ ।४।
यदा तु बलिनां वरो रावणिः सायकैरेनं न विशेषयति ततो गुरुतरं
यत्नमातिष्ठत् ।५।

But when the son of Rāvaṇa (Indrajit) did not pierce him with his missiles, then that best of the strong resorted to greater effort.

तत एनं महावेगैरर्दयामास तोमरैः।
तानागतान्स चिच्छेद सौमित्रिर्निशितैः शरैः।
ते निकृत्ताः शरैस्तीक्ष्णैर्न्यपतन्वसुधातले ।।१३।।

tata enaṁ mahāvegairardayāmāsa tomaraiḥ;
tānāgatānsa ciccheda saumitrirniśitaiḥ śaraiḥ;
te nikṛttāḥ śaraistīkṣṇairnyapatanvasudhātale.

tataḥ	enam	mahāvegaiḥ	ardayām	āsa	tomaraiḥ
i	m2s	m/n3p	i	3sa prf	m/n3p

tān	āgatān	saḥ	ciccheda	saumitriḥ	niśitaiḥ	śaraiḥ
m2p	m2p	m1s	3sa prf	m1s	m3p	m3p

te	nikṛttāḥ	śaraiḥ	tīkṣṇaiḥ	nyapatan	vasudhātale
m1p	m1p	m3p	m3p	3pa ipf	n7s

tatas, dem adv, from or after that
enad, pron, this (enclitic replacement for *etad* and *idam*)
mahāvega, adj cbv, swift
  mahān vegaḥ yasya saḥ, that whose speed is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*vega*, m, impetuosity, speed
    √*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
ardayām, ppf actn c, agitated, tormented
  √*ard*, vi1a, move, ask, caus.: agitate, torment
√as, vi2a, be
tomara, noun, lance, javelin

tad, dem pron, that
āgata, ppp, come, arrived
  ā√*gam*, v1a, come
tad, dem adj, that
√chid, vt7am, split, cut
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -i (*-iñ* 4.1.96 *bāhvādi*)
niśita, adj ppp, sharpened
  ni√*śi*, vt4a/5am, sharpen, whet
śara, noun, arrow
  √*śṝ*, vt9a, crush, rend, break
  -a (*-ap* 3.3.57)

tad, dem pron, that
nikṛtta, ppp, cut
  ni√*kṛt*, vt6a, cut down
śara, noun, arrow
  √*śṝ*, vt9a, crush, rend, break
  -a (*-ap* 3.3.57)
tīkṣṇa, adj, sharp
  √*tij*, vi1m, be sharp
ni√pat, vi1a, fall
vasudhātala, noun ctp6, surface of the earth
  vasudhāyāḥ talam
  vasudhā, f ctp upapada 2.2.19, the earth
    vasum dadhāti, she bestows wealth
    vasu, n, wealth
      vasu, adj, excellent, good
    √*dhā*, vt3am, put, place, bestow
    (*-kvip* 3.2.76)
  +*tala*, n, surface

इन्द्रजिल्लक्ष्मणं शरैरर्दयत् ।१। तत एनं महावेगैस्तोमरैरर्दयामास ।२। लक्ष्मणः शरानच्छिनत् ।३। स सौमित्रिस्तानागतान्निशितैः शरैश्चिच्छेद ।४। इन्द्रजितः शराश्छिन्ना निपेतुः ।५। ते तीक्ष्णैः शरैर्निकृत्ता वसुधातले न्यपतन् ।६।

Then he tormented him with swift javelins. The son of Sumitrā (Lakṣmaṇa) split them as they came with whetted arrows. Cut down with sharp arrows, they fell to the surface of the earth.

तमङ्गदो वालिसुतः श्रीमानुद्यम्य पादपम्।
अभिद्रुत्य महावेगस्ताडयामास मूर्धनि ॥१४॥

tamaṅgado vālisutaḥ śrīmānudyamya pādapam;
abhidrutya mahāvegastāḍayāmāsa mūrdhani.

tam	aṅgadaḥ	vālisutaḥ	śrīmān	udyamya	pādapam
m2s	m1s	m1s	m1s	i	m2s

abhidrutya	mahāvegaḥ	tāḍayām	āsa	mūrdhani
i	m1s	i	3sa prf	m7s

- **tad**, dem pron, that
- **aṅgada**, pn, Aṅgada
- **vālisuta**, noun ctp6, son of Vālin
  - *vālinaḥ sutaḥ*
  - *vālin*, pn, Vālin
    - *vālin*, adj, hairy or tailed
      - *vāla*, m, the hair of an animal's tail, any tail or hair
      - *-in* (*-ini* 5.2.115)
  - *+suta*, noun, son
    - *suta*, adj ppp, begotten
      - √*su*, vt2a, beget
- **śrīmat**, adj, radiant
  - *śrī*, f, radiance
  - *-mat* (*-matup* 5.2.94)
- **udyamya**, abs, holding up
  - *ud*√*yam*, vt1am 1.3.75, hold up
- **pādapa**, noun ctp upapada 2.2.19, tree
  - *pādaiḥ pibati*, he drinks with roots
  - *pāda*, m, foot, root
  - √*pā*, vt1a, drink
  - *-a* (*-ka* 3.2.4, Am. 2.4.5)
- **abhidrutya**, abs, having rushed toward
- **mahāvega**, adj cbv, swift
  - *mahān vegaḥ yasya saḥ*, he whose speed is great
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - *+vega*, m, impetuosity, speed
    - √*vij* (*o*√*vijī*), vi4m/7a, tremble, dart
- **tāḍayām**, ppf actn, beat
  - √*taḍ*, vt10am, beat, strike
- √**as**, vi2a, be
- **mūrdhan**, noun, head

अङ्गदः पादपमुद्ययाम ।१। स इन्द्रजितमभिदुद्राव ।२। अङ्गद इन्द्रजितं पादपेन मूर्धन्यताडयत् ।३। श्रीमानङ्गदो वालिसुतः पादपमुद्यम्य महावेगस्तमभिद्रुत्य मूर्धनि ताडयामास ।४।

mahāvegaḥ, a predicate adjective characterizing Aṅgada in the act of rushing, is translated adverbially in English.

The radiant Aṅgada, son of Vālin, lifted up a tree, rushed towards him swiftly and struck him on the head.

तस्येन्द्रजिदसंभ्रान्तः प्रासेनोरसि वीर्यवान्।
प्रहर्तुमैच्छत्तं चास्य प्रासं चिच्छेद लक्ष्मणः ॥१५॥

tasyendrajidasaṁbhrāntaḥ prāsenorasi vīryavān;
prahartumaicchattaṁ cāsya prāsaṁ ciccheda lakṣmaṇaḥ.

tasya	indrajit	asaṁbhrāntaḥ	prāsena	urasi	vīryavān
m6s	m1s	m1s	m3s	n7s	m1s

prahartum	aicchat	tam	ca	asya	prāsam	ciccheda	lakṣmaṇaḥ
i	3sa ipf	m2s	i	m6s	m2s	3sa prf	m1s

- **tad**, dem pron, that
- **indrajit**, pn, Indrajit
  - *indrajit,* adj ctp upapada 2.2.19, conquering Indra
  - *indram jayati,* he conquers Indra
  - *indra,* m pn, Indra
    - +√*ji,* vt1a, conquer
    - (-*kvip* 3.2.61)
- **asaṁbhrānta**, adj ctp na 2.2.6, unperturbed
  - *na saṁbhrāntaḥ,* not flustered
  - *na,* neg pcl, not
  - +*saṁbhrānta,* adj ppp, flustered
    - *sam*√*bhram,* v1/4a, wander, waver
- **prāsa**, noun, dart, spear
  - *pra*√*as* (√*asu*), vt4a, throw forth
- **uras**, noun, chest
- **vīryavat**, adj, mighty
  - *vīrya,* n, virility
  - -*vat* (-*matup* 5.2.94, *v* 8.2.9)
- **prahartum**, inf, to strike
  - *pra*√*hṛ,* vt1am, take forth, hurl, strike, attack
- √**iṣ**, vt6a, wish, desire
- **tad**, dem adj, that
- **ca**, conj pcl, and
- **idam**, dem pron, this
- **prāsa**, noun, dart, spear
  - *pra*√*as* (√*asu*), vt4a, throw forth
- √**chid**, vt7am, split, cut
- **lakṣmaṇa**, pn, Lakṣmaṇa

इन्द्रजिदङ्गदस्योरसि प्रहर्तुमियेष ।१। असंभ्रान्तो वीर्यवानिन्द्रजित्प्रासेन तस्योरसि प्रहर्तुमैच्छत् ।२। लक्ष्मणस्त्विन्द्रजितः प्रासमच्छिनत् ।३। लक्ष्मणश्च तमस्य प्रासं चिच्छेद ।४।

Unperturbed, the mighty Indrajit wanted to strike him in his chest with a spear but Lakṣmaṇa split that spear of his.

तमभ्याशगतं वीरमङ्गदं रावणात्मजः।
गदयाताडयत्सव्ये पार्श्वे वानरपुंगवम् ॥१६॥

tamabhyāśagataṁ vīramaṅgadaṁ rāvaṇātmajaḥ;
gadayātāḍayatsavye pārśve vānarapuṁgavam.

tam	abhyāśagatam	vīram	aṅgadam	rāvaṇātmajaḥ
m2s	m2s	m2s	m2s	m1s

gadayā	atāḍayat	savye	pārśve	vānarapuṁgavam
f3s	3sa ipf	n7s	n7s	m2s

tad, dem adj, that
abhyāśagata, adj ctp2 2.1.24, gone near, approached
abhyāśam gataḥ, gone to proximity
gata, ppp, gone
√*gam*, v1a, go
+*abhyāśa*, m, proximity
abhi√*aś* (√*aśū*), vt5m, reach to, pervade
vīra, noun, hero
aṅgada, pn, Aṅgada
rāvaṇātmaja, noun ctp6, Rāvaṇa's son
rāvaṇasya ātmajaḥ
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
+*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√*jan*, vi4m, be born
-*a* (-*ḍa* 3.2.98)
gadā, noun, mace, club
√taḍ, vt10am, beat, strike
savya, adj, left
√*sū*, vt6a, impel
-*ya* (-*yat* 3.1.97, Am. 3.1.84)
pārśva, noun, side
vānarapuṁgava, noun ck 2.1.56, bull-like monkey
puṁgavaḥ iva vānaraḥ
vānara, m, monkey
+*puṁgava*, m, bull
puṁs, m, man, male
+*go*, m, bull
go, f, cow

इन्द्रजिदङ्गदं पार्श्वे ताडयां चकार ।१। रावणात्मजस्तं वीरं वानरपुंगवमङ्गदमभ्याशगतं गदया सव्ये पार्श्वे ऽताडयत् ।२।

The long participial phrase in the accusative, including the circumstantial participle *abhyāśagatam*, is interpreted temporally and translated by a temporal clause in English. Literally it translates, 'Rāvaṇa's son struck the bull-like monkey, the hero Aṅgada, having come near, on the left side with his mace.'

When the bull-like monkey, the hero Aṅgada came near, Rāvaṇa's son struck him on the left side with his mace.

तमचिन्त्य प्रहारं स बलवान्वालिनः सुतः।
ससर्जेन्द्रजितः क्रोधाच्छालस्कन्धममित्रजित् ॥१७॥

tamacintya prahāraṁ sa balavānvālinaḥ sutaḥ;
sasarjendrajitaḥ krodhācchālaskandhamamitrajit.

tam	acintya	prahāram	saḥ	balavān	vālinaḥ	sutaḥ
m2s	i	m2s	m1s	m1s	m6s	m1s

sasarja	indrajitaḥ	krodhāt	śālaskandham	amitrajit
3sa prf	m5s	m5s	m2s	m1s

tad, dem adj, that

acintya, abs ctp na 2.2.6, not considering, disregarding
na cintayitvā, not having reflected
cintayitvā, abs, reflecting upon
√*cint* (√*citi*), vt10am, think, consider

prahāra, noun, blow
pra√*hṛ*, vt1am, take forth

tad, dem adj, that

balavat, adj, strong
bala, n, strength
-vat (*-matup* 5.2.94, *v* 8.2.9)

vālin, pn, Vālin
vālin, adj, hairy or tailed
vāla, m, the hair of an animal's tail, any tail or hair
-in (*-ini* 5.2.115)

suta, noun, son
suta, adj ppp, begotten
√*su*, vt2a, beget

√**sṛj**, vt4m/6a, release

indrajit, pn, Indrajit
indrajit, adj ctp upapada 2.2.19, conquering Indra
indram jayati, he conquers Indra
indra, m pn, Indra
+√*ji*, vt1a, conquer
(*-kvip* 3.2.61)

krodha, noun, anger
√*krudh*, vi4a, be angry

śālaskandha, noun ctp6, Śāla-tree-trunk
śālasya skandhaḥ, trunk of a Śāla tree
śāla, m, the Śāla tree
+*skandha*, m, shoulder, upper back

amitrajit, adj ctp upapada 2.2.19, conquering foes
amitrān jayati, he conquers foes
amitra, n/m ctp na 2.2.6, enemy
na mitram, not a friend
na, neg pcl, not
+*mitra*, n/m, friend
+√*ji*, vt1a, conquer
(*-kvip* 3.2.61)

अङ्गद इन्द्रजितः प्रहारं नाचिन्तयत् ।१। अङ्गद इन्द्रजिते शालस्कन्धमसृजत् ।२। तं प्रहारमचिन्त्य स बलवानमित्रजिद्वालिनः सुत इन्द्रजितः शालस्कन्धं क्रोधात्ससर्ज ।३।

acintya: An absolutive final in a *nañtatpuruṣa* generally ends in *-tvā* rather than *-ya* (7.1.37) according to which *acintayitvā* is correct but in Vedic *-ya* is also permitted (7.1.38). *krodhāt* in the ablative, literally, 'from anger,' is translated adverbially. Nīlakaṇṭha glosses the perfect of √*sṛj* with its past active participle and gives literal and conventional glosses of the compound *śālaskandha* which he interprets as a karmadhāraya compound meaning, 'having a great trunk, a tree' with its first member *śāla* mistaken as a synonym of *viśāla*, adj, 'extensive.' *sasarja utsṛṣṭavān. śālaskandhaṁ mahāskandhaṁ tarum.*

Disregarding that blow, the strong son of Vālin (Aṅgada), conqueror of enemies, threw the Śāla-tree-trunk angrily at Indrajit.

सो ऽङ्गदेन रुषोत्सृष्टो वधायेन्द्रजितस्तरुः।
जघानेन्द्रजितः पार्थ रथं साश्वं ससारथिम् ॥१८॥

so 'ṅgadena ruṣotsṛṣṭo vadhāyendrajitastaruḥ;
jaghānendrajitaḥ pārtha rathaṁ sāśvaṁ sasārathim.

saḥ	aṅgadena	ruṣā	utsṛṣṭaḥ	vadhāya	indrajitaḥ	taruḥ
m1s	m3s	f3s	m1s	m4s	m6s	m1s

jaghāna	indrajitaḥ	pārtha	ratham	sāśvam	sasārathim
3sa prf	m6s	mvs	m2s	m2s	m2s

tad, dem adj, that
aṅgada, pn, Aṅgada
ruṣ, noun, anger, rage, fury
  √*ruṣ*, vt1a/4a, hurt, kill
utsr̥ṣṭa, ppp, released, thrown
  ud√sṛj, vt4m/6a, release
vadha, noun, striking, slaying
indrajit, pn, Indrajit
  indrajit, adj ctp upapada 2.2.19, conquering Indra
    indram jayati, he conquers Indra
    indra, m pn, Indra
    +√*ji*, vt1a, conquer
    (-*kvip* 3.2.61)
taru, noun, tree

√han, vt2a, strike, slay
indrajit, pn, Indrajit
  indrajit, adj ctp upapada 2.2.19, conquering Indra
    indram jayati, he conquers Indra
    indra, m pn, Indra
    +√*ji*, vt1a, conquer
    (-*kvip* 3.2.61)
pārtha, metronymic, son of Pr̥thā
  pr̥thā, f pn, Kuntī
    pr̥tha, adj, spread out, broad
      √*prath*, vi1m, extend, spread
ratha, noun, chariot, car
sāśva, adj cbv 2.2.28, with horses
  saha aśvaiḥ
  sa, pcl, (replacement for *saha*) with
  +*aśva*, m, horse
sasārathi, adj cbv 2.2.28, with charioteer
  saha sārathinā
  sa, pcl, (replacement for *saha*) with
  +*sārathi*, m, charioteer

अङ्गदस्तरुमिन्द्रजितं हन्तुमुत्ससर्ज ।१। अङ्गदस्तरुमुत्ससर्जेन्द्रजितो वधाय ।२। तरुरङ्गदेन रुषोत्सृष्टः ।३। हे युधिष्ठिर स तरुरिन्द्रजितो रथमहन् ।४। पार्थ सो ऽङ्गदेनेन्द्रजितो वधाय रुषोत्सृष्टस्तरुरिन्द्रजितः साश्वं ससारथिं रथं जघान ।५।

O son of Pr̥thā (Yudhiṣṭhira), the tree thrown with fury by Aṅgada to kill Indrajit crushed Indrajit's chariot together with its horses and charioteer.

ततो हताश्वात्प्रस्कन्द्य रथात्स हतसारथिः।
तत्रैवान्तर्दधे राजन्मायया रावणात्मजः ॥१९॥

tato hatāśvātpraskandya rathātsa hatasārathiḥ;
tatraivāntardadhe rājanmāyayā rāvaṇātmajaḥ.

tataḥ	hatāśvāt	praskandya	rathāt	saḥ	hatasārathiḥ
i	m5s	i	m5s	m1s	m1s

tatra	eva	antardadhe	rājan	māyayā	rāvaṇātmajaḥ
i	i	3sa prf	mvs	f3s	m1s

tatas, dem adv, from or after that
hatāśva, adj cbv, whose horses have been slain
hatāḥ asvāḥ yasya saḥ
hata, ppp, slain
√*han*, vt2a, strike, slay
+*aśva*, m, horse
praskandya, abs, having leapt forth
pra√*skand*, v1a, leap, jump
ratha, noun, chariot, car
tad, dem adj, that
hatasārathi, adj cbv, whose charioteer has been slain
hataḥ sārathiḥ yasya saḥ
hata, ppp, slain
√*han*, vt2a, strike, slay
+*sārathi*, m, charioteer

tatra, dem adv, in that, there

eva, pcl, only
antar√dhā, v3am, put within, hide, disappear
antar, adv gati 1.4.65, inter, within
+√*dhā*, vt3am, put, place
rājan, noun, king
māyā, noun, magical power
rāvaṇātmaja, noun ctp6, Rāvaṇa's son
rāvaṇasya ātmajaḥ
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
+*ātmaja*, m/f ctp upapada 2.2.19, offspring, son, daughter
ātmanaḥ jāyate, born from one's self
ātman, m, self
+√*jan*, vi4m, be born
-*a* (-*ḍa* 3.2.98)

इन्द्रजिद्रथाच्चस्कन्द मायया चान्तर्दधे ।१। राजंस्ततः स हतसारथी रावणात्मजो हताश्वाद्रथात्प्रस्कन्द्य तत्रैव माययान्तर्दधे ।२।

Then, O king (Yudhiṣṭhira), his charioteer killed, Rāvaṇa's son leapt from his chariot whose horses had been killed and disappeared on the spot by his special power.

अन्तर्हितं विदित्वा तं बहुमायं च राक्षसम्।
रामस्तं देशमागम्य तत्सैन्यं पर्यरक्षत ॥२०॥

antarhitaṁ viditvā taṁ bahumāyaṁ ca rākṣasam;
rāmastaṁ deśamāgamya tatsainyaṁ paryarakṣata.

antarhitam	viditvā	tam	bahumāyam	ca	rākṣasam
m2s	i	m2s	m2s	i	m2s

rāmaḥ	tam	deśam	āgamya	tat	sainyam	paryarakṣata
m1s	m2s	m2s	i	n2s	n2s	3sm ipf

antarhita, ppp, disappeared
  antar√dhā, v3am, put within, hide, disappear
viditvā, abs, having known
  √vid, vt2a, know
tad, dem adj, that
bahumāya, adj cbv, having many powers
  bahvyaḥ māyāḥ yasya saḥ, of whom there are many powers
  bahu, adj, much, many
  māyā, f, magical power
ca, conj pcl, and

rākṣasa, noun, demon
  rakṣas, m/n, demon
    √rakṣ, vt1a, keep, protect

rāma, pn, Rāma
tad, dem adj, that
deśa, noun, place
āgamya, abs, having come
  ā√gam, v1a, come
tad, dem adj, that
sainya, noun, army
  senā, f, army
pari√rakṣ, vt1a, keep, protect

रामो वेदेन्द्रजिदन्तरधात्तस्य च बह्व्यो मायाः सन्तीति ।१। राम इन्द्रजितमिन्तर्हितं बहुमायं च वेद ।२। स तं देशमाजगाम सैन्यं च ररक्ष ।३। तं राक्षसमन्तर्हितं बहुमायं च विदित्वा रामस्तं देशमागम्य तत्सैन्यं पर्यरक्षत ।४।

antarhitaḥ: By Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative.

Having realized that the Rākṣasa had disappeared and had many special powers, Rāma came to the place and protected the army.

स राममुद्दिश्य शरैस्ततो दत्तवरैस्तदा।
विव्याध सर्वगात्रेषु लक्ष्मणं च महारथम् ॥२१॥

sa rāmamuddiśya śaraistato dattavaraistadā;
vivyādha sarvagātreṣu lakṣmaṇaṁ ca mahāratham.

saḥ	rāmam	uddiśya	śaraiḥ	tataḥ	dattavaraiḥ	tadā
m1s	m2s	i	m3p	i	m3p	i

vivyādha	sarvagātreṣu	lakṣmaṇam	ca	mahāratham
3sa prf	n7p	m2s	i	m2s

tad, dem pron, that
rāma, pn, Rāma
uddiśya, abs, aiming at
ud√diś, vt6am, point out, aim at
śara, noun, arrow
√śṝ, vt9a, crush, rend, break
-a (*-ap* 3.3.57)
tatas, dem adv, from or after that
dattavara, noun ck, given boon
dattaḥ varaḥ, a granted boon
datta, adj ppp, given
√dā, vt3am, give
+vara, m, choice, boon
√vṛ, vt5/9am, choose
-a (*-ap* 3.3.58)
tadā, dem adv, at that time, then

√vyadh, vt4a, pierce

sarvagātra, noun ck 2.1.49, all limbs
sarvāṇi gātrāṇi
sarva, pron adj, all, whole
+gātra, n, limb
√gam, v1a, go
-tra (*-ṣṭran* Uṇ. 8.80 / *-tran* Uṇ. 8.85)
lakṣmaṇa, pn, Lakṣmaṇa
ca, conj pcl, and
mahāratha, adj ck 2.1.61, great warrior
mahān rathaḥ
mahat, adj prap, great, increasing
√mah, v1m, increase
+ratha, m, chariot, car, warrior, hero
√ṛ, v1a, go, reach
-tha (*-kthan* Uṇ. 6.27)

इन्द्रजिद्रामं लक्ष्मणं चोद्दिश्य शरैरविध्यत् ।१। ततः स रामं महारथं च लक्ष्मणमुद्दिश्य तदा दत्तवरैः शरैः सर्वगात्रेषु विव्याध ।२।

Then he (Indrajit) aimed at and pierced Rāma and the great warrior Lakṣmaṇa in all their limbs with arrows granted as boons.

तमदृश्यं शरैः शूरौ माययान्तर्हितं तदा।
योधयामासतुरुभौ रावणिं रामलक्ष्मणौ ।।२२।।

tamadṛśyaṁ śaraiḥ śūrau māyayāntarhitaṁ tadā;
yodhayāmāsaturubhau rāvaṇiṁ rāmalakṣmaṇau.

tam	adṛśyam	śaraiḥ	śūrau	māyayā	antarhitam	tadā
m2s	m2s	m3p	m1d	f3s	m2s	i

yodhayām	āsatuḥ	ubhau	rāvaṇim	rāmalakṣmaṇau
i	3da prf	m1d	m2s	m1d

- **tad**, dem adj, that
- **adṛśya**, adj ctp na 2.2.6, invisible
  - *na dṛśyaḥ*, not to be seen
  - *na*, neg pcl, not
  - +*dṛśya*, gerundive, to be seen, visible
    - √*dṛś*, vt1a, see
- **śara**, noun, arrow
  - √*śṝ*, vt9a, crush, rend, break
  - *-a* (*-ap* 3.3.57)
- **śūra**, noun, hero
- **māyā**, noun, magical power
- **antarhita**, ppp, disappeared
  - *antar√dhā*, v3am, put within, hide, disappear
- **tadā**, dem adv, at that time, then
- **yodhayām**, ppf actn, fighting
  - √*yudh*, vt4m, fight
- **√as**, vi2a, be
- **ubha**, pron, both
- **rāvaṇi**, patronymic, son of Rāvaṇa
  - *rāvaṇa*, m pn, Rāvaṇa
    - *rāvaṇa*, adj c, causing to scream
      - √*ru*, v2a, roar, sound, cry
      - *-ana* (*-lyu* 3.1.134)
  - *-i* (*-iñ* 4.1.96 *ākṛtigaṇa*)
- **rāmalakṣmaṇa**, noun cdi, Rāma and Lakṣmaṇa
  - *rāmaḥ ca lakṣmaṇaḥ ca*
  - *rāma*, m pn, Rāma
  - +*lakṣmaṇa*, m pn, Lakṣmaṇa

रामलक्ष्मणाविन्द्रजितमदृश्यमयोध्येताम् ।१। उभौ शूरौ रामलक्ष्मणौ तमदृश्यं रावणिं माययान्तर्हितं शरैस्तदा योधयामासतुः ।२।

antarhitaḥ: By Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative.

Then the two heroes Rāma and Lakṣmaṇa both fought with arrows Rāvaṇa's invisible son (Indrajit) who had disappeared by his special power.

स रुषा सर्वगात्रेषु तयोः पुरुषसिंहयोः।
व्यसृजत्सायकान्भूयः शतशो ऽथ सहस्रशः ॥२३॥

sa ruṣā sarvagātreṣu tayoḥ puruṣasiṁhayoḥ;
vyasṛjatsāyakānbhūyaḥ śataśo ’tha sahasraśaḥ.

saḥ	ruṣā	sarvagātreṣu	tayoḥ	puruṣasiṁhayoḥ
m1s	f3s	n7p	m6d	m6d

vyasṛjat	sāyakān	bhūyaḥ	śataśaḥ	atha	sahasraśaḥ
3sa ipf	m2p	i	i	i	i

tad, dem pron, that
ruṣ, noun, anger, rage, fury
  √ruṣ, vt1a/4a, hurt, kill
sarvagātra, noun ck 2.1.49, all limbs
  sarvāṇi gātrāṇi
  sarva, pron adj, all, whole
  +gātra, n, limb
    √gam, v1a, go
    -tra (*-ṣṭran* Uṇ. 8.80 / *-tran* Uṇ. 8.85)
tad, dem adj, that
puruṣasiṁha, noun ck 2.1.56, lion-like man
  siṁhaḥ iva puruṣaḥ
  siṁha, m, lion
  puruṣa, m, man

vi√sṛj, vt4m/6a, release
sāyaka, noun, missile, arrow
    √so (*√ṣo*), v4a, destroy, kill, finish
    -y (*-yuk* 7.3.33)
  -aka (*-ṇvul* 3.1.133)
bhūyas, adv, once more, again
  bhūyas, adj, more
śataśas, adv, by the hundreds
  śatāni śatāni, hundreds and hundreds
  śata, n cardinal num, one hundred
  -śas 5.4.43
atha, pcl, now, then, if
sahasraśas, adv, by the thousands
  sahasrāṇi sahasrāṇi, thousands and thousands
  sahasra, n cardinal num, a thousand
  -śas 5.4.43

इन्द्रजिद्रामलक्ष्मणयोर्गात्रेषु सायकान्व्यसृजत् ।१। स रुषा तयोः पुरुषसिंहयोः सर्वगात्रेषु सायकान्भूयः शतशो ऽथ सहस्रशो व्यसृजत् ।२।

ruṣā in the instrumental, literally, ‘with fury,’ is translated adverbially.

He furiously shot arrows in all the limbs of those two lion-like men again by the hundreds, then by the thousands.

तमदृश्यं विचिन्वन्तः सृजन्तमनिशं शरान्।
हरयो विविशुर्व्योम प्रगृह्य महतीः शिलाः ॥२४॥

tamadṛśyaṁ vicinvantaḥ sṛjantamaniśaṁ śarān;
harayo viviśurvyoma pragṛhya mahatīḥ śilāḥ.

tam	adṛśyam	vicinvantaḥ	sṛjantam	aniśam	śarān
m2s	m2s	m1p	m2s	i	m2p

harayaḥ	viviśuḥ	vyoma	pragṛhya	mahatīḥ	śilāḥ
m1p	3pa prf	n2s	i	f2p	f2p

tad, dem adj, that
adṛśya, adj ctp na 2.2.6, invisible
na dṛśyaḥ, not to be seen
na, neg pcl, not
+*dṛśya*, gerundive, to be seen, visible
√*dṛś*, vt1a, see
vicinvat, prap, searching
vi√*ci*, vt5am, search through, examine
sṛjat, prap, releasing
√*sṛj*, vt4m/6a, release
aniśam, adv cab 2.1.6, incessantly
niśāyāḥ abhāvaḥ, absence of pause or night
na, neg pcl, not
+*niśā*, f, night
śara, noun, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)

hari, noun, monkey
hari, adj, yellow, brown
vi√viś, v6a, enter
vyoman, noun, sky, space
pragṛhya, abs, having taken up
pra√*grah*, vt9am, grab, take forth
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
śilā, noun, stone

हरय इन्द्रजितं व्यचिन्वन् ।१। हरयः शिला अगृह्णन् ।२। ते व्योम विविशुः ।३। तमदृश्यमनिशं शरान्सृजन्तं विचिन्वन्तो हरयो महतीः शिलाः प्रगृह्य व्योम विविशुः ।४।

Searching for that invisible one shooting arrows incessantly, the monkeys grabbed large stones and entered the sky.

तांश्च तौ चाप्यदृश्यः स शरैर्विव्याध राक्षसः।
स भृशं ताडयन्वीरो रावणिर्मायया वृतः ।।२५।।

tāṁśca tau cāpyadṛśyaḥ sa śarairvivyādha rākṣasaḥ;
sa bhṛśaṁ tāḍayanvīro rāvaṇirmāyayā vṛtaḥ.

tān	ca	tau	ca	api	adr̥śyaḥ	saḥ	śaraiḥ	vivyādha	rākṣasaḥ
m2p	i	m2d	i	i	m1s	m1s	m3p	3sa prf	m1s

saḥ	bhr̥śam	tāḍayan	vīraḥ	rāvaṇiḥ	māyayā	vr̥taḥ
m1s	i	m1s	m1s	m1s	f3s	m1s

tad, dem pron, that
ca, conj pcl, and
tad, dem pron, that
ca, conj pcl, and
api, pcl, even, also
adr̥śya, adj ctp na 2.2.6, invisible
na dṛśyaḥ, not to be seen
na, neg pcl, not
+*dṛśya*, gerundive, to be seen, visible
√*dṛś*, vt1a, see
tad, dem adj, that
śara, noun, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)
√**vyadh**, vt4a, pierce
rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect

tad, dem adj, that
bhr̥śam, adv, severely
tād̥ayat, prap, striking
vīra, m, hero
rāvaṇi, patronymic, son of Rāvaṇa
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
-*i* (-*iñ* 4.1.96 *ākṛtigaṇa*)
māyā, noun, magical power
vr̥ta, adj ppp, hidden
√*vṛ*, vt1am, cover

इन्द्रजिद्धरीन्रामलक्ष्मणौ च शरैर्विव्याध ।१। स वीरो रावणी राक्षसो ऽदृश्यो मायया वृतो भृशं ताडयञ्शरैस्तांश्च तौ चापि विव्याध ।२।

Nīlakaṇṭha explains the references of the pronouns, 'them, the monkeys, and those two, Rāma and Lakṣmaṇa:' *tān harīn tau ca rāmalakṣmaṇau*.

The Rākṣasa hero, Rāvaṇa's son (Indrajit), invisible, hidden by his special power, pierced both them and those two with arrows beating them severely.

तौ शरैराचितौ वीरौ भ्रातरौ रामलक्ष्मणौ।
पेततुर्गगनाद्भूमिं सूर्याचन्द्रमसाविव ॥२६॥

tau śarairācitau vīrau bhrātarau rāmalakṣmaṇau;
petaturgaganādbhūmiṁ sūryācandramasāviva.

tau	śaraiḥ	ācitau	vīrau	bhrātarau	rāmalakṣmaṇau
m2d	m3p	m1d	m1d	m1d	m1d

petatuḥ	gaganāt	bhūmim	sūryācandramasau	iva
3da prf	n5s	f2s	m1d	i

tad, dem adj, that
śara, noun, arrow
 √śṝ, vt9a, crush, rend, break
 -a (*-ap* 3.3.57)
ācita, ppp, covered
 ā√ci, vt5am, cover
vīra, noun, hero
bhrātr̥, noun, brother
rāmalakṣmaṇa, noun cdi, Rāma and Lakṣmaṇa
 rāmaḥ ca lakṣmaṇaḥ ca
 rāma, m pn, Rāma
 +*lakṣmaṇa*, m pn, Lakṣmaṇa
√pat, v1a, fly, fall
gagana, noun, sky
bhūmi, noun, earth
sūryācandramas, noun cdi, Sun and Moon
 sūryaḥ ca candramaḥ ca
 sūrya, m, sun
  ā (*ānaṅ* 6.3.26), augment,
 +*candramas*, m, moon
  candra, m, moon
  mas, m, moon, month
iva, pcl, like, as

रामलक्ष्मणौ गगनाद्भुमिमपतताम् ।१। यथा सूर्याचन्द्रौ गगनाद्भुमिं पतेतां तथा रामलक्ष्मणौ गगनाद्भुमिमपतताम् ।२। तौ वीरौ भ्रातरौ रामलक्ष्मणौ शरैराचितौ सूर्याचन्द्रमसाविव गगनाद्भूमिं पेततुः ।३।

Those two heroes, the two brothers Rāma and Lakṣmaṇa, covered with arrows, fell from the sky to the ground like the sun and moon.

मार्कण्डेय उवाच।
तावुभौ पतितौ दृष्ट्वा भ्रातरावमितौजसौ।
बबन्ध रावणिर्भूयः शरैर्दत्तवरैस्तदा ॥१॥

mārkaṇḍeya uvāca.
tāvubhau patitau dṛṣṭvā bhrātarāvamitaujasau;
babandha rāvaṇirbhūyaḥ śarairdattavaraistadā.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tau	ubhau	patitau	dṛṣṭvā	bhrātarau	amitaujasau
m2d	m2d	m2d	i	m2d	m2d

babandha	rāvaṇiḥ	bhūyaḥ	śaraiḥ	dattavaraiḥ	tadā
3sa prf	m1s	i	m3p	m3p	i

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

tad, dem pron, that
ubha, pron, both
patita, ppp, fallen
√pat, v1a, fly, fall
dṛṣṭvā, abs, seeing
√dṛś, vt1a, see
bhrātṛ, noun, brother
amitaujas, adj cbv, of unmeasured vigor
amitam ojaḥ yasya saḥ, he whose vigor is unmeasured
amita, adj ctp na 2.2.6, unmeasured
na mitaḥ, not measured
na, neg pcl, not
+mita, ppp, measured
√mā, vt2a/3m, measure
+ojas, n, vigor, energy

√bandh, vt9a, bind
rāvaṇi, patronymic, son of Rāvaṇa
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
-i (*-iñ* 4.1.96 *ākṛtigaṇa*)
bhūyas, adv, once more, again
bhūyas, adj, more
śara, noun, arrow
√śṝ, vt9a, crush, rend, break
-a (*-ap* 3.3.57)
dattavara, noun ck, given boon
dattaḥ varaḥ, a granted boon
datta, adj ppp, given
√dā, vt3am, give
+vara, m, choice, boon
√vṛ, vt5/9am, choose
-a (*-ap* 3.3.58)
tadā, dem adv, at that time, then

इन्द्रजिद्रामलक्ष्मणौ पतितौ ददर्श ।१। स तौ शरैरबध्नात् ।२। तदा रावणिस्तावुभौ भ्रातरावमितौजसौ पतितौ दृष्ट्वा भूयो दत्तवरैः शरैर्बबन्ध ।३।

Mārkaṇḍeya said:
Seeing both those two brothers of unmeasured vigor fallen, Rāvaṇa's son (Indrajit) bound them more with arrows granted as boons.

तौ वीरौ शरजालेन बद्धाविन्द्रजिता रणे।
रेजतुः पुरुषव्याघ्रौ शकुन्ताविव पञ्जरे ॥२॥

tau vīrau śarajālena baddhāvindrajitā raṇe;
rejatuḥ puruṣavyāghrau śakuntāviva pañjare.

tau	vīrau	śarajālena	baddhau	indrajitā	raṇe
m1d	m1d	m3s	m1d	m3s	n7s

rejatuḥ	puruṣavyāghrau	śakuntau	iva	pañjare
3da prf	m1d	m1d	i	n7s

- **tad**, dem adj, that
- **vīra**, noun, hero
- **śarajāla**, noun ctp6, lattice of arrows
  - *śarāṇām jālam*
  - *śara*, m, arrow
    - √*śṝ*, vt9a, crush, rend, break
    - *-a* (*-ap* 3.3.57)
  - *jāla*, n, net, lattice, multitude
- **baddha**, ppp, bound
  - √*bandh*, vt9a, bind
- **indrajit**, pn, Indrajit
  - *indrajit*, adj ctp upapada 2.2.19, conquering Indra
  - *indram jayati*, he conquers Indra
  - *indra*, m pn, Indra
    - +√*ji*, vt1a, conquer
    - (*-kvip* 3.2.61)
- **raṇa**, noun, battle (object of delight)
  - √*raṇ*, vt1a, rejoice
  - *-a* (*-ap* 3.3.58 [305])
- **√rañj**, vi1/4am, be dyed or affected, appear
- **puruṣavyāghra**, noun ck 2.1.56, tiger-like man
  - *vyāghraḥ iva puruṣaḥ*
  - *puruṣa*, m, man
    - +*vyāghra*, m, tiger
- **śakunta**, noun, bird, blue jay, a particular bird of prey
- **iva**, pcl, like, as
- **pañjara**, noun, cage, net

यथा शकुन्तौ पञ्जरे बध्येते तथा रामलक्ष्मणौ शरैर्बद्धौ रेजतुः ।१। तौ वीरौ पुरुषव्याघ्राविन्द्रजिता शरजालेन रणे बद्धौ पञ्जरे शकुन्ताविव रेजतुः ।२।

Those two heroes, tiger-like men, bound by Indrajit with a lattice of arrows in battle appeared like two vultures in a net.

तौ दृष्ट्वा पतितौ भूमौ शतशः सायकैश्चितौ।
सुग्रीवः कपिभिः सार्धं परिवार्य ततः स्थितः ।।३।।

tau dṛṣṭvā patitau bhūmau śataśaḥ sāyakaiścitau;
sugrīvaḥ kapibhiḥ sārdhaṁ parivārya tataḥ sthitaḥ.

tau	dṛṣṭvā	patitau	bhūmau	śataśaḥ	sāyakaiḥ	citau
m2d	i	m2d	f7s	i	m3p	m2d

sugrīvaḥ	kapibhiḥ	sārdham	parivārya	tataḥ	sthitaḥ
m1s	m3p	i	i	i	m1s

tad, dem pron, that

dṛṣṭvā, abs, seeing

√*dṛś*, vt1a, see

patita, ppp, fallen

√*pat*, v1a, fly, fall

bhūmi, noun, earth

śataśas, adv, by the hundreds

śataiḥ śataiḥ, with hundreds and hundreds

śata, n cardinal num, one hundred

-*śas* 5.4.43

sāyaka, noun, missile, arrow

√*so* (√*ṣo*), v4a, destroy, kill, finish

-*y* (-*yuk* 7.3.33)

-*aka* (-*ṇvul* 3.1.133)

cita, adj ppp, piled up, covered

√*ci*, vt5am, pile up

sugrīva, pn cbv 2.2.24 [101], Sugrīva

śobhanaḥ grīvaḥ yasya saḥ, he whose neck is good

su, preverb, good

+*grīva*, m, neck

kapi, noun, monkey

sārdham, pcl, with

sārdha, adj cbv 2.2.28, with a half

sa, pcl, (replacement for *saha*) with *saha ardhena*

+*ardha*, m/n, half

parivārya, abs c, having surrounded, surrounding

pari√*vṛ*, vt1am/10am, surround

tatas, dem adv, from or after that

sthita, ppp, having stood, standing, present

√*sthā*, vi1a, stand

सुग्रीवः कपिभिः सार्धं रामलक्ष्मणौ पर्यवारयत् ।१। सुग्रीवः कपिभिः सार्धं रामलक्ष्मणौ परिवार्यातिष्ठत् ।२। तौ भूमौ पतितौ शतशः सायकैश्चितौ दृष्ट्वा सुग्रीवः कपिभिः सार्धं परिवार्य ततः स्थितः ।३।

Read with verse 4.

Seeing those two fallen on the ground covered with hundreds of arrows, Sugrīva, king of the monkeys, stood surrounding them together with the monkeys, ...

सुषेणमैन्दद्विविदैः कुमुदेनाङ्गदेन च।
हनूमन्नीलतारैश्च नलेन च कपीश्वरः ॥४॥

suṣeṇamaindadvividaiḥ kumudenāṅgadena ca;
hanūmannīlatāraiśca nalena ca kapīśvaraḥ.

suṣeṇamaindadvividaiḥ	kumudena	aṅgadena	ca
m3p	m3s	m3s	i

hanūmannīlatāraiḥ	ca	nalena	ca	kapīśvaraḥ
m3p	i	m3s	i	m1s

suṣeṇamaindadvivida, noun cdi, Suṣeṇa, Mainda, and Dvivida
  suṣeṇaḥ maindaḥ dvividaḥ ca
  suṣeṇa, m pn cbv 2.2.24 [101], Suṣeṇa
    śobhanā senā yasya saḥ, he whose spear is good
    su, preverb, good
    +*senā*, f, spear, army
  +*mainda*, m pn, Mainda
  +*dvivida*, m pn, Dvivida

kumuda, pn, Kumuda
  kumuda, n, white water lily

aṅgada, pn, Aṅgada

ca, conj pcl, and

hanūmannīlatāra, noun cdi, Hanūmat, Nīla, and Tāra
  hanūmān nīlaḥ tāraḥ ca
  hanūmat, m pn, Hanūmat
    hanūmat, adj, having (large) jaws
      hanū, f, jaw
        hanu, f, jaw
      -*mat* (-*matup* 5.2.94)
  +*nīla*, m pn, Nīla
    nīla, m, blue sapphire
      nīla, adj, blue, dark
  +*tāra*, m pn, Tāra
    tāra, m/n, star
      tāra, adj, saving
        √*tṝ*, vt1a, cross

ca, conj pcl, and

nala, pn, Nala
  nala, m, reed

ca, conj pcl, and

kapīśvara, noun ctp6, lord of monkeys
  kapīnām īśvaraḥ
  kapi, m, monkey
  +*īśvara*, m, lord
    √*īś*, vt2m, rule
    -*vara* (-*varac* 3.2.175)

तौ भूमौ पतितौ शतशः सायकैश्चितौ दृष्ट्वा सुग्रीवः कपीश्वरः सुषेणमैन्दद्विविदैः कुमुदेनाङ्गदेन हनूमन्नीलतारैर्नलेन च कपिभिः सार्धं परिवार्य ततः स्थितः ।१।

Read with verse 3.

Suṣeṇa, Mainda, Dvivida, Kumuda, Aṅgada, Hanūmat, Nīla, Tāra, and Nala.

ततस्तं देशमागम्य कृतकर्मा विभीषणः।
बोधयामास तौ वीरौ प्रज्ञास्त्रेण प्रबोधितौ ॥५॥

tatastaṁ deśamāgamya kr̥takarmā vibhīṣaṇaḥ;
bodhayāmāsa tau vīrau prajñāstreṇa prabodhitau.

tataḥ	tam	deśam	āgamya	kr̥takarmā	vibhīṣaṇaḥ
i	m2s	m2s	i	m1s	m1s

bodhayām	āsa	tau	vīrau	prajñāstreṇa	prabodhitau
i	3sa prf	m2d	m2d	n3s	m2d

tatas, dem adv, from or after that
tad, dem adj, that
deśa, noun, place
āgamya, abs, having come
ā√gam, v1a, come
kr̥takarman, adj cbv, accomplished
kr̥tam karma yena saḥ, he by whom action has been done
kr̥ta, adj ppp, made
√*kr̥*, vt8am, do, make
+*karman*, n, action, deed
vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)
bodhayām, ppf actn c, making known, making conscious, awakening
√*budh*, vt1am/4m, be aware, know
√as, vi2a, be
tad, dem adj, that
vīra, noun, hero
prajñāstra, noun ck, intelligence-weapon, missile of consciousness
prajñā, f, intelligence
+*astra*, n, missile
√*as*, vt4a, throw
-*tra* (-*ṣṭran* Am. 2.8.82)
prabodhita, ppp c, awakened, made conscious
√*budh*, vt1am/4m, be aware, know

विभीषणस्तं देशमाजगाम ।१। विभीषणः प्रज्ञास्त्रेण रामलक्ष्मणौ बोधयामास ।२। विभीषणेन रामलक्ष्मणौ प्रबोधितौ स्थः ।३। ततस्तं देशमागम्य कृतकर्मा विभीषणस्तौ वीरौ प्रज्ञास्त्रेण प्रबोधितौ बोधयामास ।४।

prabodhitau bodhayāmāsa: Sanskrit often uses cognate predicate accusatives or internal accusatives, which are avoided in English. Here translate literally, 'Vibhīṣaṇa awakened the two awakened.' The ppp awakened is the result of the very act of awakening performed by Vibhīṣaṇa.

Then the accomplished Vibhīṣaṇa came to that place and awakened those two heroes made conscious with the missile of consciousness.

विशल्यौ चापि सुग्रीवः क्षणेनोभौ चकार तौ।
विशल्यया महौषध्या दिव्यमन्त्रप्रयुक्तया ॥६॥

viśalyau cāpi sugrīvaḥ kṣaṇenobhau cakāra tau;
viśalyayā mahauṣadhyā divyamantraprayuktayā.

viśalyau	ca	api	sugrīvaḥ	kṣaṇena	ubhau	cakāra	tau
m2d	i	i	m1s	m3s	m2d	3sa prf	m2d

viśalyayā	mahauṣadhyā	divyamantraprayuktayā
f3s	f3s	f3s

viśalya, adj cbv 2.2.24 [101], free from arrows
vigataḥ śalyaḥ yasmāt saḥ, he from whom arrows have departed
vi, preverb, apart
+*śalya*, m/n, dart, arrow, shaft
śala, m, dart, spear

ca, conj pcl, and

api, pcl, also

sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanam grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck

kṣaṇa, noun, instant, moment

ubha, pron, both

√kṛ, vt8am, do, make

tad, dem pron, that

viśalyā, noun, Viśalyā, one of various specific medicinal herbs

viśalya, adj cbv 2.2.24 [101], free from arrows

mahauṣadhi, noun ck 2.1.61, great medicinal herb
mahatī oṣadhiḥ
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*oṣadhi*, f, herb, plant, medicinal herb

divyamantraprayukta, adj ctp3, yoked (prepared or employed) with sacred formulas
divyamantraiḥ prayuktaḥ
divyamantra, m ck, divine formula
divyaḥ mantraḥ
divya, adj, divine, beautiful
+*mantra*, m, instrument of thought, sacred text, formula
√man, vt4/8m, think, consider
-tra (Uṇ. 8.89)
+*prayukta*, ppp, yoked, prepared, employed
pra√yuj, v7am, join, unite, prepare, employ, discharge

सुग्रीवो रामलक्ष्मणौ विशल्यौ चकार ।१। सुग्रीवश्चापि क्षणेन दिव्यमन्त्रप्रयुक्तया विशल्यया महौषध्या तावुभौ विशल्यौ चकार ।२।

viśalyau...viśalyayā: literally, 'made them both arrow-free with the great medicinal herb Arrow-free.'

And Sugrīva made them both free from arrows in an instant with the great medicinal herb Viśalyā employed with sacred formulas.

तौ लब्धसंज्ञौ नृवरौ विशल्यावुदतिष्ठताम्।
गततन्द्रीक्लमौ चास्तां क्षणेनोभौ महारथौ ॥७॥

tau labdhasaṁjñau nṛvarau viśalyāvudatiṣṭhatām;
gatatandrīklamau cāstāṁ kṣaṇenobhau mahārathau.

tau	labdhasaṁjñau	nṛvarau	viśalyau	udatiṣṭhatām
m1d	m1d	m1d	m1d	3da ipf

gatatandrīklamau	ca	āstām	kṣaṇena	ubhau	mahārathau
m1d	i	3da ipf	m3s	m1d	m1d

tad, dem adj, that
labdhasaṁjña, adj cbv, having gained consciousness
labdhā saṁjñā yena saḥ, he by whom consciousness has been gained
labdha, ppp, obtained
√*labh*, vt1m, obtain
+*saṁjñā*, f, consciousness
nṛvara, adj ctp6 2.2.9 [88], best of men
nṝṇām varaḥ
nṛ, m, man
+*vara*, adj, choice, best
√*vṛ*, vt5/9am, choose
-*a* (-*ap* 3.3.58)
viśalya, adj cbv 2.2.24 [101], free from arrows
vigataḥ śalyaḥ yasmāt saḥ, he from whom arrows have departed
vi, preverb, apart
+*śalya*, m/n, dart, arrow, shaft
śala, m, dart, spear
ud√sthā, vi1a, stand up

gatatandrīklama, adj cbv, free from exhaustion and weariness
gatau tandrīklamau yasmāt saḥ, he from whom exhaustion and weariness has gone
gata, ppp, gone
√*gam*, v1a, go
+*tandrīklama*, m cdi, exhaustion and weariness
tandrīḥ klamaḥ ca
tandrī, f, lassitude, exhaustion, laziness
tandrā, f, lassitude, exhaustion, laziness
+*klama*, m, fatigue
√*klam* (√*klamu*), vi4a/1a 3.1.70, become weary
ca, conj pcl, and
√as, vi2a, be
kṣaṇa, noun, instant, moment
ubha, pron, both
mahāratha, adj ck 2.1.61, great warrior
mahān rathaḥ
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*ratha*, m, chariot, car, warrior, hero
√*ṛ*, v1a, go, reach
-*tha* (-*kthan* Uṇ. 6.27)

रामलक्ष्मणावुदतिष्ठताम् ।१। रामलक्ष्मणौ च गततन्द्रीक्लमावास्ताम् ।२। तौ नृवरौ लब्धसंज्ञौ विशल्यावुदतिष्ठतामुभौ च महारथौ क्षणेन गततन्द्रीक्लमावास्ताम् ।३।

Those two best of men having regained consciousness, free from arrows, stood up and in a moment both great warriors were free from exhaustion and weariness.

ततो विभीषणः पार्थ राममिक्ष्वाकुनन्दनम्।
उवाच विज्वरं दृष्ट्वा कृताञ्जलिरिदं वचः ॥८॥

tato vibhīṣaṇaḥ pārtha rāmamikṣvākunandanam;
uvāca vijvaraṁ dṛṣṭvā kṛtāñjaliridaṁ vacaḥ.

tataḥ	vibhīṣaṇaḥ	pārtha	rāmam	ikṣvākunandanam
i	m1s	mvs	m2s	m2s

uvāca	vijvaram	dṛṣṭvā	kṛtāñjaliḥ	idam	vacaḥ
3sa prf	m2s	i	m1s	n2s	n2s

tatas, dem adv, from or after that
vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-ana (*-lyu* 3.1.134 Kā.)
pārtha, metronymic, son of Pṛthā
pṛthā, f pn, Kuntī
pṛtha, adj, spread out, broad
√*prath*, vi1m, extend, spread
rāma, pn, Rāma
ikṣvākunandana, noun ctp6 2.2.8 [86], delighter of Ikṣvāku
ikṣvākoḥ nandanaḥ
ikṣvāku, m pn, Ikṣvāku
+*nandana*, m, delighter
√*nand* (*tu*√*nadi*), v1a, rejoice, caus.: delight
-ana (*-lyu* 3.1.134)

vijvara, adj cbv 2.2.24 [101], free from grief
vigataḥ jvaraḥ yasmāt saḥ, he from whom grief has departed
vi, preverb, apart
+*jvara*, m, fever, affliction, grief
dṛṣṭvā, abs, seeing
√*dṛś*, vt1a, see
kṛtāñjali, adj cbv, by folding the hands in reverence
kṛtaḥ añjaliḥ yena saḥ, by whom folding the hands in reverence has been done
kṛta, adj ppp, done, made
√*kṛ*, vt8am, do, make
+*añjali*, m, cupped hands raised to the forehead in reverence
idam, dem adj, this
vacas, noun, speech

√**vac**, vt2a, say

विभीषणो रामं विज्वरं ददर्श ।१। स उवाच ।२। विभीषणो रामं विज्वरं दृष्ट्वोवाच ।३। पार्थ ततो राममिक्ष्वाकुनन्दनं विज्वरं दृष्ट्वा विभीषणः कृताञ्जलिरिदं वच उवाच ।४।

uvāca...idaṁ vacaḥ: The literal, 'spoke this speech,' appears redundant in English which avoids cognate predicate accusatives or internal accusatives used often in Sanskrit.

O son of Pṛthā (Yudhiṣṭhira), when Vibhīṣaṇa saw Rāma, the delighter of Ikṣvāku, free from grief, he said, folding his hands in reverence:

अयमम्भो गृहीत्वा तु राजराजस्य शासनात्।
गुह्यको ऽभ्यागतः श्वेतात्त्वत्सकाशमरिंदम ॥९॥

ayamambho gṛhītvā tu rājarājasya śāsanāt;
guhyako 'bhyāgataḥ śvetāttvatsakāśamariṁdama.

ayam	ambhaḥ	gṛhītvā	tu	rājarājasya	śāsanāt
m1s	n2s	i	i	m6s	n5s

guhyakaḥ	abhyāgataḥ	śvetāt	tvatsakāśam	ariṁdama
m1s	m1s	m5s	m2s	mvs

idam, dem adj, this
ambhas, noun, water
gṛhītvā, abs, having grabbed
tu, conj pcl, but
rājarāja, noun ctp6, king of kings
rājñām rājā
rājan, m, king
+*rājan*, m, king
śāsana, noun, instruction
√*śās*, vt2a, instruct, teach
-*ana* (-*lyuṭ* 3.3.115)

guhyaka, noun, one of a class of demigods who like the Yakṣas are attendants of Kubera (the god of wealth) and guardians of his treasures (they may have received their name from living in mountain caverns) (MW)

abhyāgata, ppp, arrived
abhi ā√*gam*, v1a, come to
śveta, noun, the White Mountain, the white or snowy mountains separating the Varṣas of Hiraṇmaya and Ramyaka, the sixth of the Dvīpas
śveta, adj, white
tvatsakāśa, noun ctp5/6, your vicinity, near you
tava sakāśaḥ
tvad, 2nd pron, you
+*sakāśa*, m, nearness, vicinity
ariṁdama, noun ctp upapada 2.2.19, enemy-tamer
arim damati
ari, m, enemy
+√*dam*, vt4a, tame, subdue
-*a* (-*khac* 3.2.46)

हे राम गुह्यको ऽम्भो ऽग्रहीत् ।१। स तव सकाशमगमत् ।२। हे राम गुह्यको ऽम्भो गृहीत्वा त्वत्सकाशमभ्यागतः ।३। अरिंदमायं तु गुह्यको राजराजस्य शासनादम्भो गृहीत्वा श्वेतात्त्वत्सकाशमभ्यागतः ।४।

While the placement of *śvetāt* far from *ambho gṛhītvā* favors the translation given, it is not clear that the water does not come from the white mountain.

"O enemy-tamer, this Guhyaka took water and came to your presence from the White Mountain under the instruction of the king of kings (Vaiśravaṇa).

इदमम्भः कुबेरस्ते महाराजः प्रयच्छति।
अन्तर्हितानां भूतानां दर्शनार्थं परंतप ॥१०॥

idamambhaḥ kuberaste mahārājaḥ prayacchati;
antarhitānāṁ bhūtānāṁ darśanārthaṁ paraṁtapa.

idam	ambhaḥ	kuberaḥ	te	mahārājaḥ	prayacchati
n2s	n2s	m1s	m/f/n4s	m1s	3sa pre

antarhitānām	bhūtānām	darśanārtham	paraṁtapa
n6p	n6p	m2s	mvs

idam, dem adj, this
ambhas, noun, water
kubera, pn, Kubera
tvad, 2nd pron, you
mahārāja, noun ck 2.1.61, great king
mahān rājā, a great king
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*rājan*, m, king
pra√yam, vt1a, hold forth, offer, give

antarhita, adj ppp, invisible, disappeared
antar√dhā, v3am, put within, hide, disappear
bhūta, noun, a being
√*bhū*, vi1a, be, become, exist
darśanārtha, noun ctp4, aim for seeing, purpose of seeing
darśanāya arthaḥ
darśana, n, seeing, sight
√*dṛś*, vt1a, see
-*ana* (-*lyuṭ* 3.3.115)
+*artha*, m, aim, object, purpose
paraṁtapa, noun ctp upapada 2.2.19, scorcher of enemies
parān tapati, he scorches enemies
para, m, enemy
para, pron adj, other
+√*tap*, vt1a, heat, scorch
-*a* (-*khac* 3.2.39)

राम कुबेर इदमम्भस्तुभ्यं प्रयच्छत्यन्तर्हितानि भूतानि द्रष्टुम् ।१। परंतप कुबेरो महाराजस्तुभ्यमिदमम्भः प्रयच्छत्यन्तर्हितानां भूतानां दर्शनार्थम् ।२।

antarhitānāṁ bhūtānām: objective genitive of *darśana*. *antarhitaḥ:* By Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative.

The great king Kubera presents this water to you for the purpose of seeing creatures who have disappeared, O scorcher of enemies.

अनेन स्पृष्टनयनो भूतान्यन्तर्हितान्युत।
भवान्द्रक्ष्यति यस्मै च भवानेतत्प्रदास्यति ॥११॥

anena spr̥ṣṭanayano bhūtānyantarhitānyuta;
bhavāndrakṣyati yasmai ca bhavānetatpradāsyati.

anena	spr̥ṣṭanayanaḥ	bhūtāni	antarhitāni	uta
n3s	m1s	n2p	n2p	i

bhavān	drakṣyati	yasmai	ca	bhavān	etat	pradāsyati
m1s	3sa fut	m4s	i	m1s	n2s	3sa fut

idam, dem pron, this
spr̥̥ṣṭanayana, adj cbv, having one's eyes touched
spr̥ṣṭe nayane yena saḥ, he whose eyes have been touched
√*spr̥ś*, vt6a, touch
+*nayana*, n, eye
√*nī*, vt1am, lead
-*ana* (-*lyuṭ* 3.3.117)
bhūta, noun, a being
√*bhū*, vi1a, be, become, exist
antarhita, adj ppp, invisible, disappeared
antar√*dhā*, v3am, put within, hide, disappear
uta, pcl, also, even

bhavat, pron, your lordship, you
√**dr̥̥ś**, vt1a, see
yad, rel pron, which, who
ca, conj pcl, and
bhavat, pron, your lordship, you
etad, dem adj, this
pra√dā, vt3am, give

यदि त्वमनेनाम्भसा तव नयने स्प्रक्ष्यसि तर्हि त्वमन्तर्हितानि भूतानि द्रक्ष्यसि ।१। यस्मै च भवानिदमम्भः प्रदास्यति सो ऽप्यन्तर्हितानि भूतानि द्रक्ष्यति ।२। अनेन स्पृष्टनयनो भवान्भूतान्यन्तर्हितानि द्रक्ष्यति यस्मै च भवानेतत्प्रदास्यति ।३।

ambhas + √*spr̥ś:* To touch water is to wash. Interpret the ppp in *spr̥ṣṭanayana* conditionally. *antarhitaḥ:* By Pā. 3.4.72, the ppp of intransitive verbs may be active as well as stative and the ppp of verbs of going may be active as well as passive or stative. *yasmai:* 'to whomever.' In epic verse, contrary to classical prose but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun.

If you touch your eyes with this, you will be able to see creatures who have disappeared and so will whoever you present it to."

तथेति रामस्तद्वारि प्रतिगृह्याथ सत्कृतम्।
चकार नेत्रयोः शौचं लक्ष्मणश्च महामनाः ॥१२॥

tatheti rāmastadvāri pratigṛhyātha satkṛtam;
cakāra netrayoḥ śaucaṁ lakṣmaṇaśca mahāmanāḥ.

tathā	iti	rāmaḥ	tat	vāri	pratigṛhya	atha	satkṛtam
i	i	m1s	n2s	n2s	i	i	n2s

cakāra	netrayoḥ	śaucam	lakṣmaṇaḥ	ca	mahāmanāḥ
3sa prf	n6d	n2s	m1s	i	m1s

tathā, dem adv, thus
iti, pcl, thus, close quote
rāma, pn, Rāma
tad, dem adj, that
vāri, noun, water
pratigṛhya, abs, having accepted
prati√grah, vt9am, take back, receive, accept
atha, pcl, now, then, if
satkṛta, adj ppp, honored
sat√kṛ, vt8am, make good

√kṛ, vt8am, do, make

netra, noun, eye
śauca, noun, cleanness, purity, purification
lakṣmaṇa, pn, Lakṣmaṇa
ca, conj pcl, and
mahāmanas, adj cbv, great-minded
mahat manaḥ yasya saḥ, he whose mind is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*manas*, n, mind
√*man*, vt4/8m, think, consider

अथ रामस्तथेत्युक्त्वा तद्वारि प्रतिजग्राह ।१। रामो नेत्रयोः शौचं चकार ।२। लक्ष्मणश्च नेत्रयोः शौचं चकार ।३। अथ रामस्तथेति तत्सत्कृतं वारि प्रतिगृह्य नेत्रयोः शौचं चकार महामनाश्च लक्ष्मणः।

śaucaṁ cakāra: Literally, 'did the purification.' √*kṛ* with an action noun in Sanskrit is the predecessor of similar constructions understood as compound verbs in modern Indian languages.

Then Rāma accepted that honored water saying, "Yes," and washed his eyes and so did the great-minded Lakṣmaṇa.

सुग्रीवजाम्बवन्तौ च हनूमानङ्गदस्तथा।
मैन्दद्विविदनीलाश्च प्रायः प्लवगसत्तमाः ॥१३॥

sugrīvajāmbavantau ca hanūmānaṅgadastathā;
maindadvividanīlāśca prāyaḥ plavagasattamāḥ.

sugrīvajāmbavantau	ca	hanūmān	aṅgadaḥ	tathā
m1d	i	m1s	m1s	i

maindadvividanīlāḥ	ca	prāyas	plavagasattamāḥ
m1p	i	i	m1p

sugrīvajāmbavat, noun cdi, Sugrīva and Jāmbavat
- *sugrīvaḥ jāmbavān ca*
- *sugrīva,* m pn cbv 2.2.24 [101], Sugrīva
  - *śobhanam grīvaḥ yasya saḥ,* he whose neck is good
  - *su,* preverb, good
  - +*grīva,* m, neck
- +*jāmbavat,* pn, Jāmbavat
  - *jāmbava,* adj, from the Jambū tree, a Jambū fruit
  - *-vat* (*-matup* 5.2.94, *v* 8.2.9)

ca, conj pcl, and

hanūmat, pn, Hanūmat
- *hanūmat,* adj, having (large) jaws
  - *hanū,* f, jaw
    - *hanu,* f, jaw
  - *-mat* (*-matup* 5.2.94)

aṅgada, pn, Aṅgada

tathā, dem adv, thus

maindadvividanīla, noun cdi, Mainda, Dvivida and Nīla
- *maindaḥ dvividaḥ nīlaḥ ca*
- *mainda,* m pn, Mainda
- +*dvivida,* m pn, Dvivida
- +*nīla,* m pn, Nīla
  - *nīla,* m, blue sapphire
    - *nīla,* adj, blue, dark

ca, conj pcl, and

prāyas, adv, mostly
- *prāya,* m, prominent part, majority
  - *pra√i,* v2a, go forth
  - *-a* (*-ghañ* 3.3.18)

plavagasattama, noun ctp7, best of monkeys
- *plavageṣu sattamaḥ,* best among monkeys
- *plavaga,* m ctp upapada 2.2.19, frog, monkey
  - *plavena gacchati,* he goes by jumping
  - *plava,* m, floating, jumping
    - *√plu,* v1m, float, swim, fly, jump
  - +*√gam,* v1a, go
  - *-a* (*-ḍa* 3.2.48 [256])
- +*sattama,* sup adj, most excellent
  - *sat,* prap, being, good
    - *√as,* vi2a, be

सुग्रीवजाम्बवन्तौ हनूमानङ्गदो मैन्दद्विविदनीलाः प्रायश्च प्लवगसत्तमा नेत्रयोः शौचं चक्रुः ।१।

Supply the verb from verse 12.

And so did Sugrīva and Jāmbavat, Hanūmat, Aṅgada, Mainda, Dvivida and Nīla and the majority of the most excellent monkeys.

तथा समभवच्चापि यदुवाच विभीषणः।
क्षणेनातीन्द्रियाण्येषां चक्षूंष्यासन्युधिष्ठिर ॥१४॥

tathā samabhavaccāpi yaduvāca vibhīṣaṇaḥ;
kṣaṇenātīndriyāṇyeṣāṁ cakṣūṁṣyāsanyudhiṣṭhira.

tathā	samabhavat	ca	api	yat	uvāca	vibhīṣaṇaḥ
i	3sa ipf	i	i	n2s	3sa prf	m1s

kṣaṇena	atīndriyāṇi	eṣām	cakṣūṁṣi	āsan	yudhiṣṭhira
m3s	n1p	m6p	n1p	3pa ipf	mvs

tathā, dem adv, thus
sam√bhū, vi1a, be, become
ca, conj pcl, and
api, pcl, also
yad, rel pron, which, who
√vac, vt2a, say
vibhīṣaṇa, pn, Vibhīṣaṇa
  vibhīṣaṇa, adj, terrifying
    √bhī, vi3a, fear, caus.: terrify
    -ana (*-lyu* 3.1.134 Kā.)

kṣaṇa, noun, instant, moment
atīndriya, adj ctp prādi 2.2.18 [91], supersensory, clairvoyant
  atikrāntaḥ indriyāṇi, exceeding the senses
  ati, preverb, beyond
  +*indriya*, n, organ of knowledge or action, sense
idam, dem pron, this
cakṣus, noun, eye
√as, vi2a, be
yudhiṣṭhira, pn ctp7, Yudhiṣṭhira
  yudhi sthiraḥ, steady in battle
  yudh, noun, battle
    √yudh, vt4m, fight
    (*aluk* 6.3.14)
  +*sthira*, adj, steady, firm

यच्चापि विभीषण उवाच तथा समभवत् ।१। युधिष्ठिरैषां चक्षूंषि क्षणेनातीन्द्रियाण्यासन् ।२।

Nīlakaṇṭha explains the term *atīndriya*, usually 'supersensory,' in the meaning it must have in the present context, 'able to grasp the supersensory:' *atīndriyāṇi atīndriyārthagrāhakāṇi*.

Then what Vibhīṣaṇa said came to be: Their eyes were in a moment clairvoyant, Yudhiṣṭhira.

इन्द्रजित्कृतकर्मा तु पित्रे कर्म तदात्मनः।
निवेद्य पुनरागच्छत्त्वरयाजिशिरः प्रति ॥१५॥

indrajitkṛtakarmā tu pitre karma tadātmanaḥ;
nivedya punarāgacchattvarayājiśiraḥ prati.

indrajit	kṛtakarmā	tu	pitre	karma	tat	ātmanaḥ
m1s	m1s	i	m4s	n2s	i	m6s

nivedya	punaḥ	āgacchat	tvarayā	ājiśiraḥ	prati
i	i	3sa ipf	f3s	n2s	i

indrajit, pn, Indrajit
indrajit, adj ctp upapada 2.2.19, conquering Indra
indram jayati, he conquers Indra
indra, m pn, Indra
+√*ji,* vt1a, conquer
(-*kvip* 3.2.61)
kṛtakarman, adj cbv, accomplished
kṛtam karma yena saḥ, he by whom action has been done
kṛta, adj ppp, made
√*kṛ,* vt8am, do, make
+*karman,* n, action, deed
tu, conj pcl, but
pitṛ, noun, father
karman, noun, action
tad, dem adj, that
ātman, reflexive pron, one's self
ātman, m, self

nivedya, abs c, having made known
ni√vid, vt2a, know
punar, adv, again
ā√gam, v1a, come
tvarā, noun, haste
ājiśiras, noun ctp6, battle-front
ājeḥ śiraḥ, head of the battle
āji, m, race, match, battle
+*śiras,* n, head
prati, postposition, against, towards (acc.)

इन्द्रजिद्रावणाय तत्कर्म निवेदयां चकार ।१। ततः स पुनराजिशिर आजगाम ।२। कृतकर्मा त्विन्द्रजित्पित्रे तदात्मनः कर्म निवेद्याजिशिरः प्रति त्वरया पुनरागच्छत् ।३।

prati governs the acc. according to Pā. 1.4.90 and 2.3.8.

But the accomplished Indrajit, having informed his father of that deed of his, came again with haste to the battle-front.

तमापतन्तं संक्रुद्धं पुनरेव युयुत्सया।
अभिदुद्राव सौमित्रिर्विभीषणमते स्थितः ॥१६॥

tamāpatantaṁ saṁkruddhaṁ punareva yuyutsayā;
abhidudrāva saumitrirvibhīṣaṇamate sthitaḥ.

tam	āpatantam	saṁkruddham	punaḥ	eva	yuyutsayā
m2s	m2s	m2s	i	i	f3s

abhidudrāva	saumitriḥ	vibhīṣaṇamate	sthitaḥ
3sa prf	m1s	n7s	m1s

tad, dem pron, that

āpatat, prap, falling upon, attacking

ā√pat, v1a, fall upon

saṁkruddha, adj ppp, angered, angry

sam√krudh, vi4a, be angry

punar, adv, again

eva, pcl, only

yuyutsā, noun, desire to fight

√yudh, vt4m, fight

-sa (*-san* 3.1.7)

-a 3.3.102

abhi√dru, v1a, rush toward

saumitri, metronymic, son of Sumitrā

sumitrā, f pn, Sumitrā

-i (*-iñ* 4.1.96 *bāhvādi*)

vibhīṣaṇamata, noun ctp6, Vibhīṣaṇa's advice

vibhīṣaṇasya matam

vibhīṣaṇa, m pn, Vibhīṣaṇa

vibhīṣaṇa, adj, terrifying

√bhī, vi3a, fear, caus.: terrify

-ana (*-lyu* 3.1.134 Kā.)

+*mata,* n, resolve, approval, opinion

mata, ppp, thought

√man, vt4/8m, think, consider

sthita, ppp, having stood, standing, present

√sthā, vi1a, stand

इन्द्रजित्पुनरापतत् ।१। लक्ष्मण इन्द्रजितमभ्यद्रवत् ।२। विभीषणमते स्थितः सौमित्रिस्तं संक्रुद्धं पुनरेव युयुत्सयापतन्तमभिदुद्राव ।३।

saṁkruddham, a predicate adjective characterizing Indrajit in the act of attacking, is translated adverbially in English. *vibhīṣaṇamate:* Vibhīṣaṇa advises Rāma to send Lakṣmaṇa to slay Indrajit before he completes his ritual offerings while it is possible to slay him because he will be invincible after completing them in R. 6.71.13-22, 6.72.10-14. He advises Lakṣmaṇa how and when to attack in R. 6.73.1-4, 31-34.

Standing on the advice of Vibhīṣaṇa, the son of Sumitrā ran towards him angrily attacking with the desire to fight again.

अकृताह्निकमेवैनं जिघांसुर्जितकाशिनम्।
शरैर्जघान संक्रुद्धः कृतसंज्ञो ऽथ लक्ष्मणः ॥१७॥

akṛtāhnikamevainaṁ jighāṁsurjitakāśinam;
śarairjaghāna saṁkruddhaḥ kṛtasaṁjño 'tha lakṣmaṇaḥ.

akṛtāhnikam	eva	enam	jighāṁsuḥ	jitakāśinam
m2s	i	m2s	m1s	m2s

śaraiḥ	jaghāna	saṁkruddhaḥ	kṛtasaṁjñaḥ	atha	lakṣmaṇaḥ
m3p	3sa prf	m1s	m1s	i	m1s

akṛtāhnika, adj cbv, not having completed the daily rites
akṛtam āhnikam yena saḥ, he by whom the daily rites have not been completed
akṛta, adj ctp na 2.2.6, imperfect
na kṛtaḥ, not done
na, neg pcl, not
+*kṛta*, adj ppp, done, perfected
√*kṛ*, vt8am, do, make
+*āhnika*, n, daily ceremony
āhnika, adj, daily
ahan, n, day
-*ika* (-*ṭhañ* 5.1.79)

eva, pcl, only

enad, pron, this (enclitic replacement for *etad* and *idam*)

jighāṁsu, adj desid, desirous to kill

jitakāśin, adj ctp upapada 2.2.19, shining with victory
jitena kāśate, he shines with victory
jita, n, victory
jita, ppp, conquered
√*ji*, vt1a, conquer
+√*kāś*, vi1m/4m, appear
-*in* (-*ṇini* 3.2.78)

śara, noun, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)

√han, vt2a, strike, slay

saṁkruddha, adj ppp, angered, angry
sam√*krudh*, vi4a, be angry

kṛtasaṁjña, adj cbv, having been advised
kṛtā saṁjñā yasya saḥ, he to whom knowledge has been given
kṛta, adj ppp, done
√*kṛ*, vt8am, do, make
+*saṁjñā*, f, agreement, consciousness, sign, name

atha, pcl, now, then, if

lakṣmaṇa, pn, Lakṣmaṇa

लक्ष्मण इन्द्रजितमकृताह्निकं हन्तुमैच्छत् ।१। लक्ष्मण इन्द्रजितमजिघांसत् ।२। लक्ष्मण इन्द्रजितं जिघांसुरास ।३। अथ लक्ष्मण इन्द्रजितं शरैरहन् ।४। जितकाशिनमेनमकृताह्निकमेव जिघांसुरथ संक्रुद्धः कृतसंज्ञो लक्ष्मणः शरैर्जघान ।५।

Nīlakaṇṭha explains that *kṛtasaṁjña*, which often means, 'having promised,' here means, 'informed by Vibhīṣaṇa:' *kṛtasaṁjñaḥ vibhīṣaṇena saṅketitaḥ*. See 16d.

Then Lakṣmaṇa, angry, desirous to slay him shining with victory before he had completed his daily rites, having been so advised, struck him with arrows.

तयोः समभवद्युद्धं तदान्योन्यं जिगीषतोः।
अतीव चित्रमाश्चर्यं शक्रप्रह्लादयोरिव ॥१८॥

tayoḥ samabhavadyuddhaṁ tadānyonyaṁ jigīṣatoḥ;
atīva citramāścaryaṁ śakraprahlādayoriva.

tayoḥ	samabhavat	yuddham	tadā	anyonyam	jigīṣatoḥ
m6d	3sa ipf	n1s	i	i	m6d

atīva	citram	āścaryam	śakraprahlādayoḥ	iva
i	n1s	n1s	m6d	i

- **tad**, dem pron, that
- **sam√bhū**, vi1a, be, become
- **yuddha**, noun, war, battle
  - *yuddha*, ppp, fought
    - √*yudh*, vt4m, fight
- **tadā**, dem adv, at that time, then
- **anyonyam**, adv, each other, mutually
  - *anyonya*, adj, mutual
    - *anya*, pron, other
    - *anya*, pron, other
- **jigīṣat**, prap desid, desiring to win
  - √*ji*, vt1a, conquer
  - -*sa* (-*san* 3.1.7)
- **atīva**, adv, exceedingly
- **citra**, adj, conspicuous, excellent, bright, variegated, strange
- **āścarya**, adj, wonderful
- **śakraprahlāda**, noun cdi, Śakra and Prahlāda
  - *śakraḥ prahlādaḥ ca*
  - *śakra*, m pn, Indra
    - *śakra*, adj, powerful
      - √*śak*, vi5a, be able
  - +*prahlāda*, m pn, Prahlāda
- **iva**, pcl, like, as

यथा शक्रप्रह्लादयोर्युद्धमभवत्तथा लक्ष्मणेन्द्रजितोर्युद्धमभवत् ।१। तदा शक्रप्रह्लादयोरिवान्योन्यं जिगीषतोस्तयोरतीव चित्रमाश्चर्यं युद्धं समभवत् ।२।

Then a very extraordinary, wonderful battle ensued between those two desiring to beat each other, like the one between Śakra and Prahlāda.

अविध्यदिन्द्रजित्तीक्ष्णैः सौमित्रिं मर्मभेदिभिः।
सौमित्रिश्चानलस्पर्शैरविध्यद्रावणिं शरैः ॥१९॥

avidhyadindrajittīkṣṇaiḥ saumitriṁ marmabhedibhiḥ;
saumitriścānalasparśairavidhyadrāvaṇiṁ śaraiḥ.

avidhyat	indrajit	tīkṣṇaiḥ	saumitrim	marmabhedibhiḥ
3sa ipf	m1s	m3p	m2s	m3p

saumitriḥ	ca	analasparśaiḥ	avidhyat	rāvaṇim	śaraiḥ
m1s	i	m3p	3sa ipf	m2s	m3p

√vyadh, vt4a, pierce
indrajit, pn, Indrajit
  indrajit, adj ctp upapada 2.2.19, conquering Indra
    indram jayati, he conquers Indra
    indra, m pn, Indra
    +√*ji,* vt1a, conquer
    (-*kvip* 3.2.61)
tīkṣṇa, adj, sharp
  √*tij,* vi1m, be sharp
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -*i* (-*iñ* 4.1.96 *bāhvādi*)
marmabhedin, adj ctp upapada 2.2.19, splitting the vital spots
  marmāni bhinatti, it splits the mortal spots
  marman, n, mortal spot, vital point
    √*mṛ,* vi6m, die
  +√*bhid,* vt7am, split
  -*in* (-*ṇini* 3.2.81)
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -*i* (-*iñ* 4.1.96 *bāhvādi*)
ca, conj pcl, and
analasparśa, adj cbv 2.2.24 [99], whose touch is like fire
  analasya sparśaḥ iva sparśaḥ yasya saḥ, that whose touch is like a fire's
  anala, m, fire
  +*sparśa,* m, touch
    √*spṛś,* vt6a, touch
√vyadh, vt4a, pierce
rāvaṇi, patronymic, son of Rāvaṇa
  rāvaṇa, m pn, Rāvaṇa
    rāvaṇa, adj c, causing to scream
      √*ru,* v2a, roar, sound, cry
      -*ana* (-*lyu* 3.1.134)
  -*i* (-*iñ* 4.1.96 *ākṛtigaṇa*)
śara, noun, arrow
  √*śṝ,* vt9a, crush, rend, break
  -*a* (-*ap* 3.3.57)

इन्द्रजित्तीक्ष्णैर्मर्मभेदिभिः शरैः सौमित्रिमविध्यत् ।१। सौमित्रिश्चानलस्पर्शैः शरै रावणिमविध्यत् ।२।

Indrajit pierced the son of Sumitrā (Lakṣmaṇa) with sharp arrows splitting his vital spots and the son of Sumitrā pierced Rāvaṇa's son (Indrajit) with arrows whose touch was like fire.

सौमित्रिशरसंस्पर्शाद्रावणिः क्रोधमूर्छितः।
असृजल्लक्ष्मणायाष्टौ शरानाशीविषोपमान् ॥२०॥

saumitriśarasaṁsparśādrāvaṇiḥ krodhamūrchitaḥ;
asṛjallakṣmaṇāyāṣṭau śarānāśīviṣopamān.

saumitriśarasaṁsparśāt	rāvaṇiḥ	krodhamūrchitaḥ
m5s	m1s	m1s

asṛjat	lakṣmaṇāya	aṣṭau	śarān	āśīviṣopamān
3sa ipf	m4s	m2p	m2p	m2p

- **saumitriśarasaṁsparśa**, noun ctp6, touch of the arrows of the son of Sumitrā
  - *saumitriśarasya saṁsparśaḥ*
  - *saumitriśara*, m ctp6, arrow of the son of Sumitrā
    - *saumitreḥ śaraḥ*
    - *saumitri*, metronymic, son of Sumitrā
      - *sumitrā*, f pn, Sumitrā
      - *-i* (*-iñ* 4.1.96 *bāhvādi*)
    - +*śara*, n, arrow
      - √*śṝ*, vt9a, crush, rend, break
      - *-a* (*-ap* 3.3.57)
  - +*saṁsparśa*, m, touch
    - *sam*√*spṛś*, vt6a, touch
- **rāvaṇi**, patronymic, son of Rāvaṇa
  - *rāvaṇa*, m pn, Rāvaṇa
    - *rāvaṇa*, adj c, causing to scream
      - √*ru*, v2a, roar, sound, cry
      - *-ana* (*-lyu* 3.1.134)
  - *-i* (*-iñ* 4.1.96 *ākṛtigaṇa*)
- **krodhamūrchita**, adj ctp3 2.1.32, infuriated
  - *krodhena mūrchitaḥ*, thick with anger
  - *krodha*, m, anger
    - √*krudh*, vi4a, be angry
  - +*mūrchita*, adj ppp, thick, stupefied
    - √*murch*, v1a, thicken

- √**sṛj**, vt4m/6a, release
- **lakṣmaṇa**, pn, Lakṣmaṇa
- **aṣṭa**, cardinal num, eight
- **śara**, noun, arrow
  - √*śṝ*, vt9a, crush, rend, break
  - *-a* (*-ap* 3.3.57)
- **āśīviṣopama**, adj cbv, venomous-snake-like
  - *āśīviṣaḥ upamā yasya saḥ*, that whose object of comparison is a venomous snake
  - *āśīviṣa*, m cbv, venomous snake
    - *āśī viṣam yasya saḥ*, he whose fang is poison
    - *āśī*, f, serpents fang
    - +*viṣa*, n, poison
  - +*upamā*, f, object of comparison

इन्द्रजिल्लक्ष्मणाय शरान्ससर्ज ।१। सौमित्रिशरसंस्पर्शात्क्रोधमूर्छितो रावणिर्लक्ष्मणायाष्टावाशीविषोपमाञ्शरानसृजत् ।२।

Infuriated by the touch of the arrows of the son of Sumitrā, Rāvaṇa's son (Indrajit) shot eight arrows like venomous snakes at Lakṣmaṇa.

तस्यासून्पावकस्पर्शैः सौमित्रिः पत्त्रिभिस्त्रिभिः।
यथा निरहरद्वीरस्तन्मे निगदतः शृणु ॥२१॥

tasyāsūnpāvakasparśaiḥ saumitriḥ pattribhistribhiḥ;
yathā niraharadvīrastanme nigadataḥ śṛṇu.

tasya	asūn	pāvakasparśaiḥ	saumitriḥ	pattribhiḥ	tribhiḥ
m6s	m2p	m3p	m1s	m3p	m3p

yathā	niraharat	vīraḥ	tat	me	nigadataḥ	śṛṇu
i	3sa ipf	m1s	n2s	m/f/n6s	m6s	2sa ipv

tad, dem pron, that
asu, noun, breath, life
pāvakasparśa, adj cbv 2.2.24 [99], whose touch is like fire
pāvakasya sparśaḥ iva sparśaḥ yasya saḥ, that whose touch is like a fire's
pāvaka, m, fire
pāvaka, adj, purifying
√*pū*, vt9am, purify
-*aka* (-*ṇvul* 3.1.133)
+*sparśa*, m, touch
√*spṛś*, vt6a, touch
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-*i* (-*iñ* 4.1.96 *bāhvādi*)
pattrin, noun, bird, arrow
pattra, n, feather, leaf
-*in* (-*ini* 5.2.115)
tri, cardinal num, three

yathā, rel adv, in which manner, as
nis√hṛ, vt1am, take out, extract, remove
vīra, m, hero
tad, dem pron, that
mad, 1st pron, I, me, my
nigadat, prap, reciting, telling
ni√gad, vt1a, recite, tell (2 acc.)
√śru, vt1am/5am 3.1.74, hear, listen

यथा लक्ष्मण इन्द्रजितो ऽसून्निर्जहार तच्छृणु ।१। युधिष्ठिराहं त्वां तन्निगदामि ।२। यथा वीरः सौमित्रिस्त्रिभिः पावकस्पर्शैः पत्त्रिभिस्तस्यासून्निरहरत्तन्मम निगदतः शृणु ।३।

Listen to me tell how the heroic son of Sumitrā (Lakṣmaṇa) drew out his (Indrajit's) life breaths with three arrows whose touch was like fire.

एकेनास्य धनुष्मन्तं बाहुं देहादपातयत्।
द्वितीयेन सनाराचं भुजं भूमौ न्यपातयत् ।।२२।।

ekenāsya dhanuṣmantaṁ bāhuṁ dehādapātayat;
dvitīyena sanārācaṁ bhujaṁ bhūmau nyapātayat.

ekena	asya	dhanuṣmantam	bāhum	dehāt	apātayat
m3s	m6s	m2s	m2s	m5s	3sa ipf c

dvitīyena	sanārācam	bhujam	bhūmau	nyapātayat
m3s	m2s	m2s	f7s	3sa ipf c

eka, cardinal num, one
idam, dem pron, this
dhanuṣmat, adj, bow-bearing
  dhanus, n, bow
  -mat (*-matup* 5.2.94)
bāhu, noun, arm
deha, noun, body
√**pat**, v1a, fly, fall

dvitīya, ordinal num, second
  dvi, cardinal num, two
  -tīya 5.2.54
sanārāca, adj cbv 2.2.28, arrow-bearing
  saha nārācena, with an arrow
  sa, pcl, (replacement for *saha*) with
  +*nārāca*, m, an iron arrow, arrow
bhuja, noun, arm, wing
bhūmi, noun, earth
ni√pat, vi1a, fall

इन्द्रजितो धनुष्मान्बाहुर्देहादपतत् ।१। लक्ष्मण एकेन शरेणेन्द्रजितो धनुष्मन्तं बाहुं देहादपातयत् ।२। एकेनास्य धनुष्मन्तं बाहुं देहादपातयत् ।३। इन्द्रजितः सनाराचो भुजो भूमौ पपात ।४। लक्ष्मणो द्वितीयेन शरेणेन्द्रजितः सनाराचं भुजं भूमौ पातयां चकार ।५। द्वितीयेन सनाराचं भुजं भूमौ न्यपातयत् ।६।

With one he made his bow-bearing arm fall from his body. With the second he made his arrow-bearing arm fall to the ground.

तृतीयेन तु बाणेन पृथुधारेण भास्वता।
जहार सुनसं चारु शिरो भ्राजिष्णुकुण्डलम् ।।२३।।

tṛtīyena tu bāṇena pṛthudhāreṇa bhāsvatā;
jahāra sunasaṁ cāru śiro bhrājiṣṇukuṇḍalam.

tṛtīyena	tu	bāṇena	pṛthudhāreṇa	bhāsvatā
m3s	i	m3s	m3s	m3s

jahāra	sunasam	cāru	śiraḥ	bhrājiṣṇukuṇḍalam
3sa prf	m2s	n2s	n2s	n2s

- **tṛtīya**, ordinal num, third
    - *tri*, cardinal num, three
    - *-tīya* 5.2.55
- **tu**, conj pcl, but
- **bāṇa**, noun, shaft, arrow
- **pṛthudhāra**, adj ctp upapada 2.2.19, broad-edged
    - *pṛthu*, adj, broad
    - +√*dhṛ* (√*dhṛñ dhāraṇe*), vt1am, hold
    - *-a* (*-aṇ* 3.2.1)
- **bhāsvat**, adj, lustrous, glorious
    - *bhās*, n/f, light, brightness, glory
        - √*bhās*, vi1a, shine
    - *-vat* (*-matup* 5.2.94, *v* 8.2.9)

- √**hṛ**, vt1am, take

- **sunasa**, adj cbv 2.2.24 [101], having a beautiful nose
    - *śobhanā nāḥ yasmin saḥ*, that on which the nose is beautiful
    - *su*, preverb, good
    - +*nas*, f, nose
    - *-a* (*-ac* 5.4.119)
- **cāru**, adj, dear, beautiful
- **śiras**, noun, head
- **bhrājiṣṇukuṇḍala**, adj cbv, wearing sparkling earrings
    - *bhrājiṣṇū kuṇḍale yasmin tat*, that on which there are sparkling earrings
    - *bhrājiṣṇu*, adj, shining, sparkling
        - √*bhrāj*, vi1m, shine
        - *-iṣṇu* (*-iṣṇuc* 3.2.138)
    - +*kuṇḍala*, n, ring, earring, bracelet

लक्ष्मणस्तृतीयेन बाणेनेन्द्रजितः शिरो जहार ।१। तृतीयेन तु पृथुधारेण भास्वता बाणेन भ्राजिष्णुकुण्डलं सुनसं चारु शिरो जहार ।२।

But with the third lustrous broad-edged shaft he took his dear head having a beautiful nose and wearing sparkling earrings.

विनिकृत्तभुजस्कन्धं कबन्धं भीमदर्शनम्।
तं हत्वा सूतमप्यस्त्रैर्जघान बलिनां वरः ॥२४॥

vinikr̥ttabhujaskandhaṁ kabandhaṁ bhīmadarśanam;
taṁ hatvā sūtamapyastrairjaghāna balināṁ varaḥ.

vinikr̥ttabhujaskandham	kabandham	bhīmadarśanam
m2s	m2s	m2s

tam	hatvā	sūtam	api	astraiḥ	jaghāna	balinām	varaḥ
m2s	i	m2s	i	n3p	3sa prf	m6p	m1s

vinikr̥ttabhujaskandha, adj cbv, having the arms severed from the shoulders
vinikṛttāḥ bhujau skandhaḥ ca, that whose arms and shoulders have been severed
vinikṛtta, adj ppp, severed
vi ni√kṛt, vt6a, cut apart, sever
+*bhuja*, m, arm
+*skandha*, m, shoulder, upper back, trunk, bough

kabandha, noun, a large cask, clouds

bhīmadarśana, adj cbv, frightful-looking
bhīmam darśanam yasya saḥ, that whose appearance is terrifying
bhīma, adj, frightful, terrifying
+*darśana*, n, seeing, sight
√*dṛś*, vt1a, see
-*ana* (-*lyuṭ* 3.3.115)

tad, dem adj, that

hatvā, abs, having slain
√*han*, vt2a, strike, slay

sūta, noun, charioteer

api, pcl, also

astra, noun, missile
√*as*, vt4a, throw
-*tra* (-*ṣṭran* Am. 2.8.82)

√han, vt2a, strike, slay

balin, adj, strong
bala, n, strength
-*in* (-*ini* 5.2.115)

vara, adj, choice, best
√*vṛ*, vt5/9am, choose
-*a* (-*ap* 3.3.58)

लक्ष्मण इन्द्रजितः कबन्धं हत्वा तस्य सूतमप्यहन् ।१। तं विनिकृत्तभुजस्कन्धं भीमदर्शनं कबन्धं हत्वा बलिनां वरः सूतमप्यस्त्रैर्जघान ।२।

After slaying that frightful-looking cask having the arms severed from the shoulders, the best of the strong (Lakṣmaṇa) slew his charioteer with arrows too.

लङ्कां प्रवेशयामासुर्वाजिनस्तं रथं तदा।
ददर्श रावणस्तं च रथं पुत्रविनाकृतम् ॥२५॥

laṅkāṁ praveśayāmāsurvājinastaṁ rathaṁ tadā;
dadarśa rāvaṇastaṁ ca rathaṁ putravinākṛtam.

laṅkām	praveśayām	āsuḥ	vājinaḥ	tam	ratham	tadā
f2s	i	3pa prf	m1p	m2s	m2s	i

dadarśa	rāvaṇaḥ	tam	ca	ratham	putravinākṛtam
3sa prf	m1s	m2s	i	m2s	m2s

laṅkā, pn, the city Laṅkā
praveśayām, ppf actn c, causing to enter, bringing in
  pra√viś, v6a, enter
√as, vi2a, be
vājin, noun, horse
  vājin, adj, swift
    vāja, m, strength, vigor, energy, speed
      √vaj, v1a, go
tad, dem adj, that
ratha, noun, chariot, car
tadā, dem adv, at that time, then

√dṛś, vt1a, see

rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
tad, dem adj, that
ca, conj pcl, and
ratha, noun, chariot, car
putravinākṛta, adj ctp3, deprived of son
  putreṇa vinākṛtaḥ, deprived of son
  putra, m, son
  +vinākṛta, adj ctp gati 2.2.18, deprived
    vinā, adv (gati 1.4.61?), without
    +kṛta, adj ppp, made
      √kṛ, vt8am, do, make

तदा वाजिनस्तं रथं लङ्कां प्रवेशयामासुः ।१। रावणश्च तं रथं पुत्रविनाकृतं ददर्श ।२।

vinākṛta: Although *vinā* is used in conjunction with √*kṛ* similarly to *cvi*-ending words, it is not termed *gati* by Pā. 1.4.61.

Then his horses drew his chariot into Laṅkā and Rāvaṇa saw that chariot deprived of his son.

स पुत्रं निहतं दृष्ट्वा त्रासात्संभ्रान्तलोचनः।
रावणः शोकमोहार्तो वैदेहीं हन्तुमुद्यतः ॥२६॥

sa putraṁ nihataṁ dṛṣṭvā trāsātsaṁbhrāntalocanaḥ;
rāvaṇaḥ śokamohārto vaidehīṁ hantumudyataḥ.

sah putram nihatam dr̥ṣṭvā trāsāt saṁbhrāntalocanaḥ
m1s m2s m2s i m5s m1s

rāvaṇaḥ śokamohārtaḥ vaidehīm hantum udyataḥ
m1s m1s f2s i m1s

tad, dem pron, that
putra, noun, son
nihata, ppp, struck down
ni√han, vt2a, strike down, slay
dr̥ṣṭvā, abs, seeing
√dṛś, vt1a, see
trāsa, noun, fear
√tras, vi4a/1a 3.1.70, tremble, fear
saṁbhrāntalocana, adj cbv, he whose eyes are agitated
saṁbhrānte locane yasya saḥ
saṁbhrānta, adj ppp, flustered
sam√bhram, v1/4a, wander, waver
+*locana*, n, eye

rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
śokamohārta, adj ctp2 2.1.24, fallen into grief and bewilderment
śokamohau ārtaḥ
śokamoha, m cdi, grief and bewilderment
śokaḥ mohaḥ ca
śoka, m, grief
√śuc, v1a, grieve
+*moha*, m, loss of consciousness, stupefaction, perplexity
√muh, vi4a, become stupefied, err
+*ārta*, adj ppp, fallen into, afflicted, pained
ā√ṛ, v1a, go to, reach
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-a (*-añ* 4.1.168)
-ī (*-ṅīp* 4.1.15)
hantum, inf, to kill
√han, vt2a, strike, slay
udyata, ppp, prepared, took up, undertook
ud√yam, vt1am 1.3.75, hold up

रावण इन्द्रजितं हतं ददर्श ।१। रावणः सीतां हन्तुमुद्येमे ।२। पुत्रं निहतं दृष्ट्वा त्रासात्संभ्रान्तलोचनः शोकमोहार्तः स रावणो वैदेहीं हन्तुमुद्यतः ।३।

Seeing his son slain, Rāvaṇa, whose eyes were agitated from fear, fallen into grief and bewilderment, prepared to kill the princess of Videha (Sītā).

अशोकवनिकास्थां तां रामदर्शनलालसाम्।
खड्गमादाय दुष्टात्मा जवेनाभिपपात ह ॥२७॥

aśokavanikāsthāṁ tāṁ rāmadarśanalālasām;
khaḍgamādāya duṣṭātmā javenābhipapāta ha.

aśokavanikāsthām	tām	rāmadarśanalālasām
f2s	f2s	f2s

khaḍgam	ādāya	duṣṭātmā	javena	abhipapāta	ha
m2s	i	m1s	m3s	3sa prf	i

- **aśokavanikāstha**, adj ctp upapada 2.2.19, located in an Aśoka grove
  - *aśokavanikāyām tiṣṭhati*, she stands in the Aśoka grove
  - *aśokavanikā*, f ck, Aśoka grove
    - *aśokāḥ vanikā*, a grove consisting of Aśoka trees
    - *aśoka*, noun, the Aśoka tree
      - *aśoka*, adj cbv, free from sorrow
        - *avidyamānaḥ śokaḥ yasmin saḥ*, he in whom there is no sorrow
        - *na*, neg pcl, not
        - +*śoka*, m, grief
          - √*śuc*, v1a, grieve
    - +*vanikā*, f, grove
      - *vana*, n, forest
  - +√*sthā*, vi1a, stand
  - -*a* (-*ka* 3.2.4)
- **tad**, dem pron, that
- **rāmadarśanalālasa**, adj ctp7 2.1.40, eagerly longing for the sight of Rāma
  - *rāmadarśane lālasaḥ*
  - *rāmadarśana*, n ctp6, seeing of Rāma
    - *rāmasya darśanam*
    - *rāma*, m pn, Rāma
    - +*darśana*, n, seeing, sight
      - √*dṛś*, vt1a, see
      - -*ana* (-*lyuṭ* 3.3.115)
  - +*lālasa*, adj intens, eagerly longing for, ardently desirous (of loc.)
    - √*las*, vi1a, embrace, play

- **khaḍga**, noun, sword
- **ādāya**, abs, taking
  - *ā√dā*, vt3am, take
- **duṣṭātman**, adj cbv, ill-natured
  - *duṣṭaḥ ātmā yasya saḥ*, he whose nature is spoiled
  - *duṣṭa*, ppp, bad
    - √*duṣ*, vi4a, become bad
  - +*ātman*, m, self
- **java**, noun, speed
  - √*jū*, v9a, hurry
  - -*a* (-*ap* 3.3.56 [303])
- **abhi√pat**, vt1a, rush towards
- **ha**, pcl, indeed

रावणः खड्गमाददौ ।१। खड्गमादाय स सीतामभिपपात ।२। दुष्टात्मा खड्गमादायाशोकवनिकास्थां रामदर्शनलालसां तां जवेनाभिपपात ह ।३।

Taking his sword, the ill-natured one rushed towards her sitting in the Aśoka grove eagerly longing for the sight of Rāma.

तं दृष्ट्वा तस्य दुर्बुद्धेरविन्ध्यः पापनिश्चयम्।
शमयामास संक्रुद्धं श्रूयतां येन हेतुना ॥२८॥

taṁ dr̥ṣṭvā tasya durbuddheravindhyaḥ pāpaniścayam;
śamayāmāsa saṁkruddhaṁ śrūyatāṁ yena hetunā.

tam	dr̥ṣṭvā	tasya	durbuddheḥ	avindhyaḥ	pāpaniścayam
m2s	i	m6s	m6s	m1s	m2s

śamayām	āsa	saṁkruddham	śrūyatām	yena	hetunā
i	3sa prf	m2s	3sp ipv	m3s	m3s

tad, dem adj, that
dr̥ṣṭvā, abs, seeing
√dr̥ś, vt1a, see
tad, dem adj, that
durbuddhi, adj cbv, foolish, evil-minded
duṣṭā buddhiḥ yasya saḥ, he whose intellect is bad
dus, preverb, ill
+buddhi, f, intelligence, intellect
avindhya, pn, Avindhya
pāpaniścaya, noun ck, evil resolution
pāpaḥ niścayaḥ
pāpa, adj, evil
+niścaya, m, resolution
nis√ci, vt5am, decide
-a (*-ap* 3.3.58)
śamayām, ppf actn c, calming
√śam, vi4a, be quiet, calm, contented
√as, vi2a, be
saṁkruddha, adj ppp, angered, angry
sam√krudh, vi4a, be angry
√śru, vt1am/5am 3.1.74, hear, listen
yad, rel adj, which
hetu, noun, cause, reason for (loc.)

रावणस्य पापनिश्चय आसीत् ।१। अविन्ध्यो रावणस्य पापनिश्चयं ददर्श ।२। अविन्ध्यो रावणस्य पापनिश्चयं दृष्ट्वा तमशामयत् ।३। अविन्ध्यस्तं तस्य दुर्बुद्धेः पापनिश्चयं दृष्ट्वा संक्रुद्धं शमयामास ।४। येन हेतुनाविन्ध्यो रावणं शमयामास तं शृणु ।५। येन हेतुना स श्रूयताम् ।६। येन हेतुनाविन्ध्यस्तं तस्य दुर्बुद्धेः पापनिश्चयं दृष्ट्वा संक्रुद्धं शमयामास स श्रूयताम्।

yena: In epic verse, contrary to classical prose but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun. Here the one-word main clause *śrūyatām* interrupts the long relative clause. The syntax is separated in prose sentence 7. Alternatively, d forms a separate sentence from a-c as in prose sentences 4 and 6, 'Avindhya, seeing the evil resolve of that fool, calmed the angry one. Hear with which reasoning.'

Listen to the reasoning with which Avindhya calmed the angry one when he saw the evil intention of that fool.

महाराज्ये स्थितो दीप्ते न स्त्रियं हन्तुमर्हसि।
हतैवैषा यदा स्त्री च बन्धनस्था च ते गृहे ॥२९॥

mahārājye sthito dīpte na striyaṁ hantumarhasi;
hataivaiṣā yadā strī ca bandhanasthā ca te gṛhe.

mahārājye	sthitaḥ	dīpte	na	striyam	hantum	arhasi
n7s	m1s	n7s	i	f2s	i	2sa pre

hatā	eva	eṣā	yadā	strī	ca	bandhanasthā	ca	te	gṛhe
f1s	i	f1s	i	f1s	i	f1s	i	m/f/n6s	n7s

mahārājya, noun ck 2.1.61, great kingdom, great kingship
mahat rājyam
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*rājya*, n, kingdom
√*rāj* (√*rājṛ*), v1am, shine, rule
sthita, ppp, having stood, standing, present
√*sthā*, vi1a, stand
dīpta, adj ppp, glorious
√*dīp*, vi4m, shine
na, neg pcl, not
strī, noun, woman
hantum, inf, to kill
√*han*, vt2a, strike, slay
√**arh**, vt1a, be fit, be able
hata, ppp, smitten
√*han*, vt2a, strike, slay
eva, pcl, only
etad, dem adj, this
yadā, rel adv, at which time, when
strī, noun, woman
ca, conj pcl, and
bandhanastha, adj ctp upapada 2.2.19, being in captivity
bandhane tiṣṭhati, he stands in bondage
bandhana, n, bondage
√*bandh*, vt9a, bind
-ana (*-lyuṭ* 3.3.115)
+√*sthā*, vi1a, stand
-a (*-ka* 3.2.4)
ca, conj pcl, and
tvad, 2nd pron, you
gṛha, noun, house

यदा त्वं दीप्ते महाराज्ये तिष्ठसि तदा स्त्रियं न हन्तुमर्हसि ।१। महाराज्ये तिष्ठन्न स्त्रियं हन्तुमर्हसि ।२। यदा स्त्री हता भवति तव च गृहे बन्धने तिष्ठति तदा तां न हन्तुमर्हसि ।३। यदा च दीप्ते महाराज्ये स्थितो यदा चैषा स्त्री हतैव तव च गृहे बन्धनस्था न स्त्रियं हन्तुमर्हसि ।४।

mahārājye sthitaḥ: van Buitenen translates alternatively, 'who have the splendid position of great king.' *na...arhasi:* The sense includes both cannot and should not but Avindhya argues that Rāvaṇa cannot kill her because she is dead already, metaphorically.

"Being in a glorious great kingdom, you cannot kill a woman. And especially when this woman has been killed already and is in bondage in your house.

न चैषा देहभेदेन हता स्यादिति मे मतिः।
जहि भर्तारमेवास्या हते तस्मिन्हता भवेत् ॥३०॥

na caiṣā dehabhedena hatā syāditi me matiḥ;
jahi bhartāramevāsyā hate tasminhatā bhavet.

na	ca	eṣā	dehabhedena	hatā	syāt	iti	me	matiḥ
i	i	f1s	m3s	f1s	3sa pop	i	m/f/n6s	f1s

jahi	bhartāram	eva	asyāḥ	hate	tasmin	hatā	bhavet
2sa ipv	m2s	i	f6s	m7s	n7s	f1s	3sa pop

na, neg pcl, not
ca, conj pcl, and
etad, dem pron, this
dehabheda, noun ctp6, breaking of the body
  dehasya bhedaḥ
  deha, m, body
  bheda, m, splitting
    √*bhid*, vt7am, split
hata, ppp, slain, stricken, smitten
  √*han*, vt2a, strike, slay
√**as**, vi2a, be
iti, pcl, thus, close quote
mad, 1st pron, I, me, my
mati, noun, thought

√**han**, vt2a, strike, slay
bhartṛ, agent noun, husband
  √*bhṛ*, vt3am, bear, support
eva, pcl, only
idam, dem adj, this
hata, ppp, slain
  √*han*, vt2a, strike, slay
tad, dem pron, that
hata, ppp, smitten
  √*han*, vt2a, strike, slay
√**bhū**, vi1a, be, become, exist

यद्यपि त्वं सीताया देहं भिन्द्यास्तथापि सीता न हन्येतेत्यहं मन्ये ।१। एषा च न देहभेदेन हता स्यादिति मम मतिरस्ति ।२। रामं जहि ।३। जह्यस्या भर्तारमेव ।४। यदि रामं हन्यास्तर्हि सीतां हन्याः ।५। रामे हते सीता हता स्यात् ।६। तस्मिन्हते हता भवेत् ।७।

syāt, *bhavet:* optative in the apodosis of future-less-vivid condition. In the first conditional sentence in a-b, the protasis is implied in the nominal *dehabhedena*; in the second in d, the locative absolute *tasmin hate*, interpreted conditionally, contains the protasis.

And my opinion is that she would not be killed by the destruction of her body. Slay her husband; she would be slain if he were slain.

न हि ते विक्रमे तुल्यः साक्षादपि शतक्रतुः।
असकृद्धि त्वया सेन्द्रास्त्रासितास्त्रिदशा युधि ॥३१॥

na hi te vikrame tulyaḥ sākṣādapi śatakratuḥ;
asakṛddhi tvayā sendrāstrāsitāstridaśā yudhi.

na	hi	te	vikrame	tulyaḥ	sākṣāt	api	śatakratuḥ
i	i	m/f/n6s	m7s	m1s	i	i	m1s

asakṛt	hi	tvayā	sendrāḥ	trāsitāḥ	tridaśāḥ	yudhi
i	i	m/f/n3s	m1p	m1p	m1p	f7s

na, neg pcl, not
hi, sub pcl, for, because
tvad, 2nd pron, you
vikrama, noun, wide step, valor
  vi√kram, v1a, step wide
tulya, adj, equal
sākṣāt, adv, evidently, actually
api, pcl, even
śatakratu, adj cbv, hundred-rite, epithet of Indra
  śatam kratavaḥ yasya saḥ, he of whom there are a hundred rites
  śata, n cardinal num, one hundred
  +kratu, m, resolution, power, action, sacred rite

asakṛt, adv ctp na 2.2.6, more than once
  na sakṛt, not once
  na, neg pcl, not
  +sakṛt, adv, once
hi, sub pcl, for, because
tvad, 2nd pron, you
sendra, adj cbv 2.2.28, with Indra
  saha indreṇa
  sa, pcl, (replacement for *saha*) with
  +indra, m pn, Indra
trāśita, adj ppp c, frightened, trounced
  √tras, vi4a/1a 3.1.70, tremble, fear
tridaśa, cardinal num cbv 2.2.25, thirty, the thirty gods
  tri, cardinal num, three
  daśa, cardinal num, ten
  -a (*-ḍac* 5.4.73)
yudh, noun, war, battle
  √yudh, vt4m, fight

इन्द्रस्तव विक्रमे न तुल्यो भवति ।१। साक्षाद्ध्यपि शतक्रतुस्तव विक्रमे न तुल्यः ।२। त्वं हि त्रिदशानसकृदत्रासयत् ।३। त्वया हि सेन्द्रास्त्रिदशा असकृद्युधि त्रासिताः ।४।

PE 646b9 describes cases in addition to his conquering Indra with his son Indrajit's help as described in 3.272.3, 7 and R. 7.29.22 - 7.30.14.

For not even the god of a hundred rites (Indra) himself is equal to your valor; for you have trounced the thirty gods with Indra in war more than once."

एवं बहुविधैर्वाक्यैरविन्ध्यो रावणं तदा।
क्रुद्धं संशमयामास जगृहे च स तद्वचः ॥३२॥

evaṁ bahuvidhairvākyairavindhyo rāvaṇaṁ tadā;
kruddhaṁ saṁśamayāmāsa jagṛhe ca sa tadvacaḥ.

evam	bahuvidhaiḥ	vākyaiḥ	avindhyaḥ	rāvaṇam	tadā
i	n3p	n3p	m1s	m2s	i

kruddham	saṁśamayām	āsa	jagṛhe	ca	saḥ	tat	vacaḥ
m2s	i	3sa prf	3sm prf	i	m1s	n2s	n2s

evam, adv, thus
bahuvidha, adj cbv, manifold, of many kinds
  bahvyaḥ vidhāḥ yasya saḥ, he whose kinds are many
  bahu, adj, much, many
  +vidhā, f, division, part, kind
vākya, noun, sentence, speech
avindhya, pn, Avindhya
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √*ru*, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
tadā, dem adv, at that time, then
kruddha, adj ppp, angered, angry
  √*krudh*, vi4a, be angry
saṁśamayām, ppf actn c, calming
  sam√*śam*, vi4a, be quiet, calm, contented
√**as**, vi2a, be
√**grah**, vt9am, grab, take, accept
ca, conj pcl, and
tad, dem pron, that
tad, dem adj, that
vacas, noun, speech

अविन्ध्यो रावणमशामयत् ।१। एवमविन्ध्यो बहुविधैर्वाक्यैः क्रुद्धं रावणं तदा संशमयामास ।२। रावणो ऽविन्ध्यस्य वचो ऽगृह्णात् ।३। स च तद्वचो जगृहे ।४।

Thus with various arguments Avindhya calmed the angry Rāvaṇa and he accepted his speech.

निर्याणे स मतिं कृत्वा निधायासिं क्षपाचरः।
आज्ञापयामास तदा रथो मे कल्प्यतामिति ॥३३॥

niryāṇe sa matiṁ kṛtvā nidhāyāsiṁ kṣapācaraḥ;
ājñāpayāmāsa tadā ratho me kalpyatāmiti.

niryāṇe	saḥ	matim	kṛtvā	nidhāya	asim	kṣapācaraḥ
n7s	m1s	f2s	i	i	m2s	m1s

ājñāpayām	āsa	tadā	rathaḥ	me	kalpyatām	iti
i	3sa prf	i	m1s	m/f/n6s	3sp ipv c	i

niryāṇa, noun, going out, exiting
nis√yā, v2a, go out
tad, dem adj, that
mati, noun, thought
kr̥tvā, abs, having done
√*kṛ*, vt8am, do, make
nidhāya, abs, having put in, having put down
ni√dhā, vt3am, put in, put down
asi, noun, sword
kṣapācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
kṣapāyām carati, he moves at night
kṣapā, f, night
+√*car*, vt1a, move, do
-a (*-ṭa* 3.2.16)

ājñāpayām, ppf actn c, ordering
ā√jñā, vt9am, understand, caus.: order, command
√as, vi2a, be
tadā, dem adv, at that time, then
ratha, noun, chariot, car
mad, 1st pron, I, me, my
√kl̥p, vi1m, be fit, caus.: prepare
iti, pcl, thus, close quote

रावणो निर्यास्यामीत्यमनुत ।१। रावणो निर्याणे मतिमकरोत् ।२। सो ऽसिं निदधात् ।३। स आज्ञापयन्मम रथं कल्पयेति ।४। स क्षपाचरो निर्याणे मतिं कृत्वासिं निधाय तदाज्ञापयामास रथो मे कल्प्यतामिति ।५।

Nīlakaṇṭha clarifies that Rāvaṇa withdraws his sword from Rāma's wife (*vadhvāḥ*): *nidhāya vadhvā asiṁ khaḍgam.*

Having made the decision to march out, the night-ranger put away his sword and then commanded, "Let my chariot be prepared."

मार्कण्डेय उवाच।
ततः क्रुद्धो दशग्रीवः प्रियपुत्रे निपातिते।
निर्ययौ रथमास्थाय हेमरत्नविभूषितम् ।।१।।

mārkaṇḍeya uvāca.
tataḥ kruddho daśagrīvaḥ priyaputre nipātite;
niryayau rathamāsthāya hemaratnavibhūṣitam.

mārkaṇḍeyaḥ uvāca
m1s 3sa prf

tataḥ kruddhaḥ daśagrīvaḥ priyaputre nipātite
i m1s m1s m7s m7s

niryayau ratham āsthāya hemaratnavibhūṣitam
3sa prf m2s i m2s

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

tatas, dem adv, from or after that
kruddha, adj ppp, angered, angry
√krudh, vi4a, be angry
daśagrīva, pn, Rāvaṇa
daśagrīva, adj cbv, ten-necked
daśa grīvāṇi yasya saḥ, he of whom there are ten necks
daśa, cardinal num, ten
+grīva, m, neck
priyaputra, noun ck, dear son
priyaḥ putraḥ
priya, adj, dear
+putra, m, son

nipātita, ppp c, made to fall, felled, slain
ni√pat, vi1a, fall

nis√yā, v2a, go out, emerge
ratha, noun, chariot, car
āsthāya, abs, having mounted, having resorted to
ā√sthā, v1a, resort to
hemaratnavibhūṣita, noun ctp3 2.1.32, adorned with gold and gems
hemaratnaiḥ vibhūṣitaḥ
hemaratna, n cdi, gold and gems
hemāni ratnāni ca
heman, n, gold, gold piece, golden ornaments
+ratna, n, gift, wealth, gem
+vibhūṣita, adj ppp, adorned
vi√bhūṣ, v1a/10am, adorn

लक्ष्मण इन्द्रजितं न्यपातयत् ।१। यत इन्द्रजिन्निपातित आसीत्ततो रावणो रथमास्थाय निरयात् ।२। ततः प्रियपुत्रे निपातिते क्रुद्धो दशग्रीवो हेमरत्नविभूषितं रथमास्थाय निर्ययौ ।३।

priyaputre nipātite: loc. abs.

Mārkaṇḍeya said:
Then the ten-headed one (Rāvaṇa), angry since his dear son had been slain, mounted his chariot adorned with gold and gems, and marched out.

संवृतो राक्षसैर्घोरैर्विविधायुधपाणिभिः।
अभिदुद्राव रामं स पोथयन्हरियूथपान् ॥२॥

saṁvṛto rākṣasairghorairvividhāyudhapāṇibhiḥ;
abhidudrāva rāmaṁ sa pothayanhariyūthapān.

saṁvṛtaḥ	rākṣasaiḥ	ghoraiḥ	vividhāyudhapāṇibhiḥ
m1s	m3p	m3p	m3p

abhidudrāva	rāmam	saḥ	pothayan	hariyūthapān
3sa prf	m2s	m1s	m1s	m2p

saṁvṛta, adj ppp, surrounded, covered
sam√vṛ, vt1am, cover
rākṣasa, noun, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
ghora, adj, awful
vividhāyudhapāṇi, adj cbv, holding various weapons in hands
vividhāni āyudhāni pāṇau yasya saḥ, he in whose hands are various weapons
vividha, adj, various
+*āyudha*, n, weapon
ā√yudh, vt4m, fight against, attack
-*a* (-*ka* 3.3.58 [306])
+*pāṇi*, m, hand

abhi√dru, v1a, rush toward

rāma, pn, Rāma
tad, dem pron, that
pothayat, prap c, crushing, overpowering, challenging
√puth, vt4a, hurt
√puth, vt10am, speak
hariyūthapa, noun ctp6, monkey-troop-leader
harīṇām yūthapaḥ, troop-leader of monkeys
hari, m, monkey
hari, adj, yellow, green, brown
+*yūthapa*, m ctp upapada 2.2.19, herd-protector, troop-leader
yūtham pāti, he protects a herd
yūtha, n/m, herd
+*√pā*, vt2a, protect
-*a* (-*ka* 3.2.3)

रावणो राममभिदुद्राव ।१। विविधायुधपाणिभिर्घोरै राक्षसैः संवृतो हरियूथपान्पोथयन्स राममभिदुद्राव ।२।

Surrounded by awful Rākṣasas holding various weapons in their hands, he rushed towards Rāma, overpowering the monkey-troop-leaders.

तमाद्रवन्तं संक्रुद्धं मैन्दनीलनलाङ्गदाः।
हनूमाञ्जाम्बवांश्चैव ससैन्याः पर्यवारयन् ।।३।।

tamādravantaṁ saṁkruddhaṁ maindanīlanalāṅgadāḥ;
hanūmāñjāmbavāṁścaiva sasainyāḥ paryavārayan.

tam	ādravantam	saṁkruddham	maindanīlanalāṅgadāḥ
m2s	m2s	m2s	m1p

hanūmān	jāmbavān	ca	eva	sasainyāḥ	paryavārayan
m1s	m1s	i	i	m1p	3pa ipf

tad, dem pron, that
ādravat, prap, running to
saṁkruddha, adj ppp, angered, angry
sam√krudh, vi4a, be angry
maindanīlanalāṅgada, noun cdi, Mainda, Nīla, Nala, and Aṅgada
maindaḥ nīlaḥ nalaḥ aṅgadaḥ ca
mainda, m pn, Mainda
+*nīla,* m pn, Nīla
nīla, m, blue sapphire
nīla, adj, blue, dark
+*nala,* m pn, Nala
nala, m, reed
+*aṅgada,* m pn, Aṅgada

hanūmat, pn, Hanūmat
hanūmat, adj, having (large) jaws
hanū, f, jaw
hanu, f, jaw
-mat (*-matup* 5.2.94)
jāmbavat, pn, Jāmbavat
jāmbava, adj, from the Jambū tree, a Jambū fruit
-vat (*-matup* 5.2.94, *v* 8.2.9)
ca, conj pcl, and
eva, pcl, only
sasainya, adj cbv 2.2.28, with army
saha sainyena
sa, pcl, (replacement for *saha*) with
+*sainya,* n, army
senā, f, army
pari√vṛ, vt1am/10am, surround

हरियूथपाः सैन्यैः सह रावणं परिवारयां चक्रुः ।१। ससैन्या मैन्दनीलनलाङ्गदा हनूमाञ्जाम्बवांश्चैव तं संक्रुद्धमाद्रवन्तं पर्यवारयन् ।२।

ādravantam: The present participle designates an action simultaneous with that of the main verb. *saṁkruddham,* a predicate adjective characterizing Rāvaṇa in the act of rushing, is translated adverbially in English.

Mainda, Nīla, Nala and Aṅgada, Hanūmat and Jāmbavat, together with their armies surrounded him as he rushed towards them angrily.

ते दशग्रीवसैन्यं तदृक्षवानरयूथपाः।
द्रुमैर्विध्वंसयां चक्रुर्दशग्रीवस्य पश्यतः ॥४॥

te daśagrīvasainyaṁ tadṛkṣavānarayūthapāḥ;
drumairvidhvaṁsayāṁ cakrurdaśagrīvasya paśyataḥ.

te	daśagrīvasainyam	tat	ṛkṣavānarayūthapāḥ
m1p	n2s	n2s	m1p

drumaiḥ	vidhvaṁsayām	cakruḥ	daśagrīvasya	paśyataḥ
m3p	i	3pa prf	m6s	m6s

tad, dem adj, that
daśagrīvasainya, noun ctp6, the army of the ten-necked one, Rāvaṇa's army
  daśagrīvasya sainyam
  daśagrīva, adj cbv, ten-necked
    daśa grīvāḥ yasya saḥ, he of whom there are ten necks
    daśa, cardinal num, ten
    +*grīva*, m, neck
  +*sainya*, n, army
    senā, f, army
tad, dem adj, that
ṛkṣavānarayūthapa, noun ctp6, troop-leader of bears and monkeys
  ṛkṣavānarāṇām yūthapaḥ
  ṛkṣavānara, m cdi, bears and monkeys
    ṛkṣaḥ vānaraḥ ca
    ṛkṣa, m, bear
    +*vānara*, m, monkey
  +*yūthapa*, m ctp upapada 2.2.19, herd-protector, troop-leader
    yūtham pāti, he protects a herd
    yūtha, n/m, herd
    +√*pā*, vt2a, protect
    -*a* (-*ka* 3.2.3)

druma, noun, tree
vidhvaṁsayām, ppf actn c, destroying
  vi√dhvaṁs (√*dhvansu*), v1m, fall to pieces, scatter
√kṛ, vt8am, do, make
daśagrīva, pn, Rāvaṇa
  daśagrīva, adj cbv, ten-necked
    daśa grīvāḥ yasya saḥ, he of whom there are ten necks
    daśa, cardinal num, ten
    +*grīva*, m, neck
paśyat, prap, seeing, watching
  √*dṛś*, vt1a, see

हरियूथपा रावणस्य शैन्यं व्यध्वंसयन् ।१। त ऋक्षवानरयूथपा द्रुमैस्तद्दशग्रीवस्य पश्यतो दशग्रीवसैन्यं विध्वंसयां चक्रुः।

daśagrīvasya paśyataḥ: Possibly, 'of the ten-necked one watching,' but more likely genitive absolute according to Pā. 2.3.38 but without the concessive sense. The present participle is interpreted temporally to designate an action simultaneous with that of the main verb.

Those troop-leaders of the bears and monkeys were scattering the army of the ten-necked one (Rāvaṇa) with trees while he was watching.

ततः स्वसैन्यमालोक्य वध्यमानमरातिभिः।
मायावी व्यदधान्मायां रावणो राक्षसेश्वरः ।।५।।

tataḥ svasainyamālokya vadhyamānamarātibhiḥ;
māyāvī vyadadhānmāyāṁ rāvaṇo rākṣaseśvaraḥ.

tataḥ	svasainyam	ālokya	vadhyamānam	arātibhiḥ
i	n2s	i	n2s	m3p

māyāvī	vyadadhāt	māyām	rāvaṇaḥ	rākṣaseśvaraḥ
m1s	3sa ipf	f2s	m1s	m1s

- **tatas**, dem adv, from or after that
- **svasainya**, noun ck, own army
  - *svam sainyam*
  - *sva*, adj, own
  - *+sainya*, n, army
    - *senā*, f, army
- **ālokya**, abs, seeing
  - *ā√lok*, vt1m, see
- **vadhyamāna**, prpp, being slain
  - √*vadh*, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)
  - √*han*, vt2a, strike, slay
- **arāti**, noun, enemy
  - *arāti*, f ctp na 2.2.6, non-liberality, adversity, adverse spirits
    - *na rātiḥ*, not giving
    - *na*, neg pcl, not
    - *+rāti*, f, giving, favor
      - √*rā*, vt2a, give
- **māyāvin**, adj, possessing powers
  - *māyā*, f, magical power
  - *-vin* 5.2.121 (*matvarthe*)
- **vi√dhā**, vt3am, distribute, bestow, ordain
- **māyā**, noun, magical power
- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa*, adj c, causing to scream
    - √*ru*, v2a, roar, sound, cry
    - *-ana* (*-lyu* 3.1.134)
- **rākṣaseśvara**, noun ctp6, lord of Rākṣasas
  - *rākṣasānām īśvaraḥ*
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - √*rakṣ*, vt1a, keep, protect
  - *+īśvara*, m, lord
    - √*īś*, vt2m, rule
    - *-vara* (*-varac* 3.2.175)

हरयो रावणस्य सैन्यमघ्नन् ।१। रावणः स्वसैन्यं घ्नतो हरीनालोकत ।२। रावणस्य सैन्यं हरिभिरहन्यत ।३। रावणः स्वसैन्यं हरिभिर्हन्यमानमालोकत ।४। स्वसैन्यं हरिभिर्हन्यमानमालोक्य रावणो मायां विदधौ ।५। ततः स्वसैन्यमरातिभिर्वध्यमानमालोक्य मायावी रावणो राक्षसेश्वरो मायां व्यदधात् ।६।

Then seeing his own army being slain by the enemies, Rāvaṇa, the lord of the Rākṣasas, possessing special powers, effected his special power.

तस्य देहाद्विनिष्क्रान्ताः शतशो ऽथ सहस्रशः।
राक्षसाः प्रत्यदृश्यन्त शरशक्त्यृष्टिपाणयः ॥६॥

tasya dehādviniṣkrāntāḥ śataśo 'tha sahasraśaḥ;
rākṣasāḥ pratyadṛśyanta śaraśaktyṛṣṭipāṇayaḥ.

tasya	dehāt	viniṣkrāntāḥ	śataśaḥ	atha	sahasraśaḥ
m6s	m5s	m1p	i	i	i

rākṣasāḥ	pratyadṛśyanta	śaraśaktyṛṣṭipāṇayaḥ
m1p	3pp ipf	m1p

tad, dem pron, that
deha, noun, body
viniṣkrānta, adj ppp, emerged, issued
vi nis√kram, v1a, step out apart
śataśas, adv, by the hundreds
śatāni śatāni, hundreds and hundreds
śata, n cardinal num, one hundred
-śas 5.4.43
atha, pcl, now, then, if
sahasraśas, adv, by the thousands
sahasrāṇi sahasrāṇi, thousands and thousands
sahasra, n cardinal num, a thousand
-śas 5.4.43

rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
prati√dṛś, vt1a, look at, notice
śaraśaktyṛṣṭipāṇi, adj cbv, holding arrows, spears, and swords in hands
śarāḥ śaktayaḥ ṛṣṭayaḥ pāṇau yasya saḥ, he in whose hands are arrows, spears, and swords
śara, m, arrow
√*śṝ*, vt9a, crush, rend, break
-a (*-ap* 3.3.57)
+*śakti*, f, spear, lance
+*ṛṣṭi*, f, spear, lance, sword
+*pāṇi*, m, hand

रावणस्य देहाद्राक्षसा निश्चक्रमुः ।१। तस्य देहान्निष्क्रान्तास्ते राक्षसा अदृश्यन्त ।२। अथ तस्य देहाच्छतशः सहस्रशो विनिष्क्रान्ताः शरशक्त्यृष्टिपाणयो राक्षसाः प्रत्यदृश्यन्त ।३।

Then Rākṣasas were seen after emerging from his body by the hundreds and by the thousands holding arrows, spears, and swords in their hands.

तान्रामो जघ्निवान्सर्वान्दिव्येनास्त्रेण राक्षसान्।
अथ भूयो ऽपि मायां स व्यदधाद्राक्षसाधिपः ॥७॥

tānrāmo jaghnivānsarvāndivyenāstreṇa rākṣasān;
atha bhūyo 'pi māyāṁ sa vyadadhādrākṣasādhipaḥ.

tān	rāmaḥ	jaghnivān	sarvān	divyena	astreṇa	rākṣasān
m2p	m1s	m1s	m2p	n3s	n3s	m2p

atha	bhūyaḥ	api	māyām	saḥ	vyadadhāt	rākṣasādhipaḥ
i	i	i	f2s	m1s	3sa ipf	m1s

tad, dem adj, that
rāma, pn, Rāma
jaghnivas, pfap, having struck, slain
√han, vt2a, strike, slay
sarva, pron adj, all, whole
divya, adj, divine, beautiful
astra, noun, missile
√as, vt4a, throw
-tra (*-ṣṭran* Am. 2.8.82)
rākṣasa, noun, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect

atha, pcl, now, then, if
bhūyas, adv, once more, again
bhūyas, adj, more
api, pcl, even
māyā, noun, magical power
tad, dem adj, that
vi√dhā, vt3am, distribute, bestow, ordain
rākṣasādhipa, noun ctp6, lord of Rākṣasas
rākṣasānām adhipaḥ
rākṣasa, m, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
+*adhipa*, m, overlord, king
adhi, preverb, over
√pā, vt2a, protect
-a (*-ka* 3.1.136)

रामो राक्षसाञ्जघान ।१। रामो दिव्येनास्त्रेण तान्सर्वान्राक्षसाञ्जघ्निवान् ।२। ततो रावणो मायां भूयो विदधौ ।३। अथ स राक्षसाधिपो मायां भूयो ऽपि व्यदधात् ।४।

jaghnivān: The perfect participle is used here as the main verb of the sentence.

Rāma, slew all those Rākṣasas with a divine missile. Then the lord of the Rākṣasas effected his special power even more.

कृत्वा रामस्य रूपाणि लक्ष्मणस्य च भारत।
अभिदुद्राव रामं च लक्ष्मणं च दशाननः ॥८॥

kṛtvā rāmasya rūpāṇi lakṣmaṇasya ca bhārata;
abhidudrāva rāmaṁ ca lakṣmaṇaṁ ca daśānanaḥ.

kṛtvā	rāmasya	rūpāṇi	lakṣmaṇasya	ca	bhārata
i	m6s	n2p	m6s	i	mvs

abhidudrāva	rāmam	ca	lakṣmaṇam	ca	daśānanaḥ
3sa prf	m2s	i	m2s	i	m1s

kṛtvā, abs, having made
√*kṛ*, vt8am, do, make
rāma, pn, Rāma
rūpa, noun, form
lakṣmaṇa, pn, Lakṣmaṇa
ca, conj pcl, and
bhārata, patronymic, descendant of Bharata
bharata, m pn, Bharata^2
-a (*-aṅ* 4.1.86)

abhi√dru, v1a, rush toward
rāma, pn, Rāma
ca, conj pcl, and
lakṣmaṇa, pn, Lakṣmaṇa
ca, conj pcl, and
daśānana, pn, Rāvaṇa
daśānana, adj cbv, ten-headed
daśa ānanāni yasya saḥ, he whose heads are ten
daśa, cardinal num, ten
+*ānana*, n, nose, mouth, face
√*an*, vi2a, breathe

हे युधिष्ठिर रावणो रामस्य लक्ष्मणस्य रूपाणि चकार ।१। ततः स रामं लक्ष्मणं चाभ्यद्रवत् ।२। भारत दशाननो रामस्य लक्ष्मणस्य च रूपाणि कृत्वा रामं च लक्ष्मणं चाभिदुद्राव ।३।

Nīlakaṇṭha clarifies the syntax of the passage as follows, 'Making a form of Rāma he rushed towards Lakṣmaṇa and making a form of Lakṣmaṇa he rushed towards Rāma:' *rāmasya rūpaṁ kṛtvā lakṣmaṇam abhidudrāva, lakṣmaṇasya rūpaṁ kṛtvā rāmam iti yojanā. kṛtvā...abhidudrāva:* While the agent of the action denoted by the absolutive is that of the action denoted by the main verb according to Pā. 3.4.21 and *rūpaṁ kṛtvā* may be taken idiomatically to mean, 'assuming the form,' the plural form *rūpāṇi* suggests that Rāvaṇa produced rather than assumed forms of Rāma and Lakṣmaṇa and that these multiple produced likenesses rushed towards the brother of their paradigm.

O descendant of Bharata (Yudhiṣṭhira), making forms of Rāma and of Lakṣmaṇa, the ten-necked one (Rāvaṇa) rushed towards Rāma and Lakṣmaṇa.

ततस्ते राममर्छन्तो लक्ष्मणं च क्षपाचराः।
अभिपेतुस्तदा राजन्प्रगृहीतोच्चकार्मुकाः ॥९॥

tataste rāmamarchanto lakṣmaṇaṁ ca kṣapācarāḥ;
abhipetustadā rājanpragṛhītoccakārmukāḥ.

tataḥ	te	rāmam	archantaḥ	lakṣmaṇam	ca	kṣapācarāḥ
i	m1p	m2s	m1p	m2s	i	m1p

abhipetuḥ	tadā	rājan	pragṛhītoccakārmukāḥ
3pa prf	i	mvs	m1p

tatas, dem adv, from or after that
tad, dem adj, that
rāma, pn, Rāma
archat, prap, reaching, going to
  ā√r, v1a, go to, reach
lakṣmaṇa, pn, Lakṣmaṇa
ca, conj pcl, and
kṣapācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
  kṣapāyām carati, he moves at night
  kṣapā, f, night
  +*√car,* vt1a, move, do
  -a (*-ṭa* 3.2.16)

abhi√pat, vt1a, rush towards
tadā, dem adv, at that time, then
rājan, noun, king
pragṛhītoccakārmuka, adj cbv, holding forth a raised bow
  pragṛhītam uccam kārmukam yena saḥ, he by whom a raised bow is held forth
  pragṛhīta, ppp, held forth
    pra√grah, vt9am, grab, hold forth
  +*ucca,* adj, high, elevated
  +*kārmuka,* n, bow
    kṛmuka, m, the Kṛmuka tree

रामलक्ष्मणरूपराक्षसा रामं लक्ष्मणं चार्छन् ।१। ते तावभिपेतुः ।२।
राजंस्ततस्ते क्षपाचरा रामं लक्ष्मणं चार्छन्तस्तदा प्रगृहीतोच्चकार्मुका अभिपेतुः ।३।

archantaḥ: The present participle indicates action in simultaneous time with that of the main verb.

Then, O king (Yudhiṣṭhira), as those night-rangers reached Rāma and Lakṣmaṇa, they fell upon them, holding forth their bows raised.

तां दृष्ट्वा राक्षसेन्द्रस्य मायामिक्ष्वाकुनन्दनः।
उवाच रामं सौमित्रिरसंभ्रान्तो बृहद्वचः ॥१०॥

tāṁ dṛṣṭvā rākṣasendrasya māyāmikṣvākunandanaḥ;
uvāca rāmaṁ saumitrirasaṁbhrānto bṛhadvacaḥ.

tām	dṛṣṭvā	rākṣasendrasya	māyām	ikṣvākunandanaḥ
f2s	i	m6s	f2s	m1s

uvāca	rāmam	saumitriḥ	asaṁbhrāntaḥ	bṛhat	vacaḥ
3sa prf	m2s	m1s	m1s	n2s	n2s

tad, dem adj, that
dṛṣṭvā, abs, seeing
√*dṛś*, vt1a, see
rākṣasendra, noun ctp6, lord of Rākṣasas
rākṣasānām indraḥ, Indra of demons
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*indra*, m pn, Indra
māyā, noun, magical power
ikṣvākunandana, noun ctp6 2.2.8 [86], delighter of Ikṣvāku
ikṣvākoḥ nandanaḥ
ikṣvāku, m pn, Ikṣvāku
+*nandana*, m, delighter
√*nand* (*tu*√*nadi*), v1a, rejoice, caus.: delight
-ana (*-lyu* 3.1.134)
√vac, vt2a, say
rāma, pn, Rāma
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
asaṁbhrānta, adj ctp na 2.2.6, unperturbed
na saṁbhrāntaḥ, not flustered
na, neg pcl, not
+*saṁbhrānta*, adj ppp, flustered
sam√*bhram*, v1/4a, wander, waver
bṛhat, prap, great, loud
√*bṛh*, vt1a, grow
vacas, noun, speech

लक्ष्मणो रामं वच उवाच ।१। सौमित्रिरिक्ष्वाकुनन्दनस्तां राक्षसेन्द्रस्य मायां दृष्ट्वासंभ्रान्तो रामं बृहद्वच उवाच ।२।

uvāca...vacaḥ: Sanskrit often employs cognate predicate accusatives or internal accusatives.

Seeing that special power of the lord of the Rākṣasas, Sumitrā's son (Lakṣmaṇa), the delighter of Ikṣvāku, said this great speech to Rāma, unperturbed:

जहीमान्राक्षसान्पापानात्मनः प्रतिरूपकान्।
जघान रामस्तांश्चान्यानात्मनः प्रतिरूपकान् ॥११॥

jahīmānrākṣasānpāpānātmanaḥ pratirūpakān;
jaghāna rāmastāṁścānyānātmanaḥ pratirūpakān.

jahi	imān	rākṣasān	pāpān	ātmanaḥ	pratirūpakān
2sa ipv	m2p	m2p	m2p	m6s	m2p

jaghāna	rāmaḥ	tān	ca	anyān	ātmanaḥ	pratirūpakān
3sa prf	m1s	m2p	i	m2p	m6s	m2p

√**han**, vt2a, strike, slay
idam, dem adj, this
rākṣasa, noun, demon
  rakṣas, m/n, demon
    √*rakṣ*, vt1a, keep, protect
pāpa, adj, evil
ātman, reflexive pron, one's self
  ātman, m, self
pratirūpaka, adj, corresponding to, resembling
  pratirūpa, n, counterpart, image, likeness, counterfeit

√**han**, vt2a, strike, slay
rāma, pn, Rāma
tad, dem pron, that
ca, conj pcl, and
anya, pron, other
ātman, reflexive pron, one's self
  ātman, m, self
pratirūpaka, adj, corresponding to, resembling
  pratirūpa, n, counterpart, image, likeness, counterfeit

आत्मनः प्रतिरूपकान्राक्षसाञ्जहि ।१। जहीमान्पापान्राक्षसानात्मनः प्रतिरूपकान् ।२। रामश्च तानन्यानात्मनः प्रतिरूपकाञ्जघान ।३। रामस्तानन्यान्रामस्य प्रतिरूपकाञ्जघान लक्ष्मणश्च तानन्याँल्लक्ष्मणस्य प्रतिरूपकान् ।४।

anyān: There is an implicit statement, 'and Lakṣmaṇa slew those who were resemblances of himself.' In Sanskrit this is usually expressed by repetition of a pronoun such as *anya*. See Sanskrit prose sentence 4, 'Rāma slew the resemblances of Rāma, and Lakṣmaṇa the resemblances of Lakṣmaṇa.'

"Slay these evil Rākṣasas which are resemblances of yourself!" And Rāma slew those of them which were resemblances of himself.

ततो हर्यश्वयुक्तेन रथेनादित्यवर्चसा।
उपतस्थे रणे रामं मातलिः शक्रसारथिः ।।१२।।

tato haryaśvayuktena rathenādityavarcasā;
upatasthe raṇe rāmaṁ mātaliḥ śakrasārathiḥ.

tataḥ	haryaśvayuktena	rathena	ādityavarcasā
i	m3s	m3s	m3s

upatasthe	raṇe	rāmam	mātaliḥ	śakrasārathiḥ
3sm prf	n7s	m2s	m1s	m1s

tatas, dem adv, from or after that
haryaśvayukta, adj ctp3 2.1.32, yoked with bay horses
haryaśvaiḥ yuktaḥ
haryaśva, m ck, bay horse
hariḥ aśvaḥ
hari, adj, yellow, green, brown
+*aśva*, m, horse
+*yukta*, ppp, joined, united, yoked
√*yuj*, v7am, join, unite, yoke
ratha, noun, chariot, car
ādityavarcas, adj cbv 2.2.24 [99], as brilliant as the sun
ādityasya varcaḥ iva varcaḥ yasya saḥ, that whose brilliance is like that of the sun
āditya, m, sun
aditi, f pn, Aditi
aditi, f, infinity, unboundedness
-*ya* (-*ṇya* 4.1.85)
+*varcas*, n, vital power, brilliance, lustre

upa√sthā, vi1a, stand near, stand by, attend on
raṇa, noun, battle (object of delight)
√*raṇ*, vt1a, rejoice
-*a* (-*ap* 3.3.58 [305])
rāma, pn, Rāma
mātali, pn, Mātali
śakrasārathi, adj ctp6, Indra's charioteer
śakra, m pn, Indra
śakra, adj, powerful
√*śak*, vi5a, be able
+*sārathi*, m, charioteer

मातलिरिन्द्रस्य रथेन राममुपातिष्ठत ।१। ततः शक्रसारथिर्मातलिर्हर्यश्वयुक्तेनादित्यवर्चसा रथेन रणे राममुपतस्थे ।२।

Then Mātali, Indra's charioteer, drew up to Rāma in the battle with a chariot as brilliant as the sun, yoked with bay horses.

मातलिरुवाच।
अयं हर्यश्वयुग्जैत्रो मघोनः स्यन्दनोत्तमः।
अनेन शक्रः काकुत्स्थ समरे दैत्यदानवान्।
शतशः पुरुषव्याघ्र रथोदारेण जघ्निवान् ॥१३॥

mātaliruvāca.
ayaṁ haryaśvayugjaitro maghonaḥ syandanottamaḥ;
anena śakraḥ kākutstha samare daityadānavān;
śataśaḥ puruṣavyāghra rathodāreṇa jaghnivān.

mātaliḥ	uvāca
m1s	3sa prf

ayam	haryaśvayuk	jaitraḥ	maghonaḥ	syandanottamaḥ
m1s	m1s	m1s	m6s	m1s

anena	śakraḥ	kākutstha	samare	daityadānavān
n3s	m1s	mvs	m7s	m2p

śataśaḥ	puruṣavyāghra	rathodāreṇa	jaghnivān
i	mvs	m3s	m1s

mātali, pn, Mātali
√vac, vt2a, say

idam, dem adj, this
haryaśvayuj, adj ctp upapada 2.2.19, uniting with bay horses, yoked with bay horses
haryaśvaiḥ yunakti, it joins with bay horses
haryaśva, m ck, bay horse
hariḥ aśvaḥ
hari, adj, yellow, green, brown
+*aśva*, m, horse
+√*yuj*, v7am, join, unite, yoke
(-*kvip* 3.2.61)
jaitra, adj, victorious
√*ji*, vt1a, conquer
maghavat, adj, possessing gifts, bountiful, munificent, epithet of Indra
magha, m, gift, reward, wealth, power
syandanottama, noun ctp6 2.2.9 [88], best of chariots
syandanānām uttamaḥ
syandana, n, chariot
√*syand*, v1m, move, flow, run
+*uttama*, sup adj, highest, supreme
ud, preverb, up
-*tama* (-*tamap* 5.3.55)

idam, dem adj, this
śakra, pn, Indra
śakra, adj, powerful
√*śak*, vi5a, be able
kākutstha, patronymic, descendant of Kakutstha
kakutstha, m pn ctp upapada 2.2.19, Kakutstha
kakudi tiṣṭhati, he stands on a peak
kakud, f, peak, hump
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)
-*a* (-*aṇ* 4.1.112)
samara, noun, encounter, battle
daityadānava, noun cdi, Daityas and Dānavas
daityāḥ ca dānavāḥ ca
daitya, m, demon, son of Diti
diti, f pn, Diti
diti, f, cutting, dividing
√*do*, vt4a, cut
-*ya* (-*ṇya* 4.1.85)
+*dānava*, m, Dānava, a class of demons 40 or 100 in number said to be children of Danu
danu, f pn, Danu
-*a* (-*aṇ* 4.1.83)

śataśas, adv, by the hundreds
śatāni śatāni, hundreds and hundreds
śata, n cardinal num, one hundred
-śas 5.4.43

puruṣavyāghra, noun ck 2.1.56, tiger-like man
vyāghraḥ iva puruṣaḥ
puruṣa, m, man
+*vyāghra*, m, tiger

rathodāra, adj ctp6 2.2.9 [88], best of chariots
rathānām udāraḥ
ratha, m, chariot, car
+*udāra*, adj, noble, best

jaghnivas, pfap, having struck, slain
√*han*, vt2a, strike, slay

अयं हर्यश्वयुग्जैत्रो मघोनः स्यन्दनोत्तमो ऽस्ति ।१। हे रामानेन रथेनेन्द्रो दैत्यदानवाञ्जघान ।२। काकुत्स्थ पुरुषव्याघ्रानेन रथोदारेण शक्रः समरे दैत्यदानवाञ्शतशो जघ्निवान् ।३।

jaghnivān: The perfect participle is used here as the main verb of the sentence.

Mātali said:
"This victorious chariot yoked with bay horses is the ultimate vehicle of the munificent one (Indra). O descendant of Kakutstha (Rāma), tiger-like man, with this best of chariots Indra slew the Daityas and the Dānavas by the hundreds in battle.

तदनेन नरव्याघ्र मया यत्तेन संयुगे।
स्यन्दनेन जहि क्षिप्रं रावणं मा चिरं कृथाः ।।१४।।

tadanena naravyāghra mayā yattena saṁyuge;
syandanena jahi kṣipraṁ rāvaṇaṁ mā ciraṁ kṛthāḥ.

tat	anena	naravyāghra	mayā	yattena	saṁyuge
i	n3s	mvs	m/f/n3s	m3s	n7s

syandanena	jahi	kṣipram	rāvaṇam	mā	ciram	kṛthāḥ
n3s	2sa ipv	i	m2s	i	n2s	2sa asb

tad, pcl, so, therefore
idam, dem pron, this
naravyāghra, noun ck 2.1.56, tiger-like man
vyāghraḥ iva naraḥ
nara, m, man
+*vyāghra*, m, tiger
mad, 1st pron, I, me
yatta, adj ppp, guided
√*yat*, v1m, stretch, endeavor to reach, strive after (loc., dat., acc.)
saṁyuga, noun, union, battle, war

syandana, noun, chariot
√*syand*, v1m, move, flow, run
√han, vt2a, strike, slay
kṣipram, adv, quickly
kṣipra, adj, quick
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
mā, neg pcl, don't
cira, noun, delay
cira, adj, long
√kṛ, vt8am, do, make

हे रामानेन रथेन रावणं जहि ।१। तन्नरव्याघ्रानेन मया यत्तेन स्यन्दनेन संयुगे रावणं क्षिप्रं जहि ।२। मा चिरं कृथाः ।३।

tat: Sanskrit often uses pronominal stems referring to whole clauses to coordinate clauses with each other. *tat* here refers to the preceding. This usage is pervasive in Brāhmaṇas but is mostly replaced by the adverbs derived from pronominal stems in classical Sanskrit.

So with this vehicle guided by me, tiger-like man, quickly slay Rāvaṇa in battle. Don't delay!"

इत्युक्तो राघवस्तथ्यं वचो ऽशङ्कत मातलेः।
मायेयं राक्षसस्येति तमुवाच विभीषणः ॥१५॥

ityukto rāghavastathyaṁ vaco 'śaṅkata mātaleḥ;
māyeyaṁ rākṣasasyeti tamuvāca vibhīṣaṇaḥ.

iti	uktaḥ	rāghavaḥ	tathyam	vacaḥ	aśaṅkata	mātaleḥ
i	m1s	m1s	n2s	n2s	3sm ipf	m6s

māyā	iyam	rākṣasasya	iti	tam	uvāca	vibhīṣaṇaḥ
f1s	f1s	m6s	i	m2s	3sa prf	m1s

iti, pcl, thus, close quote
ukta, ppp, spoken to, addressed
√*vac*, vt2a, say
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)
tathya, adj, true
vacas, noun, speech
√śaṅk (**√śaki**), vt1m, suspect, doubt
mātali, pn, Mātali

māyā, noun, magical power
idam, dem pron, this
rākṣasa, noun, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
iti, pcl, thus, close quote
tad, dem pron, that
√vac, vt2a, say
vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√*bhī*, vi3a, fear, caus.: terrify
-ana (*-lyu* 3.1.134 Kā.)

रामो मातलेर्वचो ऽशङ्कत ।१। रामो ऽशण्कतेयं रावणस्य मायास्तीति ।२। इत्युक्तो राघवो मातलेस्तथ्यं वचो ऽशङ्कतेयं राक्षसस्य मायेति ।३। विभीषणस्तमुवाच ।४।

Thus addressed, the descendant of Raghu (Rāma) suspected of Mātali's true speech, "This is an illusion of the Rākṣasa (Rāvaṇa)." Vibhīṣaṇa told him:

नेयं माया नरव्याघ्र रावणस्य दुरात्मनः।
तदातिष्ठ रथं शीघ्रमिममैन्द्रं महाद्युते ॥१६॥

neyaṁ māyā naravyāghra rāvaṇasya durātmanaḥ;
tadātiṣṭha rathaṁ śīghramimamaindraṁ mahādyute.

na	iyam	māyā	naravyāghra	rāvaṇasya	durātmanaḥ
i	f1s	f1s	mvs	m6s	m6s

tat	ātiṣṭha	ratham	śīghram	imam	aindram	mahādyute
i	2sa ipv	m2s	i	m2s	m2s	mvs

na, neg pcl, not
idam, dem pron, this
māyā, noun, magical power
naravyāghra, noun ck 2.1.56, tiger-like man
vyāghraḥ iva naraḥ
nara, m, man
+*vyāghra*, m, tiger
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
durātman, adj cbv 2.2.24 [101], ill-souled, evil-natured
duṣṭaḥ ātmā yasya saḥ, he whose self is bad
dus, preverb, ill
ātman, m, self

tad, pcl, so, therefore
ā√sthā, v1a, resort to, mount
ratha, noun, chariot, car
śīghram, adv, quickly
śīghra, adj, quick
idam, dem adj, this
aindra, adj, belonging to Indra
indra, m pn, Indra
mahādyuti, adj cbv, very radiant or glorious
mahatī dyutiḥ yasya saḥ, he whose splendor is great
mahat, adj prap, great, increasing
√*mah*, v1m, increase
+*dyuti*, f, splendor
√*dyut*, v1m, shine

रामेयं रावणस्य माया नास्ति ।१। नरव्याघ्र नेयं दुरात्मनो रावणस्य माया ।२। ततो रथं आतिष्ठ ।३। तन्महाद्युत इममैन्द्रं रथं शीघ्रमातिष्ठ ।४।

tat: sentence connective linking the second line with the first.

"This is not an illusion of the evil-natured Rāvaṇa, O tiger-like man. So, O very glorious one, mount this chariot of Indra quickly."

ततः प्रहृष्टः काकुत्स्थस्तथेत्युक्त्वा विभीषणम्।
रथेनाभिपपाताशु दशग्रीवं रुषान्वितः ॥१७॥

tataḥ prahṛṣṭaḥ kākutsthastathetyuktvā vibhīṣaṇam;
rathenābhipapātāśu daśagrīvaṁ ruṣānvitaḥ.

tataḥ	prahṛṣṭaḥ	kākutsthaḥ	tathā	iti	uktvā	vibhīṣaṇam
i	m1s	m1s	i	i	i	m2s

rathena	abhipapāta	āśu	daśagrīvam	ruṣā	anvitaḥ
m3s	3sa prf	i	m2s	f3s	m1s

tatas, dem adv, from or after that

prahṛṣṭa, adj ppp, excited, delighted
- *pra√hṛṣ*, vi4a, be excited, rejoice

kākutstha, patronymic, descendant of Kakutstha
- *kakutstha*, m pn ctp upapada 2.2.19, Kakutstha
  - *kakudi tiṣṭhati*, he stands on a peak
  - *kakud*, f, peak, hump
  - +√*sthā*, vi1a, stand
  - -*a* (-*ka* 3.2.4)
- -*a* (-*aṇ* 4.1.112)

tathā, dem adv, thus

iti, pcl, thus, close quote

uktvā, abs, having said
- √*vac*, vt2a, say

vibhīṣaṇa, pn, Vibhīṣaṇa
- *vibhīṣaṇa*, adj, terrifying
  - √*bhī*, vi3a, fear, caus.: terrify
  - -*ana* (-*lyu* 3.1.134 Kā.)

ratha, noun, chariot, car

abhi√pat, vt1a, rush towards

āśu, adv, quickly

daśagrīva, pn, Rāvaṇa
- *daśagrīva*, adj cbv, ten-necked
  - *daśa grīvāḥ yasya saḥ*, he of whom there are ten necks
  - *daśa*, cardinal num, ten
  - +*grīva*, m, neck

ruṣ, noun, anger, rage, fury
- √*ruṣ*, vt1a/4a, hurt, kill

anvita, adj ppp, followed by, endowed with
- *anu√i*, v2a, go after

रामो विभीषणमुवाच तथेति ।१। रामो रथेन रावणमभ्यपतत् ।२। ततः प्रहृष्टः काकुत्स्थस्तथेति विभीषणमुक्त्वा रुषान्वितो रथेन दशग्रीवमाश्वभिपपात ।३।

Then, delighted, the descendant of Kakutstha (Rāma), having said, "Yes," to Vibhīṣaṇa, rushed quickly at the ten-necked one (Rāvaṇa) with the chariot, filled with fury.

हाहाकृतानि भूतानि रावणे समभिद्रुते।
सिंहनादाः सपटहा दिवि दिव्याश्च नानदन् ।।१८।।

hāhākr̥tāni bhūtāni rāvaṇe samabhidrute;
siṁhanādāḥ sapaṭahā divi divyāśca nānadan.

hāhākr̥tāni	bhūtāni	rāvaṇe	samabhidrute
n1p	n1p	m7s	m7s

siṁhanādāḥ	sapaṭahāḥ	divi	divyāḥ	ca	nānadan
m1p	m1p	f7s	m1p	i	3pa ipf i

hāhākr̥ta, adj ctp gati 2.2.18, having made the sound, "hāhā"
  hāhā, pcl, the sound, "hāhā"
  +kṛta, adj ppp, done, made
    √kṛ, vt8am, do, make
bhūta, noun, a being
  √bhū, vi1a, be, become, exist
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
samabhidruta, adj ppp, rushed upon, attacked
  sam abhi√dru, v1a, run towards together, attack
siṁhanāda, noun ctp6, lion's roar
  siṁhasya nādaḥ
  siṁha, m, lion
  +nāda, m, sound
    √nad, v1a, sound, roar
sapaṭaha, adj cbv 2.2.28, with kettle drums
  saha paṭahaiḥ
  sa, pcl, (replacement for *saha*) with
  +paṭaha, m, kettle drum, drum
div, noun /m Ved., sky
divya, adj, divine
  div, f/m Ved., sky, heaven
  -ya (*-yat* 4.2.101, Am. 3.1.50)
ca, conj pcl, and
√nad, v1a, sound, roar

रामो रावणं समभ्यद्रवत् ।१। यदा रावणो रामेण समभिद्रुतस्तदा भूतानि हाहेत्यकुर्वन्सिंहनादाश्चानानदन्।२। रावणे समभिद्रुते भूतानि हाहाकृतानि दिव्याश्च सिंहनादाः सपटहा दिव्यनानदन् ।३।

rāvaṇe samabhidrute: loc. abs. The ppp of *√dru*, which is a verb of locomotion (*gati*), can be either passive, 'Rāvaṇa was attacked,' or active, 'Rāvaṇa attacked,' as well as stative, according to Pā. 3.4.72. Verse 17 and the fact that this is the final encounter favor the former here. *nānadan:* Although dissolution of sandhi could produce the proper forms *na anadan*, it would be odd to mention specific sounds which 'did not sound.' Therefore the form is interpreted as missing the initial *a*-augment of the imperfect intensive.

When Rāvaṇa was attacked, creatures made the sound, "hāhā," and divine lion's roars with kettle drums thundered in the sky.

स रामाय महाघोरं विससर्ज निशाचरः।
शूलमिन्द्राशनिप्रख्यं ब्रह्मदण्डमिवोद्यतम् ॥१९॥

sa rāmāya mahāghoraṁ visasarja niśācaraḥ;
śūlamindrāśaniprakhyaṁ brahmadaṇḍamivodyatam.

saḥ	rāmāya	mahāghoram	visasarja	niśācaraḥ
m1s	m4s	m/n2s	3sa prf	m1s

śūlam	indrāśaniprakhyam	brahmadaṇḍam	iva	udyatam
m/n2s	m/n2s	m2s	i	m2s

tad, dem adj, that
rāma, pn, Rāma
mahāghora, adj ck 2.1.61, very awful
mahān ghoraḥ
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*ghora*, adj, awful
vi√sr̥j, vt4m/6a, release
niśācara, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
niśāyām carati, he moves at night
niśā, f, night
+√*car*, vt1a, move, do
-*a* (-*ṭa* 3.2.16)

śūla, noun, spike, spear

indrāśaniprakhya, adj cbv 2.2.24 [99], like Indra's thunderbolt
indrāśaneḥ prakhyā iva prakhyā yasya saḥ, he whose appearance is like that of Indra's thunderbolt
indrāśani, f ctp6, Indra's thunderbolt
indrasya aśaniḥ
indra, m pn, Indra
+*aśani*, f, thunderbolt, lightning
+*prakhyā*, f, appearance
pra√*khyā*, vt2a, proclaim, make known
brahmadaṇḍa, noun ctp6, staff of Brahmā
brahmaṇaḥ daṇḍam
brahman, m pn, Brahmā
+*daṇḍa*, m, stick, staff
iva, pcl, like, as
udyata, ppp, taken up, raised
ud√*yam*, vt1am 1.3.75, hold up

रावणो रामाय शूलं व्यसृजत् ।१। स निशाचरो रामाय ब्रह्मदण्डमिवोद्यतं महाघोरमिन्द्राशनिप्रख्यं शूलं विससर्ज ।२।

The night-ranger threw a very awful spear like Indra's thunderbolt, like the upraised staff of Brahmā.

तच्छूलमन्तरा रामश्चिच्छेद निशितैः शरैः।
तद्दृष्ट्वा दुष्करं कर्म रावणं भयमाविशत् ॥२०॥

tacchūlamantarā rāmaściccheda niśitaiḥ śaraiḥ;
taddṛṣṭvā duṣkaraṁ karma rāvaṇaṁ bhayamāviśat.

tat	śūlam	antarā	rāmaḥ	ciccheda	niśitaiḥ	śaraiḥ
n2s	m/n2s	i	m1s	3sa prf	m3p	m3p

tat	dṛṣṭvā	duṣkaram	karma	rāvaṇam	bhayam	āviśat
n2s	i	n2s	n2s	m2s	n1s	3sa ipf

tad, dem adj, that
śūla, noun, spike, spear
antarā, adv, inside, between, near
  antara, adj, interior, near
rāma, pn, Rāma
√chid, vt7am, split, cut
niśita, adj ppp, sharpened, whetted
  ni√śi, vt4a/5am, sharpen, whet
śara, noun, arrow
  √śṝ, vt9a, crush, rend, break
  -a (*-ap* 3.3.57)

tad, dem adj, that
dṛṣṭvā, abs, seeing
  √dṛś, vt1a, see
duṣkara, adj ctp upapada 2.2.19, difficult to accomplish
  dus, preverb, ill
  +*√kṛ,* vt8am, do
  -a (*-khal* 3.3.127)
karman, noun, action
rāvaṇa, pn, Rāvaṇa
  rāvaṇa, adj c, causing to scream
    √ru, v2a, roar, sound, cry
    -ana (*-lyu* 3.1.134)
bhaya, noun, fear
  √bhī, vi3a, fear
  -a (*-ac* 3.3.56 [303])
ā√viś, v6a, enter

रामो निशितैः शरैस्तच्छूलमन्तरा चिच्छेद ।१। रावणो रामस्य कर्म ददर्श ।२। भयं रामस्य कर्म दृष्टवन्तं रावणमाविशत् ।३। भयं रामस्य कर्म ददृशिवांसं रावणमाविवेश ।४। भयं तद्दुष्करं कर्म दृष्ट्वा रावणमाविशत् ।५।

dṛṣṭvā...rāvaṇam: the absolutive with its agent in the accusative. According to Pā. 3.4.21 an absolutive refers to an action performed by the agent of the principal verb of the clause, which here is *bhayam*. However, the absolutive, historically the instrumental of a gerund, occasionally occurs having its agent in cases other than the nominative and instrumental, as long as it is a major topic of the sentence.

Rāma split that spear midway with whetted arrows. Seeing that infeasible feat, fear entered Rāvaṇa.

ततः क्रुद्धः ससर्जाशु दशग्रीवः शिताञ्शरान्।
सहस्रायुतशो रामे शस्त्राणि विविधानि च ।।२१।।

tataḥ kruddhaḥ sasarjāśu daśagrīvaḥ śitāñśarān;
sahasrāyutaśo rāme śastrāṇi vividhāni ca.

tataḥ	kruddhaḥ	sasarja	āśu	daśagrīvaḥ	śitān	śarān
i	m1s	3sa prf	i	m1s	m2p	m2p

sahasrāyutaśaḥ	rāme	śastrāṇi	vividhāni	ca
i	m7s	n2p	n2p	i

tatas, dem adv, from or after that
  -a (*-ap* 3.3.57)
kruddha, adj ppp, angered, angry
  √*krudh*, vi4a, be angry
√sr̥j, vt4m/6a, release
āśu, adv, quickly
daśagrīva, pn, Rāvaṇa
  daśagrīva, adj cbv, ten-necked
    daśa grīvāḥ yasya saḥ, he of whom there are ten necks
    daśa, cardinal num, ten
    +*grīva*, m, neck
śita, adj ppp, sharp
  √*śo*, vt4a, sharpen
śara, noun, arrow
  √*śṝ*, vt9a, crush, rend, break
sahasrāyutaśas, adv, by the ten millions
  sahasrāyutān sahasrāyutān, ten million and ten million
  sahasrāyuta, cardinal num cbv 2.2.25, ten million
    sahasra, n cardinal num, a thousand
    +*ayuta*, n, unbounded, ten thousand
  -śas 5.4.43
rāma, pn, Rāma
śastra, noun, sword
vividha, adj, various
ca, conj pcl, and

रावणो रामे शराञ्शस्त्राणि चासृजत् ।१। ततः क्रुद्धो दशग्रीवो रामे सहस्रायुतशः शिताञ्शरान्विविधानि च शस्त्राण्याशु ससर्ज ।२।

Angered, then the ten-necked one quickly discharged whetted arrows and various kinds of swords at Rāma by the ten millions.

ततो भुशुण्डीः शूलांश्च मुसलानि परश्वधान्।
शक्तीश्च विविधाकाराः शतघ्नीश्च शितक्षुराः ॥२२॥

tato bhuśuṇḍīḥ śūlāṁśca musalāni paraśvadhān;
śaktīśca vividhākārāḥ śataghnīśca śitakṣurāḥ.

tataḥ	bhuśuṇḍīḥ	śūlān	ca	musalāni	paraśvadhān
i	f2p	m2p	i	n2p	m2p

śaktīḥ	ca	vividhākārāḥ	śataghnīḥ	ca	śitakṣurāḥ
f2p	i	f2p	f2p	i	f2p

tatas, dem adv, from or after that
bhuśuṇḍi, noun, a kind of weapon
śūla, noun, spike, spear
ca, conj pcl, and
musala, noun, pestle, mace, club
paraśvadha, noun, axe

śakti, noun, spear, lance
ca, conj pcl, and
vividhākāra, adj cbv, of various kinds
vividhāḥ ākārāḥ yeṣām te, they whose forms are various
vividha, adj, various
+*ākāra*, m, form, shape, appearance

śataghnī, f ctp upapada 2.2.19, hundred-slayer
śatam hanti, it strikes a hundred
śata, n cardinal num, one hundred
+√*han*, vt2a, slay
-*a* (-*ṭak* 3.2.54)
-*ī* (-*ṅīp* 4.1.15)
ca, conj pcl, and
śitakṣura, adj cbv, with sharpened blades
śitaḥ kṣuraḥ yasya saḥ, that whose blade has been sharpened
śita, adj ppp, sharp
√*śo*, vt4a, sharpen
+*kṣura*, m, razor, barb, blade

ततो रावणो भुशुण्ड्यादीनि प्रहरणानि ससर्ज ।१। ततो रावणो रामे भुशुण्डीः शूलान्मुसलानि परश्वधान्विविधाकाराः शक्तीः शितक्षुराश्च शतघ्नीः ससर्ज ।२।

Read with verse 20 or supply the context for the accusatives: *rāvaṇo rāme sasarja.*

Then Bhuśuṇḍis, spears, maces, axes, various kinds of lances, and hundred-slayers with sharpened blades.

तां मायां विकृतां दृष्ट्वा दशग्रीवस्य रक्षसः।
भयात्प्रदुद्रुवुः सर्वे वानराः सर्वतो दिशम् ॥२३॥

tāṁ māyāṁ vikṛtāṁ dṛṣṭvā daśagrīvasya rakṣasaḥ;
bhayātpradudruvuḥ sarve vānarāḥ sarvato diśam.

tām	māyām	vikṛtām	dṛṣṭvā	daśagrīvasya	rakṣasaḥ
f2s	f2s	f2s	i	m6s	n6s

bhayāt	pradudruvuḥ	sarve	vānarāḥ	sarvataḥ	diśam
n5s	3pa prf	m1p	m1p	i	f2s

tad, dem adj, that
māyā, noun, magical power
vikṛta, adj ppp, changed, altered, unnatural
  vi√kṛ, vt8am, make other
dṛṣṭvā, abs, seeing
  √dṛś, vt1a, see
daśagrīva, pn, Rāvaṇa
  daśagrīva, adj cbv, ten-necked
    daśa grīvāḥ yasya saḥ, he of whom there are ten necks
    daśa, cardinal num, ten
    +grīva, m, neck
rakṣas, noun, demon
  √rakṣ, vt1a, keep, protect
bhaya, noun, fear
  √bhī, vi3a, fear
  -a (*-ac* 3.3.56 [303])
pra√dru, v1a, run forth
sarva, pron adj, all, whole
vānara, noun, monkey
sarvatas, adv, from all sides, everywhere, completely
  sarva, pron, all
  -tas (*-tasil* 5.3.7)
diś, noun, direction

वानरा रावणस्य मायामपश्यन् ।१। सर्वे वानराः प्राद्रवन् ।२। सर्वे वानरा रावणस्य मायां ददृशिवांसः सर्वतो दिशं प्रदुद्रुवुः ।३। तां दशग्रीवस्य रक्षसो विकृतां मायां दृष्ट्वा सर्वे वानरा भयात्सर्वतो दिशं प्रदुद्रुवुः ।४।

Nīlakaṇṭha glosses *vikṛtā* 'strange' with *bhīṣaṇā* 'terrifying:' *vikṛtāṁ bhīṣaṇām.*

Seeing that strange power of the ten-necked Rākṣasa, all the monkeys fled in all directions from fear.

ततः सुपत्त्रं सुमुखं हेमपुङ्खं शरोत्तमम्।
तूणादादाय काकुत्स्थो ब्रह्मास्त्रेण युयोज ह ॥२४॥

tataḥ supattraṁ sumukhaṁ hemapuṅkhaṁ śarottamam;
tūṇādādāya kākutstho brahmāstreṇa yuyoja ha.

tataḥ	supattram	sumukham	hemapuṅkham	śarottamam
i	m2s	m2s	m2s	m2s

tūṇāt	ādāya	kākutsthaḥ	brahmāstreṇa	yuyoja	ha
m5s	i	m1s	n3s	3sa prf	i

tatas, dem adv, from or after that

supattra, adj cbv 2.2.24 [101], good-feathered, fine-feathered
śobhanāni pattrāni yasya saḥ, he whose feathers are good
su, preverb, good, well
+*pattra*, n, feather, leaf

sumukha, adj cbv 2.2.24 [101], good-faced, fine-headed

hemapuṅkha, adj cbv, gold-shafted
hema puṅkham yasya saḥ, that whose shaft is gold
heman, n, gold
+*puṅkham*, n, arrow-shaft

śarottama, noun ctp6 2.2.9 [88], best of arrows
śarāṇām uttamaḥ
śara, m, arrow
√*śṝ*, vt9a, crush, rend, break
-*a* (-*ap* 3.3.57)
+*uttama*, sup adj, highest, supreme
ud, preverb, up
-*tama* (-*tamap* 5.3.55)

tūṇa, noun, quiver

ādāya, abs, taking
ā√*dā*, vt3am, take

kākutstha, patronymic, descendant of Kakutstha
kakutstha, m pn ctp upapada 2.2.19, Kakutstha
kakudi tiṣṭhati, he stands on a peak
kakud, f, peak, hump
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)
-*a* (-*aṇ* 4.1.112)

brahmāstra, noun ctp6, Brahmā's weapon
brahmaṇaḥ astram
brahman, m pn, Brahmā
+*astra*, n, missile
√*as*, vt4a, throw
-*tra* (-*ṣṭran* Am. 2.8.82)

√yuj, v7am, join, unite, yoke

ha, pcl, indeed

रामस्तूणाच्छरमाददिवान्ब्रह्मास्त्रेण युयोज ।१। ततः काकुत्स्थस्तूणात्सुपत्त्रं सुमुखं हेमपुङ्खं शरोत्तममादाय ब्रह्मास्त्रेण युयोज ह ।२।

Then the descendant of Kakutstha (Rāma) selected the fine-feathered, fine-headed, gold-shafted, ultimate arrow from his quiver and yoked it with Brahmā's weapon.

तं बाणवर्यं रामेण ब्रह्मास्त्रेणाभिमन्त्रितम्।
जहृषुर्देवगन्धर्वा दृष्ट्वा शक्रपुरोगमाः ॥२५॥

taṁ bāṇavaryaṁ rāmeṇa brahmāstreṇābhimantritam;
jahr̥ṣurdevagandharvā dr̥ṣṭvā śakrapurogamāḥ.

tam	bāṇavaryam	rāmeṇa	brahmāstreṇa	abhimantritam
m2s	m2s	m3s	n3s	m2s

jahr̥ṣuḥ	devagandharvāḥ	dr̥ṣṭvā	śakrapurogamāḥ
3pa prf	m1p	i	m1p

tad, dem adj, that

bāṇavarya, noun ctp6 2.2.9 [88], best of arrows
bāṇānām varyaḥ
bāṇa, m, shaft, arrow
+*varya*, adj, excellent, best
  varya, gerundive, to be chosen
    √*vr̥*, vt5/9am, choose

rāma, pn, Rāma

brahmāstra, noun ctp6, Brahmā's weapon
brahmaṇaḥ astram
brahman, m pn, Brahmā
+*astra*, n, missile
  √*as*, vt4a, throw
  -*tra* (-*ṣṭran* Am. 2.8.82)

abhimantrita, ppp, consecrated
abhi√*mantr* (√*matri*), v10m, address with a mantra, consecrate

√**hr̥ṣ**, vi4a, be excited, rejoice

devagandharva, noun cdi, gods and Gandharvas
devāḥ gandharvāḥ ca
deva, m, god
+*gandharva*, m, Gandharva, a class of divine beings

dr̥ṣṭvā, abs, seeing
√*dr̥ś*, vt1a, see

śakrapurogama, adj cbv, headed by Indra
śakraḥ purogamaḥ yeṣām te, they whose leader is Indra
śakra, m pn, Indra
  śakra, adj, powerful
    √*śak*, vi5a, be able
+*purogama*, m, leader
  purogama, adj ctp gati 2.2.18, going before
  puras, adv gati 1.4.67, before
  +√*gam*, v1a, go
  -*a* (-*ac* 3.1.134, Am. 2.8.72)

देवगन्धर्वास्तं बाणमपश्यन् ।१। ते ऽहर्ष्यन् ।२। तं बाणं ददृशिवांसो देवगन्धर्वा जहृषुः ।३। तं बाणवर्यं रामेण ब्रह्मास्त्रेणाभिमन्त्रितं दृष्ट्वा शक्रपुरोगमा देवगन्धर्वा जहृषुः ।४।

The gods and Gandharvas headed by Indra rejoiced seeing the best of arrows consecrated by Rāma.

अल्पावशेषमायुश्च ततो ऽमन्यन्त रक्षसः।
ब्रह्मास्त्रोदीरणाच्छत्रोर्देवगन्धर्वकिंनराः ॥२६॥

alpāvaśeṣamāyuśca tato 'manyanta rakṣasaḥ;
brahmāstrodīraṇācchatrordevagandharvakiṁnarāḥ.

alpāvaśeṣam	āyuḥ	ca	tataḥ	amanyanta	rakṣasaḥ
n2s	n2s	i	i	3pm ipf	n6s

brahmāstrodīraṇāt	śatroḥ	devagandharvakiṁnarāḥ
n5s	m6s	m1p

alpāvaśeṣa, adj cbv, almost over
alpaḥ avaśeṣaḥ yasya saḥ, that whose remainder is little
alpa, adj, small
+*avaśeṣa*, m, remainder
√*śiṣ*, v7a, remain, passive: be left, remain
āyus, noun, life, life-span
ca, conj pcl, and
tatas, dem adv, from or after that
√**man**, vt4/8m, think, consider
rakṣas, noun, demon
√*rakṣ*, vt1a, keep, protect

brahmāstrodīraṇa, noun ctp6, discharging of Brahmā's weapon
brahmāstrasya udīraṇam
brahmāstra, n ctp6, Brahmā's weapon
brahmaṇaḥ astram
brahman, m pn, Brahmā
+*astra*, n, missile
√*as*, vt4a, throw
-*tra* (-*ṣṭran* Am. 2.8.82)
+*udīraṇa*, n, making rise, throwing, discharging
ud, preverb, up
+√*īr*, v2m, rise, caus.: raise, throw, discharge
śatru, noun, feller, enemy
devagandharvakiṁnara, noun cdi, gods, Gandharvas, and Kiṁnaras
devāḥ gandharvāḥ kiṁnarāḥ ca
deva, m, god
+*gandharva*, m, Gandharva, a class of divine beings
+*kiṁnara*, m ck 2.1.64, Kiṁnara, a class of semi-human beings
kim, int pron, what, of what sort
+*nara*, m, man

देवा अमन्वत रावणस्यायुषो ऽल्पमवशिष्यत इति ।१। ते मेनिरे रावणस्यायुरल्पावशेषमस्तीति ।२। ते रावणस्यायुरल्पावशेषं मेनिरे ।३। ततश्च देवगन्धर्वकिंनरा ब्रह्मास्त्रोदीरणाच्छत्रो रक्षस आयुरल्पावशेषममन्यन्त ।४।

brahmāstra: Brahmā's weapon and Rāma's use of it is described in R. 6.97.2-17.

Then because of the discharging of Brahmā's weapon, the gods, Gandharvas, and Kiṁnaras considered the life of the enemy Rākṣasa to be almost over.

ततः ससर्ज तं रामः शरमप्रतिमौजसम्।
रावणान्तकरं घोरं ब्रह्मदण्डमिवोद्यतम् ॥२७॥

tatah sasarja taṁ rāmaḥ śaramapratimaujasam;
rāvaṇāntakaraṁ ghoraṁ brahmadaṇḍamivodyatam.

tataḥ	sasarja	tam	rāmaḥ	śaram	apratimaujasam
i	3sa prf	m2s	m1s	m2s	m2s

rāvaṇāntakaram	ghoram	brahmadaṇḍam	iva	udyatam
m2s	m2s	m2s	i	m2s

tatas, dem adv, from or after that
√sṛj, vt4m/6a, release
tad, dem adj, that
rāma, pn, Rāma
śara, noun, arrow
√*śṝ*, vt9a, crush, rend, break
-a (*-ap* 3.3.57)
apratimaujas, adj cbv, of unparalleled power
apratimam ojaḥ yasya saḥ, that whose power is without likeness
apratima, adj cbv 2.2.24 [102], that of which there is no likeness
avidyamānā pratimā yasya tat
na, neg pcl, not
+*pratimā*, f, image, likeness
+*ojas*, n, vigor, energy

rāvaṇāntakara, adj ctp upapada 2.2.19, making an end of Rāvaṇa
rāvaṇāntam karoti, it makes an end of Rāvaṇa
rāvaṇānta, m ctp6, the end of Rāvaṇa
rāvaṇasya antaḥ
rāvaṇa, m pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
+*anta*, m, end
+√*kṛ*, vt8am, do
-a (*-ṭa* 3.2.20)
ghora, adj, awful
brahmadaṇḍa, noun ctp6, staff of Brahmā
brahmaṇaḥ daṇḍam
brahman, m pn, Brahmā
+*daṇḍa*, m, stick, staff
iva, pcl, like, as
udyata, ppp, taken up, raised
ud√*yam*, vt1am 1.3.75, hold up

रामः शरमसृजत् ।१। स शरो रावणस्यान्तं चकार ।२। ततो रामस्तं घोरमप्रतिमौजसं ब्रह्मदण्डमिवोद्यतं रावणान्तकरं शरं ससर्ज ।३।

Rāma released that awesome arrow of unparalleled power like the upraised staff of Brahmā, making an end of Rāvaṇa.

स तेन राक्षसश्रेष्ठः सरथः साश्वसारथिः।
प्रजज्वाल महाज्वालेनाग्निनाभिपरिष्कृतः ॥२८॥

sa tena rākṣasaśreṣṭhaḥ sarathaḥ sāśvasārathiḥ;
prajajvāla mahājvālenāgninābhipariṣkṛtaḥ.

saḥ	tena	rākṣasaśreṣṭhaḥ	sarathaḥ	sāśvasārathiḥ
m1s	m3s	m1s	m1s	m1s

prajajvāla	mahājvālena	agninā	abhipariṣkṛtaḥ
3sa prf	m3s	m3s	m1s

tad, dem adj, that
tad, dem pron, that
rākṣasaśreṣṭha, adj ctp6 2.2.9 [88], best of Rākṣasas
  rākṣasānām śreṣṭhaḥ
  rākṣasa, m, demon
    rakṣas, m/n, demon
      √*rakṣ*, vt1a, keep, protect
  +*śreṣṭha*, sup adj, best
    śra, adj, (substitute for *praśasya*) laudable
    -*iṣṭha* (-*iṣṭhan* 5.3.55)
saratha, adj cbv 2.2.28, with chariot
  saha rathena
  sa, pcl, (replacement for *saha*) with
  +*ratha*, m, chariot, car
sāśvasārathi, adj cbv 2.2.28, with horses and charioteer
  saha aśvaiḥ sārathibhiḥ ca
  sa, pcl, (replacement for *saha*) with
  +*aśva*, m, horse
  +*sārathi*, m, charioteer

pra√jval, v1a, shine forth, catch fire, ignite, blaze forth
mahājvāla, noun ck 2.1.61, great flame
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*jvāla*, m, burning, flame, illumination
    √*jval*, v1a, shine, burn
    -*a* (-*ghañ* 3.3.18-19)
agni, noun, fire
abhipariṣkṛta, adj ppp, encompassed
  abhi pari√(*s*)*kṛ*, vt8am, surround

तेन शरेण रावणः प्राज्वलत् ।१। तेन स सरथः साश्वसारथी राक्षसश्रेष्ठो ऽग्निनाभिपरिष्कृतो महाज्वालेन प्रजज्वाल ।२।

By it the best of Rākṣasas, together with his chariot, horses, and charioteer, engulfed by fire, caught fire with a great blaze.

ततः प्रहृष्टास्त्रिदशाः सगन्धर्वाः सचारणाः।
निहतं रावणं दृष्ट्वा रामेणाक्लिष्टकर्मणा ॥२९॥

tataḥ prahr̥ṣṭāstridaśāḥ sagandharvāḥ sacāraṇāḥ;
nihataṁ rāvaṇaṁ dr̥ṣṭvā rāmeṇākliṣṭakarmaṇā.

tataḥ	prahr̥ṣṭāḥ	tridaśāḥ	sagandharvāḥ	sacāraṇāḥ
i	m1p	m1p	m1p	m1p

nihatam	rāvaṇam	dr̥ṣṭvā	rāmeṇa	akliṣṭakarmaṇā
m2s	m2s	i	m3s	m3s

tatas, dem adv, from or after that
prahr̥ṣṭa, adj ppp, excited, delighted
pra√hr̥ṣ, vi4a, be excited, rejoice
tridaśa, cardinal num cbv 2.2.25, thirty, the thirty gods
tri, cardinal num, three
daśa, cardinal num, ten
-a (*-ḍac* 5.4.73)
sagandharva, adj cbv 2.2.28, with Gandharvas
saha gandharvaiḥ
sa, pcl, (replacement for *saha*) with
+*gandharva*, m, Gandharva, a class of divine beings
sacāraṇa, adj cbv 2.2.28, with the celestial singers
saha cāraṇaiḥ
sa, pcl, (replacement for *saha*) with
+*cāraṇa*, m, member of a Vedic school, wandering actor or singer, celestial singer
nihata, ppp, struck down
ni√han, vt2a, strike down, slay
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√ru, v2a, roar, sound, cry
-ana (*-lyu* 3.1.134)
dr̥ṣṭvā, abs, seeing
√dr̥ś, vt1a, see
rāma, pn, Rāma
akliṣṭakarman, adj cbv, of impeccable deeds
akliṣṭāni karmāṇi yasya saḥ, he whose actions are unafflicted
akliṣṭa, adj ctp na 2.2.6, unafflicted
na kliṣṭam, not afflicted
na, neg pcl, not
+*kliṣṭa*, ppp, afflicted
√kliś, v9a/4m, torment, afflict
+*karman*, n, action

देवा रावणं रामेण हतं ददृशुः ।१। ते प्रजहृषुः ।२। देवा रावणं रामेण हतं ददृशिवांसः प्रजहृषुः ।३। देवा रावणं रामेण हतं दृष्ट्वा प्रहृष्टाः ।४। ततः सगन्धर्वाः सचारणास्त्रिदशा रावणमक्लिष्टकर्मणा रामेण निहतं दृष्ट्वा प्रहृष्टाः ।५।

Then the thirty gods, together with the Gandharvas and the celestial singers rejoiced seeing Rāvaṇa struck down by Rāma of impeccable deeds.

तत्यजुस्तं महाभागं पञ्चभूतानि रावणम्।
भ्रंशितः सर्वलोकेषु स हि ब्रह्मास्त्रतेजसा ॥३०॥

tatyajustaṁ mahābhāgaṁ pañcabhūtāni rāvaṇam;
bhraṁśitaḥ sarvalokeṣu sa hi brahmāstratejasā.

tatyajuḥ	tam	mahābhāgam	pañcabhūtāni	rāvaṇam
3pa prf	m2s	m2s	n1p	m2s

bhraṁśitaḥ	sarvalokeṣu	saḥ	hi	brahmāstratejasā
m1s	m7p	m1s	i	n3s

√tyaj, vt1a, abandon
tad, dem adj, that
mahābhāga, adj cbv, fortunate
mahān bhāgaḥ yasya saḥ, he whose fortune is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*bhāga*, m, part, share, fortune
pañcabhūta, noun ck, the five elements, i.e. earth, water, fire, air, and space
pañca bhūtāni
pañca, cardinal num, five
+*bhūta*, n, a being
√*bhū*, vi1a, be, become, exist
rāvaṇa, pn, Rāvaṇa
rāvaṇa, adj c, causing to scream
√*ru*, v2a, roar, sound, cry
-*ana* (-*lyu* 3.1.134)
bhraṁśita, adj ppp c, made to fall, felled
√*bhraṁś*, vi1m/4a, fall
sarvaloka, noun ck 2.1.49, all regions
sarve lokāḥ
sarva, pron adj, all, whole
+*loka*, m, region
tad, dem pron, that
hi, sub pcl, for, because
brahmāstratejas, noun ctp6, the brilliance of Brahmā's weapon
brahmāstrasya tejaḥ
brahmāstra, n ctp6, Brahmā's weapon
brahmaṇaḥ astram
brahman, m pn, Brahmā
+*astra*, n, missile
√*as*, vt4a, throw
-*tra* (-*ṣṭran* Am. 2.8.82)
+*tejas*, n, brilliance
√*tij*, vi1m, be sharp

पञ्चभूतानि तं महाभागं रावणं तत्यजुः ।१। रावणः सर्वलोकेषु भ्रष्टः ।२। रामो रावणमभ्रंशयत् ।३। रामेण रावणो ब्रह्मास्त्रतेजसा भ्रंशितः ।४। स हि ब्रह्मास्त्रतेजसा सर्वलोकेषु भ्रंशितः ।५।

Nīlakaṇṭha explains that the phrase, 'the five elements abandoned him,' means, 'he died:' *pañca bhūtāni tatyajur mṛta ity arthaḥ.*

The five elements abandoned the great Rāvaṇa; for he was felled in all worlds by the brilliance of Brahmā's weapon.

शरीरधातवो ह्यस्य मांसं रुधिरमेव च।
नेशुर्ब्रह्मास्त्रनिर्दग्धा न च भस्माप्यदृश्यत ॥३१॥

śarīradhātavo hyasya māṁsaṁ rudhirameva ca;
neśurbrahmāstranirdagdhā na ca bhasmāpyadṛśyata.

śarīradhātavaḥ	hi	asya	māṁsam	rudhiram	eva	ca
m1p	i	m6s	n1s	n1s	i	i

neśuḥ	brahmāstranirdagdhāḥ	na	ca	bhasma	api	adṛśyata
3pa prf	m1p	i	i	n1s	i	3sp ipf

śarīradhātu, noun ctp7, elements in the body, bodily elements, according to *Suśrutasaṁhitā*, chyle, blood, flesh, fat, bone, marrow, semen
śarīreṣu dhātuḥ
śarīra, n, body
+*dhātu*, m, element, constituent
hi, sub pcl, for, because
idam, dem pron, this
māṁsa, noun, flesh
rudhira, noun, blood
rudhira, adj, red, bloody
eva, pcl, only
ca, conj pcl, and

√**naś**, vi4a, perish

brahmāstranirdagdha, adj ctp3 2.1.32, incinerated by Brahmā's weapon
brahmāstrena nirdagdhaḥ
brahmāstra, n ctp6, Brahmā's weapon
brahmaṇaḥ astram
brahman, m pn, Brahmā
+*astra*, n, missile
√*as*, vt4a, throw
-*tra* (-*ṣṭran* Am. 2.8.82)
+*nirdagdha*, adj ppp, completely burned
nis√*dah*, vt1a, burn up
na, neg pcl, not
ca, conj pcl, and
bhasman, noun, ashes
api, pcl, even
√**dṛś**, vt1a, see

ब्रह्मास्त्रं रावणस्य शरीरधातून्निर्दाहयां चकार ।१। ब्रह्मास्त्रेण दग्धा रावणस्य शरीरधातवो नेशुः ।२। अस्य हि शरीरधातवो मांसं रुधिरमेव च ब्रह्मास्त्रनिर्दग्धा नेशुः ।३। भस्मापि च नादृश्यत ।४।

For his bodily elements, flesh and blood, perished, incinerated by Brahmā's weapon, and not even his ashes were seen.

मार्कण्डेय उवाच।
स हत्वा रावणं क्षुद्रं राक्षसेन्द्रं सुरद्विषम्।
बभूव हृष्टः ससुहृद्रामः सौमित्रिणा सह ॥१॥

mārkaṇḍeya uvāca.
sa hatvā rāvaṇaṁ kṣudraṁ rākṣasendraṁ suradviṣam;
babhūva hṛṣṭaḥ sasuhṛdrāmaḥ saumitriṇā saha.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

saḥ	hatvā	rāvaṇam	kṣudram	rākṣasendram	suradviṣam
m1s	i	m2s	m2s	m2s	m2s

babhūva	hṛṣṭaḥ	sasuhṛt	rāmaḥ	saumitriṇā	saha
3sa prf	m1s	m1s	m1s	m3s	i

- **mārkaṇḍeya**, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
  - *mṛkaṇḍu*, m pn, Mṛkaṇḍu
  - *-eya* (*-ḍhak* 4.1.123 *śubhrādi*)
- **√vac**, vt2a, say

- **tad**, dem adj, that
- **hatvā**, abs, having slain
  - *√han*, vt2a, strike, slay
- **rāvaṇa**, pn, Rāvaṇa
  - *rāvaṇa*, adj c, causing to scream
    - *√ru*, v2a, roar, sound, cry
    - *-ana* (*-lyu* 3.1.134)
- **kṣudra**, adj, minute, low, cruel
- **rākṣasendra**, noun ctp6, lord of Rākṣasas
  - *rākṣasānām indraḥ*, Indra of demons
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - *√rakṣ*, vt1a, keep, protect
  - *+indra*, m pn, Indra
- **suradviṣ**, adj ctp upapada 2.2.19, god-hating
  - *surān dveṣṭi*, he hates gods
  - *sura*, m, god
  - *+√dviṣ*, vt2am, hate
  - (*-kvip* 3.2.61)

- **√bhū**, vi1a, be, become, exist
- **hṛṣṭa**, adj ppp, excited, delighted
  - *√hṛṣ*, vi4a, be excited, rejoice
- **sasuhṛd**, adj cbv 2.2.28, with friends
  - *saha suhṛdbhiḥ*
  - *sa*, pcl, (replacement for *saha*) with
  - *+suhṛd*, m/f, friend
    - *suhṛd*, adj cbv, good-hearted, well-wishing
      - *śobhanam hṛt yasya saḥ*, he whose heart is good
      - *su*, preverb, good
      - *+hṛd*, n (5.4.150), heart
- **rāma**, pn, Rāma
- **saumitri**, metronymic, son of Sumitrā
  - *sumitrā*, f pn, Sumitrā
  - *-i* (*-iñ* 4.1.96 *bāhvādi*)
- **saha**, pcl, with (inst.)

रामो रावणं हत्वाहृष्यत् ।१। रामो रावणं हत्वा हृष्टो बभूव ।२। स रामः क्षुद्रं राक्षसेन्द्रं सुरद्विषं रावणं हत्वा ससुहृत्सौमित्रिणा सह हृष्टो बभूव ।३।

Mārkaṇḍeya said:
Having slain the cruel, god-hating Rāvaṇa, lord of Rākṣasas, Rāma was delighted, along with Sumitrā's son (Lakṣmaṇa) together with their friends.

ततो हते दशग्रीवे देवाः सर्षिपुरोगमाः।
आशीर्भिर्जययुक्ताभिरानर्चुस्तं महाभुजम् ॥२॥

tato hate daśagrīve devāḥ sarṣipurogamāḥ;
āśīrbhirjayayuktābhirānarcustaṁ mahābhujam.

tataḥ	hate	daśagrīve	devāḥ	sarṣipurogamāḥ
i	m7s	m7s	m1p	m1p

āśīrbhiḥ	jayayuktābhiḥ	ānarcuḥ	tam	mahābhujam
f3p	f3p	3pa prf	m2s	m2s

tatas, dem adv, from or after that
hata, ppp, slain
√*han*, vt2a, strike, slay
daśagrīva, pn, Rāvaṇa
daśagrīva, adj cbv, ten-necked
daśa grīvāḥ yasya saḥ, he of whom there are ten necks
daśa, cardinal num, ten
+*grīva*, m, neck
deva, noun, god
sarṣipurogama, adj cbv 2.2.28, with the seers as leaders
saha ṛṣibhiḥ purogamaiḥ
sa, pcl, (replacement for *saha*) with
+*ṛṣi*, m, seer, sage
+*purogama*, m, leader
purogama, adj ctp gati 2.2.18, going before
puras, adv gati 1.4.67, before
+√*gam*, v1a, go
-*a* (-*ac* 3.1.134, Am. 2.8.72)

āśis, noun, wish, prayer, benediction, blessing, congratulation
jayayukta, adj ctp3 2.1.32, connected with victory
jayena yuktā
jaya, m, victory
√*ji*, vt1a, conquer
-*a* (-*ac* 3.3.56)
+*yukta*, ppp, joined, united
√*yuj*, v7am, join, unite, yoke
√arc, vt10am, honor
√*arc*, vt1a, shine, praise, honor
tad, dem adj, that
mahābhuja, adj cbv, great-armed
mahāntau bhujau yasya saḥ, he whose arms are great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*bhuja*, m, arm

यदा रावणो हत आसीत्तदा देवा आशीर्भी राममर्चयन् ।१। ततो दशग्रीवे हते सर्षिपुरोगमा देवा जययुक्ताभिराशीर्भिस्तं महाभुजमानर्चुः ।२।

When Rāvaṇa had been slain, then the gods with the seers as their leaders honored that great-armed one (Rāma) with their congratulations for his victory.

रामं कमलपत्त्राक्षं तुष्टुवुः सर्वदेवताः।
गन्धर्वाः पुष्पवर्षैश्च वाग्भिश्च त्रिदशालयाः ॥३॥

rāmaṁ kamalapattrākṣaṁ tuṣṭuvuḥ sarvadevatāḥ;
gandharvāḥ puṣpavarṣaiśca vāgbhiśca tridaśālayāḥ.

rāmam	kamalapattrākṣam	tuṣṭuvuḥ	sarvadevatāḥ
m2s	m2s	3pa prf	f1p

gandharvāḥ	puṣpavarṣaiḥ	ca	vāgbhiḥ	ca	tridaśālayāḥ
m1p	m3p	i	f3p	i	m1p

rāma, pn, Rāma
kamalapattrākṣa, adj cbv, lotus-petal-eyed
kamalapattre iva akṣiṇī yasya saḥ, he whose eyes are like lotus-petals
kamalapattra, n ctp6, lotus-petal
kamalasya pattram, petal of a lotus
kamala, m/n, (red) lotus
+*pattra*, n, wing, leaf, petal
+*akṣi*, n, eye
-*a* (-*ṣac* 5.4.113)
√stu (√ṣṭuñ), vt2am, praise
sarvadevatā, noun ck 2.1.49, all deities
sarvāḥ devatāḥ
sarva, pron adj, all, whole
+*devatā*, f, deity
deva, m, god
-*tā* (-*tal* 5.4.27, -*ṭāp* 4.1.4)

gandharva, noun, Gandharva, a class of divine beings

puṣpavarṣa, noun ctp6, rain of flowers
puṣpāṇām varṣaḥ
puṣpa, n, flower
+*varṣa*, m/n, rain, shower
√*vṛṣ*, vt1a, rain
-*a* (-*ap* 3.3.56 [303])
ca, conj pcl, and
vāc, noun, speech
ca, conj pcl, and
tridaśālaya, adj cbv, they whose abode is heaven
tridaśam ālayaḥ yeṣām te
tridaśa, n, heaven
tridaśa, cardinal num cbv 2.2.25, thirty, the thirty gods
tri, cardinal num, three
daśa, cardinal num, ten
-*a* (-*ḍac* 5.4.73)
+*ālaya*, m, abode
ā√lī, vi4m, cling to, recline, settle on (loc.)
-*a* (-*gha* 3.3.118)

देवा गन्धर्वाश्च राममस्तुवन् ।१। सर्वदेवता गन्धर्वाश्च त्रिदशालयाः पुष्पवर्षैर्वाग्भिश्च कमलपत्त्राक्षं रामं तुष्टुवुः ।२।

I supply the apparent lacuna in brackets in Nīlakaṇṭha's gloss of the compound *tridaśālaya: tridaśālayaḥ [tridaśaṁ] svargas tatsthāḥ.*

All the deities and Gandharvas whose abode is heaven lauded lotus-petal-eyed Rāma with showers of flowers and with praises.

पूजयित्वा तथा रामं प्रतिजग्मुर्यथागतम्।
तन्महोत्सवसंकाशमासीदाकाशमच्युत ॥४॥

pūjayitvā tathā rāmaṁ pratijagmuryathāgatam;
tanmahotsavasaṁkāśamāsīdākāśamacyuta.

pūjayitvā	tathā	rāmam	pratijagmuḥ	yathāgatam
i	i	m2s	3pa prf	i

tat	mahotsavasaṁkāśam	āsīt	ākāśam	acyuta
n1s	n1s	3sa ipf	n1s	mvs

pūjayitvā, abs, having honored
√pūj, vt10am, honor

tathā, dem adv, thus

rāma, pn, Rāma

prati√gam, v1a, go back, return

yathāgatam, adv cab 2.1.6-7, as come
yathā, rel adv, in which manner, as
+*āgata*, ppp, come
ā√gam, v1a, come

tad, dem pron, that

mahotsavasaṁkāśa, adj cbv 2.2.24 [99], looking festival-like
mahotsavasya saṁkāśaḥ iva saṁkāśaḥ yasya saḥ, that whose appearance is like that of a festival
+*mahotsava*, m ck 2.1.61, great festival
mahān utsavaḥ
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*utsava*, m, festival
+*saṁkāśa*, m, appearance
sam√kāś, v1m/4m, shine

√as, vi2a, be

ākāśa, noun, sky

acyuta, adj ctp na 2.2.6, imperishable
na cyutaḥ, not fallen
na, neg pcl, not
+*cyuta*, adj ppp, fallen
√cyu, v1m, fall

देवा रामं तथा पूजयित्वाकाशं प्रत्यगच्छन् ।१। रामं तथा पूजयित्वा यथागतं प्रतिजग्मुः ।२। तदाकाशं महोत्सवसंकाशमासीदच्युत ।३। यथा देवा राममपूजयंस्तथा ते यथागतं प्रत्यगच्छन् ।४। यथा रामं पूजयित्वा यथागतं प्रतिजग्मुः ।५।

tathā: The reading of K, B1, Dc, D1, 2, 5, 6 is adopted over crit. ed. *yathā*. The latter is paraphrased in sentences 4-5 and translates, 'As they honored Rāma, they returned as they had come.' Although one may suppose that the vocative *acyuta* in d is used unusually here to compare Yudhiṣṭhira to the god Viṣṇu in the form of Rāma, perhaps preferable instead is the reading of mss. K1, 2, 4: *apy uta* 'moreover' because Yudhiṣṭhira is not usually addressed with this epithet. Translate, 'Moreover, the sky looked festival-like.' Van Buitenen translates *acyuta* here 'O undefeated king.'

After honoring Rāma thus, they returned as they came. The sky looked festival-like, O imperishable one (Yudhiṣṭhira).

ततो हत्वा दशग्रीवं लङ्कां रामो महायशाः।
विभीषणाय प्रददौ प्रभुः परपुरंजयः ॥५॥

tato hatvā daśagrīvaṁ laṅkāṁ rāmo mahāyaśāḥ;
vibhīṣaṇāya pradadau prabhuḥ parapuraṁjayaḥ.

tataḥ	hatvā	daśagrīvam	laṅkām	rāmaḥ	mahāyaśāḥ
i	i	m2s	f2s	m1s	m1s

vibhīṣaṇāya	pradadau	prabhuḥ	parapuraṁjayaḥ
m4s	3sa prf	m1s	m1s

tatas, dem adv, from or after that

hatvā, abs, having slain

√*han*, vt2a, strike, slay

daśagrīva, pn, Rāvaṇa

daśagrīva, adj cbv, ten-necked

daśa grīvāḥ yasya saḥ, he of whom there are ten necks

daśa, cardinal num, ten

+*grīva*, m, neck

laṅkā, pn, the city Laṅkā

rāma, pn, Rāma

mahāyaśas, adj cbv, very glorious

mahat yaśaḥ yasya saḥ, he whose glory is great

mahat, adj prap, great, increasing

√*mah*, vi1m, increase

+*yaśas*, n, glory

vibhīṣaṇa, pn, Vibhīṣaṇa

vibhīṣaṇa, adj, terrifying

√*bhī*, vi3a, fear, caus.: terrify

-*ana* (-*lyu* 3.1.134 Kā.)

pra√dā, vt3am, give

prabhu, noun, lord

parapuraṁjaya, noun ctp upapada 2.2.19, conqueror of the enemy-city

parapuram jayati

parapura, n ctp6, enemy-city

parasya puram, city of the enemy

para, m, enemy

para, pron adj, other

+*pura*, n, castle, city

pur, f, wall, castle, city

+√*ji*, vt1a, conquer

-*a* (-*khac* 3.2.46)

रामो रावणं हत्वा विभीषणाय लङ्कामददात् ।१। ततो महायशाः प्रभुः परपुरंजयो रामो दशग्रीवं हत्वा विभीषणाय लङ्कां प्रददौ ।२।

Then having slain the ten-necked one (Rāvaṇa), the very glorious lord Rāma, conqueror of the enemy-city, presented Laṅkā to Vibhīṣaṇa.

ततः सीतां पुरस्कृत्य विभीषणपुरस्कृताम्।
अविन्ध्यो नाम सुप्रज्ञो वृद्धामात्यो विनिर्ययौ ॥६॥

tataḥ sītāṁ puraskṛtya vibhīṣaṇapuraskṛtām;
avindhyo nāma suprajño vṛddhāmātyo viniryayau.

tataḥ	sītām	puraskṛtya	vibhīṣaṇapuraskṛtām
i	f2s	i	f2s

avindhyaḥ	nāma	suprajñaḥ	vṛddhāmātyaḥ	viniryayau
m1s	i	m1s	m1s	3sa prf

- **tatas**, dem adv, from or after that
- **sītā**, pn, Sītā
  - *sītā*, f, furrow
- **puraskṛtya**, abs ctp gati 2.2.18, having placed before
  - *puras*, adv gati 1.4.67, before
  - +*kṛtvā*, abs, having made
    - √*kṛ*, vt8am, do, make
    - -*tvā* (-*ktvā* 3.4.21)
    - -*ya* (-*lyap* 7.1.37)
- **vibhīṣaṇapuraskṛta**, adj ctp3 2.1.32, attended by Vibhīṣaṇa
  - *vibhīṣaṇena puraskṛtaḥ*
  - *vibhīṣaṇa*, m pn, Vibhīṣaṇa
    - *vibhīṣaṇa*, adj, terrifying
      - √*bhī*, vi3a, fear, caus.: terrify
      - -*ana* (-*lyu* 3.1.134 Kā.)
  - +*puraskṛta*, adj ctp gati 2.2.18, placed before, attended
    - *puras*, adv gati 1.4.67, before
    - +*kṛta*, adj ppp, made
      - √*kṛ*, vt8am, do, make
- **avindhya**, pn, Avindhya
- **nāma**, adv, by name, indeed
  - *nāman*, n, name
- **suprajña**, adj cbv 2.2.24 [101], very intelligent
  - *śobhanā prajñā yasya saḥ*, he whose intelligence is good
  - *su*, preverb, good
  - +*prajñā*, f, intelligence
- **vṛddhāmātya**, adj ck, aged minister
  - *vṛddhaḥ amātyaḥ*
  - *vṛddha*, adj ppp, grown, aged
    - √*vṛdh*, vi1m, grow
  - +*amātya*, m, minister
- **vi nis√yā**, v2a, go out

अविन्ध्यः सीतामानयत् ।१। स सीतायाः पुरो विभीषणमकरोत् ।२। अविन्ध्यः सीतां पुरस्कृत्य लङ्काया निरयात् ।३। ततो ऽविन्ध्यो नाम सुप्रज्ञो वृद्धामात्यो विभीषणपुरस्कृतां सीतां पुरस्कृत्य विनिर्ययौ ।४।

puraskṛktya vibhīṣaṇapuraskṛtām: Perhaps intended less precisely, '...honored Sītā who had been honored by Vibhīṣaṇa and came out.'

Then the very wise aged minister Avindhya came out having placed before him Sītā attended by Vibhīṣaṇa.

उवाच च महात्मानं काकुत्स्थं दैन्यमास्थितम्।
प्रतीच्छ देवीं सद्वृत्तां महात्मञ्जानकीमिति ।।७।।

uvāca ca mahātmānaṁ kākutsthaṁ dainyamāsthitam;
pratīccha devīṁ sadvṛttāṁ mahātmañjānakīmiti.

uvāca	ca	mahātmānam	kākutstham	dainyam	āsthitam
3sa prf	i	m2s	m2s	n2s	m2s

pratīccha	devīm	sadvṛttām	mahātman	jānakīm	iti
2sa ipv	f2s	f2s	mvs	f2s	i

√vac, vt2a, say
ca, conj pcl, and
mahātman, adj cbv, great-souled
mahān ātmā yasya saḥ, he whose soul is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*ātman*, m, self
kākutstha, patronymic, descendant of Kakutstha
kakutstha, m pn ctp upapada 2.2.19, Kakutstha
kakudi tiṣṭhati, he stands on a peak
kakud, f, peak, hump
+√*sthā*, vi1a, stand
-*a* (-*ka* 3.2.4)
-*a* (-*aṇ* 4.1.112)
dainya, noun, wretchedness, affliction, depression, meanness
āsthita, adj ppp, situated, having resorted to
ā√*sthā*, v1a, resort to

prati√iṣ, vt6a, desire back, seek, receive, accept

devī, noun, goddess, queen
deva, adj, divine
sadvṛtta, adj cbv, virtuous
sat vṛttam yasya saḥ, he whose behavior is good
sat, prap, being, good
√*as*, vi2a, be
+*vṛtta*, ppp, behavior
√*vṛt*, vi1m, turn, happen
mahātman, adj cbv, great-souled
mahān ātmā yasya saḥ, he whose soul is great
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*ātman*, m, self
jānakī, patronymic, daughter of Janaka
janaka, m pn, Janaka
janaka, agent noun, progenitor, father
√*jan*, vt3a, generate
-*aka* (-*ṇvul* 3.1.133)
-*a* (-*aṇ* 4.1.83)
-*ī* (-*ṅīp* 4.1.15)
iti, pcl, thus, close quote

अविन्ध्यो राममुवाच सीतां प्रतीच्छेति ।१। महात्मानं च काकुत्स्थं दैन्यमास्थितमुवाच प्रतीच्छ सद्वृत्तां देवीं जानकी महात्मन्निति ।२।

And he said to the great-souled descendant of Kakutstha (Rāma) sunk in depression, "Accept back your virtuous queen, the daughter of Janaka, O great-souled one."

एतच्छ्रुत्वा वचस्तस्मादवतीर्य रथोत्तमात्।
बाष्पेणापिहितां सीतां ददर्शेक्ष्वाकुनन्दनः ॥८॥

etacchrutvā vacastasmādavatīrya rathottamāt;
bāṣpeṇāpihitāṁ sītāṁ dadarśekṣvākunandanaḥ.

etat	śrutvā	vacaḥ	tasmāt	avatīrya	rathottamāt
n2s	i	n2s	m5s	i	m5s

bāṣpeṇa	apihitām	sītām	dadarśa	ikṣvākunandanaḥ
m3s	f2s	f2s	3sa prf	m1s

etad, dem adj, this
śrutvā, abs, having heard
√śru, vt1am/5am 3.1.74, hear, listen
vacas, noun, speech
tad, dem adj, that
avatīrya, abs, having descended
ava√tṝ, v1a, cross down
rathottama, adj ctp6 2.2.9 [88], best of chariots
rathānām uttamaḥ
ratha, m, chariot, car
+*uttama,* sup adj, highest, supreme
ud, preverb, up
-*tama* (-*tamap* 5.3.55)

bāṣpa, noun, a tear, tears, steam
apihita, ppp, covered, hidden
api√dhā, vt3am, put to, close, cover
sītā, pn, Sītā
sītā, f, furrow
√dṛś, vt1a, see
ikṣvākunandana, noun ctp6 2.2.8 [86], delighter of Ikṣvāku
ikṣvākoḥ nandanaḥ
ikṣvāku, m pn, Ikṣvāku
+*nandana,* m, delighter
√nand (*tu√nadi*), v1a, rejoice, caus.: delight
-*ana* (-*lyu* 3.1.134)

रामो ऽविन्ध्यस्य वचः शुश्राव ।१। राम इन्द्रस्य रथादवततार ।२।
रामः सीतामपश्यत् ।३। रामो ऽविन्ध्यस्य वचः श्रुत्वेन्द्रस्य रथादवतीर्य
सीतां ददर्श ।४। एतद्वचः श्रुत्वेक्ष्वाकुनन्दनस्तस्माद्रथोत्तमादवतीर्य
बाष्पेणापिहितां सीतां ददर्श ।५।

When he heard this speech, the delighter of Ikṣvāku (Rāma) descended from that ultimate chariot and looked at Sītā covered with tears.

तां दृष्ट्वा चारुसर्वाङ्गीं यानस्थां शोककर्शिताम्।
मलोपचितसर्वाङ्गीं जटिलां कृष्णवाससम् ।।९।।

tāṁ dr̥ṣṭvā cārusarvāṅgīṁ yānasthāṁ śokakarśitām;
malopacitasarvāṅgīṁ jaṭilāṁ kr̥ṣṇavāsasam.

tām	dr̥ṣṭvā	cārusarvāṅgīm	yānasthām	śokakarśitām
f2s	i	f2s	f2s	f2s

malopacitasarvāṅgīm	jaṭilām	kr̥ṣṇavāsasam
f2s	f2s	f2s

tad, dem pron, that
dr̥ṣṭvā, abs, seeing
√*dr̥ś*, vt1a, see
cārusarvāṅga, adj cbv, she whose every limb is beautiful
cārūṇi sarvāṇi aṅgāni yasyāḥ sā
cāru, adj, dear, beautiful
+*sarva*, pron adj, all, whole
+*aṅga*, n, limb, body
-ī (*-ṅīṣ* 4.1.54 [363])
yānastha, adj ctp upapada 2.2.19, standing in the vehicle, present in the carriage
yāne tiṣṭhati
yāna, n, journey, vehicle
+√*sthā*, vi1a, stand
-a (*-ka* 3.2.4)
śokakarśita, adj ctp3 2.1.32, emaciated by grief
śokena karśitaḥ
śoka, m, grief
√*śuc*, v1a, grieve
+*karśita*, adj ppp, emaciated
√*kr̥ś*, vi4a, become thin
malopacitasarvāṅga, adj cbv, having every limb caked with filth
malena upacitāni sarvāṇi aṅgāni yasyāḥ sā, she whose every limb is covered with filth
mala, n/m, dirt, dust, impurity
+*upacita*, adj ppp, covered
upa√*ci*, vt5am, pile up, collect, cover
+*sarva*, pron adj, all, whole
+*aṅga*, n, limb, body
-ī (*-ṅīṣ* 4.1.54 [363])
jaṭila, adj, having matted locks
kr̥ṣṇavāsas, adj cbv, having a black garment
kr̥ṣṇam vāsaḥ yasyāḥ sā, she whose garment is black
kr̥ṣṇa, adj, black
+*vāsas*, n, garment

रामः सीतां ददर्श ।१। तां चारुसर्वाङ्गीं यानस्थां शोककर्शितां मलोपचितसर्वाङ्गीं जटिलां कृष्णवाससं ददर्श ।२।

Read with verse 10.

Seeing her whose every limb was beautiful standing in her vehicle emaciated by grief, having every limb caked with filth, wearing matted locks, and having her garment black, ...

उवाच रामो वैदेहीं परामर्शविशङ्कितः।
गच्छ वैदेहि मुक्ता त्वं यत्कार्यं तन्मया कृतम् ।।१०।।

uvāca rāmo vaidehīṁ parāmarśaviśaṅkitaḥ;
gaccha vaidehi muktā tvaṁ yatkāryaṁ tanmayā kṛtam.

uvāca	rāmaḥ	vaidehīm	parāmarśaviśaṅkitaḥ
3sa prf	m1s	f2s	m1s

gaccha	vaidehi	muktā	tvam	yat	kāryam	tat	mayā	kṛtam
2sa ipv	fvs	f1s	m/f/n1s	n1s	n1s	n1s	m/f/n3s	n1s

√vac, vt2a, say
rāma, pn, Rāma
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-a (*-aṅ* 4.1.168)
-ī (*-ṅīp* 4.1.15)
parāmarśaviśaṅkita, adj ctp7, suspicious of violation
parāmarśe viśaṅkitaḥ
parāmarśa, m, touch, violation
parā√mṛś, vt6a, touch
+*viśaṅkita*, adj ppp, doubtful, suspicious
vi√śaṅk, vi1m, doubt, suspect

√gam, v1a, go
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-a (*-aṅ* 4.1.168)
-ī (*-ṅīp* 4.1.15)
mukta, ppp, free, liberated
√muc (*√mucḷ*), v6am, free
tvad, 2nd pron, you
yad, rel pron, which, who
kārya, gerundive, to be done necessarily
√kṛ, vt8am, do, make
tad, dem pron, that
mad, 1st pron, I, me
kṛta, adj ppp, done
√kṛ, vt8am, do, make

रामः सीतामुवाच ।१। तां चारुसर्वाङ्गीं यानस्थां शोककर्शितां मलोपचितसर्वाङ्गीं जटिलां कृष्णवाससं दृष्ट्वा परामर्शविशङ्कितो रामो वैदेहीमुवाच ।२। गच्छ सीते ।३। अहं त्वाममुचम् ।४। मया त्वममोचि ।५। अहं मम कर्तव्यमकार्षम् ।६। यन्मया कर्तव्यमासीत्तन्मयाकारि ।७। परामर्शविशङ्कितो रामो वैदेहीमुवाच गच्छ वैदेहि। त्वं मुक्ता। यत्कार्यं तन्मया कृतमिति ।८।

...Rāma, suspicious of Rāvaṇa's violation of her, said to the princess of Videha (Sītā), "Go, princess of Videha! You have been freed. I have done what I had to do."

मामासाद्य पतिं भद्रे न त्वं राक्षसवेश्मनि।
जरां व्रजेथा इति मे निहतो ऽसौ निशाचरः ॥११॥

māmāsādya patiṁ bhadre na tvaṁ rākṣasaveśmani;
jarāṁ vrajethā iti me nihato 'sau niśācaraḥ.

mām	āsādya	patim	bhadre	na	tvam	rākṣasaveśmani
m/f/n2s	i	m2s	fvs	i	m/f/n1s	n7s

jarām	vrajethāḥ	iti	me	nihataḥ	asau	niśācaraḥ
f2s	2sm pop	i	m/f/n6s	m1s	m1s	m1s

- **mad**, 1st pron, I, me
- **āsādya**, abs c, approaching, reaching, attacking
  - *ā√sad*, v1a/6a, sit near
- **pati**, noun, lord, husband
- **bhadra**, adj, blessed, good
- **na**, neg pcl, not
- **tvad**, 2nd pron, you
- **rākṣasaveśman**, noun ctp6, house of a Rākṣasa
  - *rākṣasasya veśma*
  - *rākṣasa*, m, demon
    - *rakṣas*, m/n, demon
      - *√rakṣ*, vt1a, keep, protect
  - +*veśman*, n, house
    - *√viś*, v6a, enter
- **jarā**, noun, old age
  - *√jṝ* (*√jṝṣ*), vi4a, leave youth
  - *-a* (*-aṅ* 3.3.104)
- **√vraj**, vt1a, walk, go
- **iti**, pcl, thus, close quote
- **mad**, 1st pron, I, me, my
- **nihata**, ppp, struck down, slain
  - *ni√han*, vt2a, strike down, slay
- **adas**, dem pron, that
- **niśācara**, noun ctp upapada 2.2.19, night-ranger, Rākṣasa
  - *niśāyām carati*, he moves at night
  - *niśā*, f, night
  - +*√car*, vt1a, move, do
  - *-a* (*-ṭa* 3.2.16)

सीते यथा त्वं न रावणस्य वेश्मनि जीर्येस्तथाहं रावणमवधिषम् ।१। सीते त्वं मां पतिमासादितवती न रावणस्य वेश्मनि जीर्येरिति रावणो मयावधि ।२। भद्रे त्वं मां पतिमासाद्य न राक्षसवेश्मनि जरां व्रजेथा इत्यसौ निशाचरो मे निहतः ।३।

mām is subject accusative and *patim* predicate accusative of the absolutive *āsādya. jarāṁ vrajethāḥ:* Sanskrit often uses a verb of going with an action noun, 'attain old age,' where English uses a verb of change of state with an adjective, 'grow old.' *me nihataḥ:* genitive of agent by extension of Pā. 3.2.188 and 2.3.67.

I slew that night-ranger so that you, good lady, having obtained me as your husband, would not attain old age in the Rākṣasa's house.

कथं ह्यस्मद्विधो जातु जानन्धर्मविनिश्चयम्।
परहस्तगतां नारीं मुहूर्तमपि धारयेत् ॥१२॥

kathaṁ hyasmadvidho jātu jānandharmaviniścayam;
parahastagatāṁ nārīṁ muhūrtamapi dhārayet.

katham hi asmadvidhaḥ jātu jānan dharmaviniścayam
i i m1s i m1s m2s

parahastagatām nārīm muhūrtam api dhārayet
f2s f2s n2s i 3sa pop

katham, int adv, how
hi, sub pcl, for, because
asmadvidha, adj cbv, like us
vayam vidhā yasya saḥ, he whose kind we are
asmad, 1st pron, I, we
+*vidhā*, f, division, part, kind
vi√dhā, vt3am, distribute, bestow, ordain
jātu, pcl, at all, ever
jānat, prap, knowing
√jñā, vt9am, know
dharmaviniścaya, noun ctp7, resolution in dharma, settled opinion about dharma
dharme viniścayaḥ
dharma, m, that which upholds, cosmic order, proper function, right action, duty
+*viniścaya*, m, resolution
vi nis√ci, vt5am, decide
-*a* (-*ap* 3.3.58)

parahastagata, adj ctp2 2.1.24, gone to another's hand
parahastam gataḥ
parahasta, m ctp6, another's hand
parasya hastaḥ
para, pron adj, other
+*hasta*, m, hand
+*gata*, ppp, gone
√gam, v1a, go
nārī, noun, woman
muhūrta, noun, a moment, 1/30 day, a period of 48 minutes
api, pcl, even
√dhr̥ (**√dhr̥ñ dhāraṇe**), vt1am, hold, caus.: support, sustain

यतस्त्वं रावणस्य हस्तमगमो ऽहं त्वां न धारयेयम् ।१। कथमहं रावणहस्तगतां त्वां जातु धारयेयम् ।२। कथं ह्यस्मद्विधो धर्मविनिश्चयं जानन्परहस्तगतां नारीं जातु मुहूर्तमपि धारयेत् ।३।

dharmaviniścayam: van Buitenen translates, 'the decision of the Law.' It must mean something between righteousness and jurisprudence.

For how could someone like me, knowing resolution in dharma, support even for a moment a woman who has been in another man's arms.

सुवृत्तामसुवृत्तां वाप्यहं त्वामद्य मैथिलि।
नोत्सहे परिभोगाय श्वावलीढं हविर्यथा ॥१३॥

suvṛttāmasuvṛttāṁ vāpyahaṁ tvāmadya maithili;
notsahe paribhogāya śvāvalīḍhaṁ haviryathā.

suvṛttām	asuvṛttām	vā	api	aham	tvām	adya	maithili
f2s	f2s	i	i	m/f/n1s	m/f/n2s	i	fvs

na	utsahe	paribhogāya	śvāvalīḍham	haviḥ	yathā	
i	1sm pre	m4s	n1s	n1s	i	

- **suvṛtta**, adj cbv 2.2.24 [101], well-behaved
  - *śobhanam vṛttam yasya saḥ*, he whose behavior is good
  - *su*, preverb, good
  - +*vṛtta*, ppp, behavior
    - √*vṛt*, vi1m, turn, happen
- **asuvṛtta**, adj ctp na 2.2.6, not well-behaved
  - *na suvṛttaḥ*
  - *na*, neg pcl, not
  - +*suvṛtta*, adj cbv 2.2.24 [101], well-behaved
    - *śobhanam vṛttam yasya saḥ*, he whose behavior is good
    - *su*, preverb, good
    - +*vṛtta*, ppp, behavior
      - √*vṛt*, vi1m, turn, happen
- **vā**, disj pcl, or
- **api**, pcl, also
- **mad**, 1st pron, I, me, my
- **tvad**, 2nd pron, you
- **adya**, adv, today
- **maithilī**, noun, princess of Mithilā (Sītā)
  - *maithila*, tadrāja, ruler of Mithilā
    - *mithilā*, f pn, Mithilā
- **na**, neg pcl, not
- **ud√sah**, vt1m, bear, endure, be able
- **paribhoga**, noun, enjoyment, sexual intercourse
  - *pari√bhuj*, vt7a, enjoy, eat, govern
- **śvāvalīḍha**, adj ctp3 2.1.32, licked by a dog
  - *śunā avalīḍham*
  - *śvan*, m, hound, dog
  - +*avalīḍha*, ppp, licked
    - *ava√lih*, vt2am, lick, taste
- **havis**, noun, oblation
  - √*hu*, vt3a, offer
- **yathā**, rel adv, in which manner, as

सीते ऽहं त्वामद्य परिभोक्तुं नोत्सहे ।१। यथा श्वावलीढं हविर्भोगाय नोत्सहे तथा रावणगतां त्वां परिभोगाय नोत्सहे ।२। मैथिल्यहं सुवृत्तामसुवृत्तां वापि त्वामद्य परिभोगाय नोत्सहे यथा श्वावलीढं हविः ।३।

notsahe paribhogāya: ‘I cannot have you for sexual enjoyment.’

Chaste or not, I cannot enjoy you now, princess of Mithilā (Sītā), any more than an oblation licked by a dog.

ततः सा सहसा बाला तच्छ्रुत्वा दारुणं वचः।
पपात देवी व्यथिता निकृत्ता कदली यथा ॥१४॥

tataḥ sā sahasā bālā tacchrutvā dāruṇaṁ vacaḥ;
papāta devī vyathitā nikṛttā kadalī yathā.

tataḥ	sā	sahasā	bālā	tat	śrutvā	dāruṇam	vacaḥ
i	f1s	m3s	f1s	n2s	i	n2s	n2s

papāta	devī	vyathitā	nikṛttā	kadalī	yathā
3sa prf	f1s	f1s	f1s	f1s	i

tatas, dem adv, from or after that
tad, dem adj, that
sahas, n, power, inst.: suddenly
  sahas, adj, powerful
bālā, noun, girl
  bāla, m, boy
    bāla, adj, young
tad, dem adj, that
śrutvā, abs, having heard
  √*śru*, vt1am/5am 3.1.74, hear, listen
dāruṇa, adj, harsh, dreadful
vacas, noun, speech
√**pat**, v1a, fly, fall
devī, noun, goddess, queen
  deva, adj, divine
vyathita, adj ppp, agitated
  √*vyath*, v1m, tremble, become agitated
nikṛtta, adj ppp, cut down
  ni√*kṛt*, vt6a, cut down
kadalī, noun, plantain or banana tree
yathā, rel adv, in which manner, as

सीता रामस्य वचः श्रुत्वा पपात ।१। यथा कदली निकृत्ता व्यथिता पतति तथा सीतैवमुक्ता व्यथिता पपात ।२। ततः सा बाला देवी तद्दारुणं वचः श्रुत्वा व्यथिता सहसा पपात यथा कदली निकृत्ता ।३।

When the young princess heard that dreadful speech, she suddenly fell down trembling like a banana tree cut down.

यो ह्यस्या हर्षसंभूतो मुखरागस्तदाभवत्।
क्षणेन स पुनर्भ्रष्टो निःश्वासादिव दर्पणे ।।१५।।

yo hyasyā harṣasaṁbhūto mukharāgastadābhavat;
kṣaṇena sa punarbhraṣṭo niḥśvāsādiva darpaṇe.

yaḥ	hi	asyāḥ	harṣasaṁbhūtaḥ	mukharāgaḥ	tadā	abhavat
m1s	i	f6s	m1s	m1s	i	3sa ipf

kṣaṇena	saḥ	punaḥ	bhraṣṭaḥ	niḥśvāsāt	iva	darpaṇe
m3s	m1s	i	m1s	m5s	i	m7s

yad, rel adj, which
hi, sub pcl, for, because
idam, dem pron, this
harṣasaṁbhūta, adj ctp5, born from joy
harṣāt saṁbhūtaḥ
harṣa, m, joy
√*hṛṣ*, vi4a, be excited, rejoice
+*saṁbhūta*, adj ppp, arisen, born
sam√*bhū*, vi1a, be, become, take birth
mukharāga, noun, color in the face
mukhe rāgaḥ
mukha, n, mouth, face
+*rāga*, m, color
√*rañj*, vi1/4am, be dyed or affected, appear
tadā, dem adv, at that time, then
√**bhū**, vi1a, be, become, exist

kṣaṇa, noun, instant, moment
tad, dem pron, that
punar, adv, again
bhraṣṭa, adj ppp, fallen
√*bhraṁś*, vi1m/4a, fall
niḥśvāsa, noun, exhalation
nis√*śvas*, vi2a, breathe out
iva, pcl, like, as
darpaṇa, noun, mirror

सीताया मुखरागो बभ्रंश ।१। यः सीताया मुखरागो रामदर्शनेनाभवत्स रामवचनेन पुनरभ्रंशत ।२। यो ह्यस्या हर्षसंभूतो मुखरागस्तदाभवत्स दर्पणे निःश्वासादिव क्षणेन पुनर्भ्रष्टः ।३।

niḥśvāsād iva: Mss. B, Dc, Dn, D2, M1 read *niḥśvāsa iva*, 'like breath on a mirror,' which more nicely amounts to the same.

The color on her face born from joy vanished again in an instant as if it had arisen from exhalation on a mirror.

ततस्ते हरयः सर्वे तच्छ्रुत्वा रामभाषितम्।
गतासुकल्पा निश्चेष्टा बभूवुः सहलक्ष्मणाः ॥१६॥

tataste harayaḥ sarve tacchrutvā rāmabhāṣitam;
gatāsukalpā niśceṣṭā babhūvuḥ sahalakṣmaṇāḥ.

tataḥ te harayaḥ sarve tat śrutvā rāmabhāṣitam
i m1p m1p m1p n2s i n2s

gatāsukalpāḥ niśceṣṭāḥ babhūvuḥ sahalakṣmaṇāḥ
m1p m1p 3pa prf m1p

tatas, dem adv, from or after that
tad, dem adj, that
hari, noun, monkey
  hari, adj, yellow, green, brown
sarva, pron adj, all, whole
tad, dem pron, that
śrutvā, abs, having heard
  √*śru*, vt1am/5am 3.1.74, hear, listen
rāmabhāṣita, adj ctp3 2.1.32, spoken by Rāma
  rāmeṇa bhāṣitam
  rāma, m pn, Rāma
  +*bhāṣita*, ppp, spoken
    √*bhāṣ*, vt1m, speak

gatāsukalpa, adj, almost bereft of life, nearly dead
  gatāsu, adj cbv, lifeless
  gatāḥ asavaḥ yasmāt saḥ, he from whom life-breaths have departed
  gata, ppp, gone
    √*gam*, v1a, go
  +*asu*, m, breath, life
  -*kalpa* (-*kalpap* 5.3.67)
niśceṣṭa, adj cbv 2.2.24 [101], motionless
  nirgataḥ ceṣṭaḥ yasmāt saḥ, he from whom movement has gone out
  nis, preverb, out
  +*ceṣṭā*, f, movement, action, gesture
    √*ceṣṭ*, v1m, move, do
√bhū, vi1a, be, become, exist
sahalakṣmaṇa, adj cbv 2.2.28, with Lakṣmaṇa
  saha lakṣmaṇena
  saha, pcl, with (inst.)
  +*lakṣmaṇa*, m pn, Lakṣmaṇa

हरयो लक्ष्मणश्च रामेण भाषितं वचः शुश्रुवुः ।१। ते सर्वे निश्चेष्टा बभूवुः ।२। ततस्ते सर्वे सहलक्ष्मणा हरयस्तद्रामभाषितं श्रुत्वा गतासुकल्पा निश्चेष्टा बभूवुः ।३।

tat...rāmabhāṣitam: subject and predicate accusatives with *śrutvā*.

Then all the monkeys together with Lakṣmaṇa, hearing that spoken by Rāma, became motionless, nearly bereft of their life-breaths.

ततो देवो विशुद्धात्मा विमानेन चतुर्मुखः।
पितामहो जगत्स्रष्टा दर्शयामास राघवम् ॥१७॥

tato devo viśuddhātmā vimānena caturmukhaḥ;
pitāmaho jagatsraṣṭā darśayāmāsa rāghavam.

tataḥ	devaḥ	viśuddhātmā	vimānena	caturmukhaḥ
i	m1s	m1s	m/n3s	m1s

pitāmahaḥ	jagatsraṣṭā	darśayām	āsa	rāghavam
m1s	m1s	i	3sa prf	m2s

tatas, dem adv, from or after that
deva, noun, god
viśuddhātman, adj cbv, pure-spirited
viśuddhaḥ ātmā yasya saḥ, he whose self is pure
viśuddha, adj ppp, pure
vi√śudh, vi4a, become pure
+*ātman*, m, self
vimāna, noun, chariot, self-moving aerial car
vimāna, adj, traversing
vi√mā, vt2a/3m, measure
caturmukha, adj cbv, four-faced
catvāri mukhāni yasya saḥ, he whose faces are four
catur, cardinal num, four
+*mukha*, n, mouth, face

pitāmaha, noun ck, grandfather
mahān pitā, grand father
pitṛ, m, father
+*mahat*, adj prap, great, increasing
√*mah*, vi1m, increase
jagatsraṣṭṛ, noun ctp6, creator of the world
jagataḥ sraṣṭā, creator of the moving world
jagat, n, moving world, world
√*gam*, v1a, go
(-*kvip* 3.2.178 [289])
+*sraṣṭṛ*, m, creator
darśayām, ppf actn c, showing (himself to acc.)
√*dṛś*, vt1a, see
√as, vi2a, be
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-*a* (-*aṇ* 4.1.83)

ब्रह्मात्मानं रामं दर्शयामास ।१। ततो विशुद्धात्मा चतुर्मुखो देवः पितामहो जगत्स्रष्टा विमानेन राघवं दर्शयामास ।२।

darśayām āsa rāghavam: id. 3.267.33b. The causative of √*dṛś*, a verb of knowing (*buddhi*), takes acc. of the agent of the base verb (*rāghavam*) according to Pā. 1.4.52. One could supply a second acc. *ātmānam* 'himself' to refer to the direct object of the base verb. Just as the monkeys and their breaths become motionless, the pure spirit, Brahman, reveals itself. The metaphor to the process of transcending in the practice of the Transcendental Meditation Program is obvious.

Then the four-faced, pure-spirited god, the grandfather, the creator of the world, revealed himself to the descendant of Raghu (Rāma) with his vehicle, ...

शक्रश्चाग्निश्च वायुश्च यमो वरुण एव च।
यक्षाधिपश्च भगवांस्तथा सप्तर्षयो ऽमलाः ॥१८॥

śakraścāgniśca vāyuśca yamo varuṇa eva ca;
yakṣādhipaśca bhagavāṁstathā saptarṣayo 'malāḥ.

śakraḥ ca agniḥ ca vāyuḥ ca yamaḥ varuṇaḥ eva ca
m1s i m1s i m1s i m1s m1s i i

yakṣādhipaḥ ca bhagavān tathā saptarṣayaḥ amalāḥ
m1s i m1s i m1p m1p

śakra, pn, Indra
śakra, adj, powerful
√*śak*, vi5a, be able
ca, conj pcl, and
agni, pn, Agni
agni, m, fire
ca, conj pcl, and
vāyu, pn, Vāyu
vāyu, m, wind, air
ca, conj pcl, and
yama, pn, Yama
varuṇa, pn, Varuṇa
eva, pcl, only
ca, conj pcl, and

yakṣādhipa, pn ctp6, Kubera
yakṣāṇām adhipaḥ, lord of Yakṣas
yakṣa, m, Yakṣa, a class of semi-divine beings
+*adhipa*, m, overlord, king
adhi, preverb, over
√*pā*, vt2a, protect
-*a* (-*ka* 3.1.136)
ca, conj pcl, and
bhagavat, adj, fortunate
bhaga, m, fortune
tathā, dem adv, thus
saptarṣi, noun ck 2.1.50, seven seers
sapta ṛṣayaḥ
sapta, cardinal num, seven
+*ṛṣi*, m, seer, sage
amala, adj cbv 2.2.24 [102], free of impurity, pure
avidyamānam malam yasmin saḥ, he in whom there is no impurity
na, neg pcl, not
+*mala*, n/m, dirt, dust, impurity

शक्रो ऽग्निर्वायुर्यमो वरुणो भगवांश्च यक्षाधिपो ऽमलाश्च सप्तर्षयस्तथात्मनो रामं दर्शयामासुः ।१।

Read with verse 17.

...and so did Indra, Agni, Vāyu, Yama, Varuṇa, the fortunate lord of the Yakṣas (Kubera), and the pure seven seers, ...

राजा दशरथश्चैव दिव्यभास्वरमूर्तिमान्।
विमानेन महार्हेण हंसयुक्तेन भास्वता ॥१९॥

rājā daśarathaścaiva divyabhāsvaramūrtimān;
vimānena mahārheṇa haṁsayuktena bhāsvatā.

rājā	daśarathaḥ	ca	eva	divyabhāsvaramūrtimān
m1s	m1s	i	i	m1s

vimānena	mahārheṇa	haṁsayuktena	bhāsvatā
m/n3s	m/n3s	m/n3s	m/n3s

- **rājan**, noun, king
- **daśaratha**, pn cbv, Daśaratha
  - *daśa rathāḥ yasya saḥ*, he of whom there are ten chariots
  - *daśa*, cardinal num, ten
  - +*ratha*, m, chariot, car
- **ca**, conj pcl, and
- **eva**, pcl, only
- **divyabhāsvaramūrtimat**, adj, possessing a divine, radiant form
  - *divyabhāsvaramūrti*, f ck, divine, radiant form
    - *divyā bhāsvaramūrtiḥ*
    - *divya*, adj, divine, beautiful
    - +*bhāsvaramūrti*, f, radiant form
      - *bhāsvarī mūrtiḥ*
      - *bhāsvara*, adj, shining, luminous, radiant
        - √*bhās*, vi1a, shine
        - -*vara* (-*varac* 3.2.175)
    - +*mūrti*, f, form
  - -*mat* (-*matup* 5.2.94)
- **vimāna**, noun, chariot, self-moving aerial car
  - *vimāna*, adj, traversing
    - *vi*√*mā*, vt2a/3m, measure
- **mahārha**, adj ck 2.1.61, exceedingly worthy
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - +*arha*, adj, worthy
- **haṁsayukta**, adj ctp3 2.1.32, yoked with geese
  - *haṁsa*, m, goose
  - +*yukta*, ppp, joined, united, yoked
    - √*yuj*, v7am, join, unite, yoke
- **bhāsvat**, adj, lustrous, glorious
  - *bhās*, n/f, light, brightness, glory
    - √*bhās*, vi1a, shine
  - -*vat* (-*matup* 5.2.94, *v* 8.2.9)

दिव्यभास्वरमूर्तिमांश्च दशरथो राजा महार्हेण हंसयुक्तेन भास्वता विमानेनात्मानं रामं दर्शयामास ।१।

Read with verses 17-18.

...and king Daśaratha, possessing a divine and radiant form, with his exceedingly worthy, lustrous vehicle yoked with geese.

ततो ऽन्तरिक्षं तत्सर्वं देवगन्धर्वसंकुलम्।
शुशुभे तारकाचित्रं शरदीव नभस्तलम् ॥२०॥

tato 'ntarikṣaṁ tatsarvaṁ devagandharvasaṁkulam;
śuśubhe tārakācitraṁ śaradīva nabhastalam.

tataḥ	antarikṣam	tat	sarvam	devagandharvasaṁkulam
i	n1s	n1s	n1s	n1s

śuśubhe	tārakācitram	śaradi	iva	nabhastalam
3sm prf	n1s	f7s	i	n1s

tatas, dem adv, from or after that
antarikṣa, noun, intermediate space, atmosphere
tad, dem adj, that
sarva, pron adj, all, whole
devagandharvasaṁkula, adj ctp3 2.1.32, filled with gods and Gandharvas
devagandharva, m cdi, gods and Gandharvas
devāḥ gandharvāḥ ca
deva, m, god
+*gandharva*, m, Gandharva, a class of divine beings
+*saṁkula*, adj, crowded together, filled with

√śubh, vi1m, shine
tārakācitra, adj ctp3 2.1.30, bright with stars
tārakābhiḥ citraḥ
tārakā, f, star
+*citra*, adj, conspicuous, excellent, bright, variegated, strange
śarad, noun, autumn
iva, pcl, like, as
nabhastala, noun ctp6, surface of the sky
nabhasaḥ talam
nabhas, n, sky, atmosphere
+*tala*, n, surface

ततो यथा शरदि नभस्तलं तारकाचित्रं शोभते तथान्तरिक्षं देवगन्धर्वसंकुलं शुशुभे ।१। ततस्तत्सर्वमन्तरिक्षं देवगन्धर्वसंकुलं शुशुभे शरदीव तारकाचित्रं नभस्तलम् ।२।

Then the entire atmosphere filled with gods and Gandharvas shone like the surface of the sky bright with stars in autumn.

तत उत्थाय वैदेही तेषां मध्ये यशस्विनी।
उवाच वाक्यं कल्याणी रामं पृथुलवक्षसम् ।।२१।।

tata utthāya vaidehī teṣāṁ madhye yaśasvinī;
uvāca vākyaṁ kalyāṇī rāmaṁ pṛthulavakṣasam.

tataḥ	utthāya	vaidehī	teṣām	madhye	yaśasvinī
i	i	f1s	m6p	m/n7s	f1s

uvāca	vākyam	kalyāṇī	rāmam	pṛthulavakṣasam
3sa prf	n2s	f1s	m2s	m2s

tatas, dem adv, from or after that
utthāya, abs, having stood up
ud√sthā, vi1a, stand up
vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-a (*-añ* 4.1.168)
-ī (*-ṅīp* 4.1.15)
tad, dem pron, that
madhya, noun, middle
yaśasvin, adj, glorious
yaśas, n, glory
-vin 5.2.121 (*matvarthe*)

√vac, vt2a, say
vākya, noun, sentence, speech
kalyāṇa, adj, good, virtuous, noble
rāma, pn, Rāma
pṛthulavakṣas, adj cbv, broad-chested
pṛthulam vakṣaḥ yasya saḥ, he whose chest is broad
pṛthula, adj, broad
√prath, vi1m, extend, spread
+*vakṣas*, n, breast, chest

सीता देवानां मध्ये राममुवाच ।१। तत उत्थाय तेषां मध्ये यशस्विनी कल्याणी वैदेही रामं पृथुलवक्षसं वाक्यमुवाच ।२।

Then the noble princess of Videha stood up glorious in their midst and spoke this speech to the broad-chested Rāma:

राजपुत्र न ते कोपं करोमि विदिता हि मे।
गतिः स्त्रीणां नराणां च शृणु चेदं वचो मम ॥२२॥

rājaputra na te kopaṁ karomi viditā hi me;
gatiḥ strīṇāṁ narāṇāṁ ca śr̥ṇu cedaṁ vaco mama.

rājaputra	na	te	kopam	karomi	viditā	hi	me
mvs	i	m/f/n4s	m2s	1sa pre	f1s	i	m/f/n6s

gatiḥ	strīṇām	narāṇām	ca	śr̥ṇu	ca	idam	vacaḥ	mama
f1s	f6p	m6p	i	2sa ipv	i	n2s	n2s	m/f/n6s

rājaputra, noun ctp6, prince
  rājñaḥ putraḥ, king's son
  rājan, m, king
  +putra, m, son
na, neg pcl, not
tvad, 2nd pron, you
kopa, noun, anger
  √*kup*, vi4a, be angry (at dat.)
√kr̥, vt8am, do, make
vidita, ppp, known
  √*vid*, vt2a, know
hi, sub pcl, for, because
mad, 1st pron, I, me, my

gati, noun, going, way, manner
  √*gam*, v1a, go
strī, f, woman
nara, noun, man
ca, conj pcl, and
√śru, vt1am/5am 3.1.74, hear, listen
ca, conj pcl, and
idam, dem adj, this
vacas, noun, speech
mad, 1st pron, I, me, my

राम तुभ्यं न कुप्यामि ।१। राजपुत्र न ते कोपं करोमि ।२। अहं हि स्त्रीणां नराणां च गतिं वेद्मि ।३। स्त्रीणां हि नराणां च गतिर्मया विद्यते ।४। स्त्रीणां हि नराणां च गतिर्मे विदिता ।५। शृणु चेदं मम वचः ।६।

te: √*kup* takes the dative of the one towards whom one feels anger according to Pā. 1.4.37. *me:* genitive of agent with ppp of verb of thinking according to Pā. 3.2.188 and 2.3.67.

"Prince, I am not angry at you, for I know the way of women and of men, but listen to my speech.

अन्तश्चरति भूतानां मातरिश्वा सदागतिः।
स मे विमुञ्चतु प्राणान्यदि पापं चराम्यहम् ॥२३॥

antaścarati bhūtānāṁ mātariśvā sadāgatiḥ;
sa me vimuñcatu prāṇānyadi pāpaṁ carāmyaham.

antaḥ	carati	bhūtānām	mātariśvā	sadāgatiḥ
i	3sa pre	n6p	m1s	m1s

saḥ	me	vimuñcatu	prāṇān	yadi	pāpam	carāmi	aham
m1s	m/f/n4s	3sa ipv	m2p	i	n1s	1sa pre	m/f/n1s

antar, adv gati 1.4.65, inter, within, between
√car, vt1a, move, do
bhūta, noun, a being
√*bhū*, vi1a, be, become, exist
mātariśvan, noun/pn, Agni, fire; Vāyu, wind
sadāgati, adj cbv 2.2.24 [98], ever-moving
sadā gatiḥ yasya saḥ, he of whom there is always motion
sadā, pron adv, always
+*gati*, f, going, way, manner
√*gam*, v1a, go

tad, dem pron, that
mad, 1st pron, I, me, my
vi√muc (**√mucl̥**), v6am, free
prāṇa, noun, breath, pl.: life-breaths
yadi, pcl, if
pāpa, noun, evil
√car, vt1a, move, do
mad, 1st pron, I, me, my

सदागतिर्मातरिश्वा भूतानामन्तश्चरति ।१। यद्यहं पापमचारिषं तर्हि मातरिश्वा मम प्राणान्मुञ्चतु ।२। स मे प्राणान्विमुञ्चतु यद्यहं पापं चरामि ।३।

carāmi: present for recent past action. The fact that the same epithet *sadāgati* 'ever-moving' modifies *vāyu* 'wind' in verse 26 and *mātariśvan* here favors interpreting *mātariśvan* as wind. Translating *pāmaṁ carāmi* as 'sin' need hardly raise the issue of superimposing Christian concepts on India. van Buitenen's 'done wrong' is simply too weak for the topic at issue.

The ever-moving god of wind moves within beings. Let him liberate my life-breaths if I have sinned.

अग्निरापस्तथाकाशं पृथिवी वायुरेव च।
विमुञ्चन्तु मम प्राणान्यदि पापं चराम्यहम् ॥२४॥

agnirāpastathākāśaṁ pr̥thivī vāyureva ca;
vimuñcantu mama prāṇānyadi pāpaṁ carāmyaham.

agniḥ	āpaḥ	tathā	ākāśam	pr̥thivī	vāyuḥ	eva	ca
m1s	f1p	i	n1s	f1s	m1s	i	i

vimuñcantu	mama	prāṇān	yadi	pāpam	carāmi	aham
3pa ipv	m/f/n6s	m2p	i	n1s	1sa pre	m/f/n1s

agni, noun, fire
ap, noun, water
tathā, dem adv, thus
ākāśa, noun, space
pr̥thivī, noun, earth
pr̥thu, adj, broad
vāyu, noun, wind, air
eva, pcl, only
ca, conj pcl, and

vi√muc (**√mucl̥**), v6am, free
mad, 1st pron, I, me, my
prāṇa, noun, breath, pl.: life-breaths
yadi, pcl, if
pāpa, noun, evil
√car, vt1a, move, do
mad, 1st pron, I, me, my

यद्यहं पापमचारिषं तर्ह्यग्निराप आकाशं पृथिवी वायुश्च मम प्राणान्मुञ्चन्तु ।१। अग्निराप आकाशं पृथिवी वायुश्च मम प्राणान्विमुञ्चन्तु यद्यहं पापं चरामि ।२।

In epic verse, contrary to classical prose (as in sentence 1) but similar to English, the relative clause or protasis often follows the main clause or apodosis which lacks a demonstrative.

Let fire, water, space, earth, and wind liberate my life-breaths if I have sinned."

ततो ऽन्तरिक्षे वागासीत्सर्वा विश्रावयन्दिशः।
पुण्या संहर्षणी तेषां वानराणां महात्मनाम् ॥२५॥

tato 'ntarikṣe vāgāsītsarvā viśrāvayandiśaḥ;
puṇyā saṁharṣaṇī teṣāṁ vānarāṇāṁ mahātmanām.

tataḥ	antarikṣe	vāk	āsīt	sarvāḥ	viśrāvayan	diśaḥ
i	n7s	f1s	3sa ipf	f2p	m1s	f2p

puṇyā	saṁharṣaṇī	teṣām	vānarāṇām	mahātmanām
f1s	f1s	m6p	m6p	m6p

tatas, dem adv, from or after that
antarikṣa, noun, intermediate space, atmosphere
vāc, noun, speech
√as, vi2a, be
sarva, pron adj, all, whole
viśrāvayat, prap c, causing to hear or listen
√śru, vt1am/5am 3.1.74, hear, listen
diś, noun, direction

puṇya, adj, auspicious
saṁharṣaṇa, adj, gladdening, delighting (gen.)
sam√hṛṣ, vi4a, be excited, rejoice, caus.: excite
tad, dem adj, that
vānara, noun, monkey
mahātman, adj cbv, great-souled
mahān ātmā yasya saḥ, he whose soul is great
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*ātman*, m, self

ततो ऽन्तरिक्षे वागासीत् ।१। सा वाक्सर्वा दिशो व्यश्रावयत् ।२। सा सर्वा दिशो विश्रावयन्ती पुण्या वाक्तान्महात्मनो वानरान्समहर्षयत् ।३। ततस्तेषां महात्मनां वानराणां संहर्षणी पुण्या सर्वा दिशो विश्रावयन्ती वागन्तरिक्ष आसीत् ।१।

teṣāṁ vānarāṇāṁ mahātmanām: objective genitive with *saṁharṣaṇī. viśrāvayan*, masculine, does not agree with *vāk*, which is feminine. Mss. K1, 2 read *viśrāvayanty akhilā diśaḥ* with the f1s prap.

Then there was an auspicious voice in the atmosphere resounding in all directions, delighting the great-souled monkeys.

वायुरुवाच।
भोर्भो राघव सत्यं वै वायुरस्मि सदागतिः।
अपापा मैथिली राजन्संगच्छ सह भार्यया ॥२६॥

vāyuruvāca.
bhorbho rāghava satyaṁ vai vāyurasmi sadāgatiḥ;
apāpā maithilī rājansaṁgaccha saha bhāryayā.

vāyuḥ	uvāca
m1s	3sa prf

bhoḥ	bhoḥ	rāghava	satyam	vai	vāyuḥ	asmi	sadāgatiḥ
mvs	mvs	mvs	i	i	m1s	1sa pre	m1s

apāpā	maithilī	rājan	saṁgaccha	saha	bhāryayā
f1s	f1s	mvs	2sa ipv	i	f3s

vāyu, pn, Vāyu
vāyu, m, wind, air
√vac, vt2a, say

bhavat, pron, your lordship, you
bhavat, pron, your lordship, you
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)
satyam, adv, truly
satya, n, truth
vai, pcl, verily
vāyu, noun, wind, air
√as, vi2a, be
sadāgati, adj cbv 2.2.24 [98], ever-moving
sadā gatiḥ yasya saḥ, he of whom there is always motion
sadā, pron adv, always
+gati, f, going, way, manner
√gam, v1a, go

apāpa, adj cbv 2.2.24 [102], without sin, sinless
avidyamānam pāpam yasmin sā, she in whom there is no evil
na, neg pcl, not
+pāpa, n, evil
maithilī, noun, princess of Mithilā (Sītā)
maithila, tadrāja, ruler of Mithilā
mithilā, f pn, Mithilā
rājan, noun, king
sam√gam, v1a, go together, unite
saha, pcl, with (inst.)
bhāryā, noun, wife
bhārya, gerundive, to be supported
√bhṛ, vt3am, bear, support

हे रामाहं वायुरस्मि ।१। भोर्भो राघव सत्यं वै सदागतिर्वायुरस्मि ।२। राजन्मैथिल्यपापा भवति ।३। सीतया सह संगच्छ ।४। संगच्छ भार्यया सह ।५।

Vāyu said:
"O sir, sir, descendant of Raghu, truly I am the ever-moving wind. The princess of Mithilā (Sītā) is sinless, king. Unite with your wife."

अग्निरुवाच।
अहमन्तःशरीरस्थो भूतानां रघुनन्दन।
सुसूक्ष्ममपि काकुत्स्थ मैथिली नापराध्यति ।।२७।।

agniruvāca.
ahamantaḥśarīrastho bhūtānāṁ raghunandana;
susūkṣmamapi kākutstha maithilī nāparādhyati.

agniḥ	uvāca
m1s	3sa prf

aham	antaḥśarīrasthaḥ	bhūtānām	raghunandana
m/f/n1s	m1s	n6p	mvs

susūkṣmam	api	kākutstha	maithilī	na	aparādhyati
i	i	mvs	f1s	i	3sa pre

agni, pn, Agni
  agni, m, fire
√vac, vt2a, say

mad, 1st pron, I, me, my
antaḥśarīrastha, adj ctp upapada 2.2.19, present within the body
  antaḥśarīre tiṣṭhati, he stands in the body
  antaḥśarīra, n cab, within the body
    antar, adv, inter, within, between
    śarīra, n, body
  +√*sthā*, vi1a, stand
  -*a* (-*ka* 3.2.4)
bhūta, noun, a being
  √*bhū*, vi1a, be, become, exist
raghunandana, noun ctp6 2.2.8 [86], delighter of Raghu
  raghoḥ nandanaḥ
  raghu, m pn, Raghu
  +*nandana*, m, delighter
    √*nand* (*ṭu*√*nadi*), v1a, rejoice, caus.: delight
    -*ana* (-*lyu* 3.1.134)
susūkṣmam, adv, very minutely
  susūkṣma, adj ctp prādi 2.2.18, very minute, very subtle
  suṣṭhu sūkṣmaḥ
  su, preverb, good
  +*sūkṣma*, adj, minute, subtle
api, pcl, even
kākutstha, patronymic, descendant of Kakutstha
  kakutstha, m pn ctp upapada 2.2.19, Kakutstha
  kakudi tiṣṭhati, he stands on a peak
  kakud, f, peak, hump
  +√*sthā*, vi1a, stand
  -*a* (-*ka* 3.2.4)
  -*a* (-*aṇ* 4.1.112)
maithilī, noun, princess of Mithilā (Sītā)
  maithila, tadrāja, ruler of Mithilā
    mithilā, f pn, Mithilā
na, neg pcl, not
apa√rādh, vi5a/4a, miss, err

रघुनन्दनाहं भूतानामन्तःशरीरस्थः ।१। काकुत्स्थ मैथिली सुसूक्ष्ममपि नापराध्यति ।२।

Agni said:
"I am present within the body of beings, O delighter of Raghu (Rāma). The princess of Mithilā has not gone astray even very minutely, O descendant of Kakutstha (Rāma)."

वरुण उवाच।
रसा वै मत्प्रसूता हि भूतदेहेषु राघव।
अहं वै त्वां प्रब्रवीमि मैथिली प्रतिगृह्यताम् ॥२८॥

varuṇa uvāca.
rasā vai matprasūtā hi bhūtadeheṣu rāghava;
ahaṁ vai tvāṁ prabravīmi maithilī pratigṛhyatām.

varuṇaḥ	uvāca
m1s	3sa prf

rasāḥ	vai	matprasūtāḥ	hi	bhūtadeheṣu	rāghava
m1p	i	m1p	i	m7p	mvs

aham	vai	tvām	prabravīmi	maithilī	pratigṛhyatām
m/f/n1s	i	m/f/n2s	1sa pre	f1s	3sp ipv

varuṇa, pn, Varuṇa
√vac, vt2a, say

rasa, noun, sap, essence, bodily fluid, chyle, semen
vai, pcl, verily
matprasūta, adj ctp3 2.1.32, produced by me
  mayā prasūtaḥ
  mad, 1st pron, I, me, my
  +prasūta, ppp, produced
    pra√sū, vt2m, procreate, produce
      pra√sū, vi4m, be born, originate
hi, sub pcl, for, because
bhūtadeha, noun ctp6, body of a being
  bhūtasya dehaḥ
  bhūta, n, a being
    √bhū, vi1a, be, become, exist
  +deha, m, body
rāghava, patronymic, descendant of Raghu
  raghu, m pn, Raghu
  -a (*-aṇ* 4.1.83)

mad, 1st pron, I, me, my
vai, pcl, verily
tvad, 2nd pron, you
pra√brū, vt2am, proclaim
maithilī, noun, princess of Mithilā (Sītā)
  maithila, tadrāja, ruler of Mithilā
    mithilā, f pn, Mithilā
prati√grah, vt9am, take back, receive, accept

रामाहं भूतदेहेषु रसाः प्रसुवे ।१। रसा मया प्रसूयन्ते ।२। राघव रसा वै भूतदेहेषु मत्प्रसूताः ।३। सीतां प्रतिगृहाण ।४। अहं वै त्वां प्रब्रवीमि मैथिली प्रतिगृह्यतामिति ।५।

Varuṇa said:
"Verily, the bodily fluids are produced by me in the bodies of beings, O descendant of Raghu (Rāma). Verily, I tell you, 'Take back the princess of Mithilā (Sītā).'"

ब्रह्मोवाच।
पुत्र नैतदिहाश्चर्यं त्वयि राजर्षिधर्मिणि।
साधो सद्वृत्तमार्गस्थे शृणु चेदं वचो मम ।।२९।।

brahmovāca.
putra naitadihāścaryaṁ tvayi rājarṣidharmiṇi;
sādho sadvr̥ttamārgasthe śr̥ṇu cedaṁ vaco mama.

brahmā	uvāca
m1s	3sa prf

putra	na	etat	iha	āścaryam	tvayi	rājarṣidharmiṇi
mvs	i	n1s	i	n1s	m/f/n7s	m7s

sādho	sadvr̥ttamārgasthe	śr̥ṇu	ca	idam	vacaḥ	mama
mvs	m7s	2sa ipv	i	n2s	n2s	m/f/n6s

brahman, pn, Brahmā
√**vac**, vt2a, say

putra, noun, son
na, neg pcl, not
etad, dem pron, this
iha, dem adv, in this, here
āścarya, adj, wonderful, strange
tvad, 2nd pron, you
rājarṣidharmin, adj, having the dharma of a royal sage
- *rājarṣidharma*, n ctp6, dharma of a royal sage
  - *rājarṣeḥ dharmaḥ*
  - *rājarṣi*, m ck, a royal sage
    - *rājā ṛṣiḥ*, a sage who is a king
    - *rājan*, m, king
    - +*ṛṣiḥ*, m, sage
  - +*dharma*, m, that which upholds, cosmic order, proper function, right action, duty
- -*in* (-*ini* 5.2.115)

sādhu, adj, good

sadvr̥ttamārgastha, adj ctp upapada 2.2.19, standing on the path of the virtuous
- *sadvṛttamārge tiṣṭhati*, he stands on the path of the virtuous
- *sadvṛttamārga*, m ctp6, path of the virtuous
  - *sadvṛttasya mārgaḥ*
  - *sadvṛtta*, adj cbv, virtuous
    - *sat vṛttam yasya saḥ*, he whose behavior is good
    - *sat*, prap, being, good
      - √*as*, vi2a, be
    - +*vṛtta*, ppp, behavior
      - √*vṛt*, vi1m, turn, happen
  - +*mārga*, m, path, road
    - *mṛga*, m, deer, wild animal
    - √*mṛg*, vt10m, hunt
- +√*sthā*, vi1a, stand
- -*a* (-*ka* 3.2.4)

√**śru**, vt1am/5am 3.1.74, hear, listen
ca, conj pcl, and
idam, dem adj, this
vacas, noun, speech
mad, 1st pron, I, me, my

एतत्त्वय्याश्चर्यं न भवति ।१। साधो पुत्रैतदिह राजर्षिधर्मिणि सद्वृत्तमार्गस्थे त्वयि नाश्चर्यम् ।२। शृणु चेदं मम वचः ।३।

van Buitenen interprets *etat iha tvayi* ‘for you to act here like this.’

Brahmā said:

"Good son, this is not strange for you, having the dharma of a royal sage and standing on the path of the virtuous, in this situation. But listen to this speech of mine:

शत्रुरेष त्वया वीर देवगन्धर्वभोगिनाम्।
यक्षाणां दानवानां च महर्षीणां च पातितः ।।३०।।

śatrureṣa tvayā vīra devagandharvabhoginām;
yakṣāṇāṁ dānavānāṁ ca maharṣīṇāṁ ca pātitaḥ.

śatruḥ eṣaḥ tvayā vīra devagandharvabhoginām
m1s m1s m/f/n3s mvs m6p

yakṣāṇām dānavānām ca maharṣīṇām ca pātitaḥ
m6p m6p i m6p i m1s

- **śatru**, noun, feller, enemy
- **etad**, dem adj, this
- **tvad**, 2nd pron, you
- **vīra**, noun, hero
- **devagandharvabhogin**, noun cdi, gods, Gandharvas, and serpents
  - *devāḥ gandharvāḥ bhoginaḥ ca*
  - *deva,* m, god
  - +*gandharva,* m, Gandharva, a class of divine beings
  - *bhogin,* m, serpent
    - *bhogin,* adj, hooded, having coils
      - *bhoga,* m, coil, snake's hood
      - -*in* (-*ini* 5.2.115)
- **yakṣa**, noun, Yakṣa, a class of semi-divine beings
- **dānava**, noun, Dānava, a class of demons 40 or 100 in number said to be children of Danu
  - *danu,* f pn, Danu
  - -*a* (-*aṇ* 4.1.83)
- **ca**, conj pcl, and
- **maharṣi**, noun ck 2.1.61, great sage
  - *mahān ṛṣiḥ*
  - *mahat,* adj prap, great, increasing
    - √*mah,* v1m, increase
  - +*ṛṣi,* m, seer, sage
- **ca**, conj pcl, and
- **pātita**, ppp c, caused to fall, felled
  - √*pat,* v1a, fly, fall

रावणो देवादीनां शत्रुरपप्तत् ।१। त्वं तं शत्रुमपातयत् ।२। राम त्वं देवानां शत्रुं पातयां चकार ।३। वीर त्वयैष देवगन्धर्वभोगिनां यक्षाणां दानवानां महर्षीणां च शत्रुः पातितः ।४।

You, O hero, have felled this enemy of the gods, Gandharvas, and serpents, Yakṣas, Dānavas, and great sages.

अवध्यः सर्वभूतानां मत्प्रसादात्पुराभवत्।
कस्माच्चित्कारणात्पापः कं चित्कालमुपेक्षितः ॥३१॥

avadhyaḥ sarvabhūtānāṁ matprasādātpurābhavat;
kasmāccitkāraṇātpāpaḥ kaṁ citkālamupekṣitaḥ.

avadhyaḥ	sarvabhūtānām	matprasādāt	purā	abhavat
m1s	n6p	m5s	i	3sa ipf

kasmāt	cit	kāraṇāt	pāpaḥ	kam	cit	kālam	upekṣitaḥ
n5s	i	n5s	m1s	m2s	i	m2s	m1s

avadhya, adj ctp na 2.2.6, unslayable
na vadhyaḥ, not slayable
na, neg pcl, not
+*vadhya*, gerundive, to be slain, slayable
√*vadh*, vt1a (Ved. Ep.), strike, slay (2.4.42 replacement for √*han*)
√*han*, vt2a, strike, slay

sarvabhūta, noun ck 2.1.49, all beings
sarvāṇi bhutāni
sarva, pron adj, all, whole
+*bhuta*, n, a being
√*bhū*, vi1a, be, become, exist

matprasāda, noun ctp6, my grace
mama prasādaḥ
mad, 1st pron, I, me, my
+*prasāda*, m, pleasing, settling
pra√*sad*, v1a/6a, settle down, become calm, pleased

purā, adv, before, formerly

√**bhū**, vi1a, be, become, exist

kim, int pron, what

cit, pcl, (making prec int indef) some, any

kāraṇa, noun, cause

pāpa, noun, evil-one, wretch
pāpa, adj, evil

kim, int pron, what

cit, pcl, (making prec int indef) some, any

kāla, noun, time

upekṣita, ppp, overlooked, disregarded
upa√*īkṣ*, vt1m, overlook, disregard, neglect

सर्वभूतानि रावणं न हन्तुमशक्नुवन् ।१। रावणः सर्वभूतैर्न हन्तुमशक्यत ।२। रावणः सर्वभूतैरवध्य आसीत् ।३। पुरा मत्प्रसादात्सर्वभूतैरवध्यो ऽभवत् ।४। अहं रावणमुपैक्षे ।५। रावणो मयोपैक्ष्यत ।६। रावणो मयोपेक्षितः ।७। पापः कस्माच्चित्कारणात्कं चित्कालमुपेक्षितः ।८।

kaṁ cit kālam: accusative of extent of time. *matprasādāt purā:* see 3.259.25-26 and 260.2.

Previously, by my grace, he became unslayable by all beings. For some reason the evil one was disregarded for some time.

वधार्थमात्मनस्तेन हृता सीता दुरात्मना।
नलकूबरशापेन रक्षा चास्याः कृता मया ॥३२॥

vadhārthamātmanastena hṛtā sītā durātmanā;
nalakūbaraśāpena rakṣā cāsyāḥ kṛtā mayā.

vadhārtham	ātmanaḥ	tena	hṛtā	sītā	durātmanā
m2s	m6s	m3s	f1s	f1s	m3s

nalakūbaraśāpena	rakṣā	ca	asyāḥ	kṛtā	mayā
m3s	f1s	i	f6s	f1s	m/f/n3s

- **vadhārtha**, noun ctp4, purpose of slaying
  - *vadhāya arthaḥ*
  - *vadha*, m, striking, slaying
  - +*artha*, m, aim, object, purpose
- **ātman**, reflexive pron, one's self
  - *ātman*, m, self
- **tad**, dem adj, that
- **hṛta**, adj ppp, taken
  - √*hṛ*, vt1am, take
- **sītā**, pn, Sītā
  - *sītā*, f, furrow
- **durātman**, adj cbv 2.2.24 [101], ill-souled, evil-natured
  - *duṣṭaḥ ātmā yasya saḥ*, he whose self is bad
  - *dus*, preverb, ill
  - *ātman*, m, self
- **nalakūbaraśāpa**, noun ctp6, Nalakūbara's curse
  - *nalakūbarasya śāpaḥ*
  - *nalakūbara*, m pn cbv, Nalakūbara
    - *nalaḥ kūbaraḥ yasya saḥ*, the pole of whose carriage is a reed
    - *nala*, m, reed
    - +*kūbara*, m, carriage pole
  - +*śāpa*, m, curse
    - √*śap*, vt1/4am, swear an oath, curse
- **rakṣā**, noun, protection
  - √*rakṣ*, vt1a, keep, protect
- **ca**, conj pcl, and
- **idam**, dem pron, this
- **kṛta**, adj ppp, made
  - √*kṛ*, vt8am, do, make
- **mad**, 1st pron, I, me

यथा त्वं रावणं हन्यास्तथा रावणः सीतामहार्षीत् ।१। यथा स हन्येत तथा रावणेन सीताहारि ।२। तेन सीताहारि यथा तस्य वधः स्यात् ।३। तेन दुरात्मना सीता हृतात्मनो वधार्थम् ।४। अहं च नलकूबरशापेन सीतामरक्षम् ।५। अहं च नलकूबरशापेन सीताया रक्षामकार्षम् ।६। मया च नलकूबरशापेनास्या रक्षाकारि ।७। मया च नलकूबरशापेनास्या रक्षा कृता ।८।

vadhārtham ātmanaḥ: literally, 'for the purpose of the slaying of himself.' *rakṣā cāsyā kṛtā mayā:* literally, 'The protection of her was done by me.' *nalakūbaraśāpena:* see 3.264.58-59, where Trijaṭā relates to Sītā Avindhya's narration of the incident, and 3.275.33.

That evil-natured one abducted Sītā in order to be slain. And I protected her by means of Nalakūbara's curse.

यदि ह्यकामामासेवेत्स्त्रियमन्यामपि ध्रुवम्।
शतधास्य फलेद्देह इत्युक्तः सो ऽभवत्पुरा ॥३३॥

yadi hyakāmāmāsevetstriyamanyāmapi dhruvam;
śatadhāsya phaleddeha ityuktaḥ so 'bhavatpurā.

yadi	hi	akāmām	āsevet	striyam	anyām	api	dhruvam
i	i	f2s	3sa pop	f2s	f2s	i	i

śatadhā	asya	phalet	dehaḥ	iti	uktaḥ	saḥ	abhavat	purā
i	m6s	3sa pop	m1s	i	m1s	m1s	3sa ipf	i

yadi, pcl, if
hi, sub pcl, for, because
akāma, adj cbv 2.2.24 [102], unwilling
  avidyamānaḥ kāmaḥ yasmin saḥ, he in whom there is no wish
  na, neg pcl, not
  +kāma, m/n, wish, desire
ā√sev, vt1am, serve, frequent, resort to
strī, noun, woman
anya, pron, other
api, pcl, even
dhruvam, adv, certainly, definitely
  dhruva, adj, firm, certain
śatadhā, adv, one-hundred-fold, in one hundred pieces
  śata, n cardinal num, one hundred
  -dhā 5.3.42
    √dhā, vt3am, put, place
idam, dem pron, this
√phal, vi1a, burst, fructify, result in
deha, noun, body
iti, pcl, thus, close quote
ukta, ppp, spoken to, addressed
  √vac, vt2a, say
tad, dem pron, that
√bhū, vi1a, be, become, exist
purā, adv, before, formerly

यदि ह्यन्यामप्यकामां स्त्रियमासेवेद्ध्रुवमस्य देहः शतधा फलेदिति स पुरोक्तो ऽभवत्।

In 3.264.58-59 Trijaṭā relates to Sītā Avindhya's narration of the incident. R. 7.26 relates Rāvaṇa's rape of Rambhā and Nalakūbara's curse which, in 7.26.44, imprecates that Rāvaṇa's head will split sevenfold.

For he was told before that if he should make love to any other unwilling woman, definitely his body would burst into a hundred pieces.

नात्र शङ्का त्वया कार्या प्रतीच्छेमां महाद्युते।
कृतं त्वया महत्कार्यं देवानाममरप्रभ ।।३४।।

nātra śaṅkā tvayā kāryā pratīcchemāṁ mahādyute;
kṛtaṁ tvayā mahatkāryaṁ devānāmamaraprabha.

na	atra	śaṅkā	tvayā	kāryā	pratīccha	imām	mahādyute
i	i	f1s	m/f/n3s	f1s	2sa ipv	f2s	mvs

kṛtam	tvayā	mahat	kāryam	devānām	amaraprabha
n1s	m/f/n3s	n1s	n1s	m6p	mvs

na, neg pcl, not
atra, adv, in this place, here
śaṅkā, noun, fear
√śaṅk (*√śaki*), vt1m, suspect, doubt
tvad, 2nd pron, you
kārya, gerundive, to be done necessarily
√kṛ, vt8am, do, make
prati√iṣ, vt6a, desire back, seek, receive, accept
idam, dem adj, this
mahādyuti, adj cbv, very glorious
mahatī dyutiḥ yasya saḥ, he whose splendor is great
mahat, adj prap, great, increasing
√mah, vi1m, increase
+*dyuti*, f, splendor
√dyut, vi1m, shine

kṛta, adj ppp, done
√kṛ, vt8am, do, make
tvad, 2nd pron, you
mahat, adj prap, great, increasing
√mah, vi1m, increase
kārya, noun, task, obligation
kārya, gerundive, to be done necessarily
√kṛ, vt8am, do, make
deva, noun, god
amaraprabha, adj cbv 2.2.24 [99], immortal-like
amarasya prabhā iva prabhā yasya saḥ, he whose appearance is like that of an immortal
amara, adj ctp na 2.2.6, undying, immortal
na mara, not mortal
na, neg pcl, not
+*√mṛ*, vi6m, die
+*prabhā*, f, radiance
pra√bhā, vi2a, shine

त्वमत्र न शङ्केथाः ।१। त्वमत्र सङ्कां न कुर्याः ।२। त्वयात्र शङ्का न क्रियेत ।३। त्वयात्र शङ्का न कार्या ।४। राम सीतां प्रतीच्छ ।५। महाद्युत इमां प्रतीच्छ ।६। राम त्वं देवानां महत्कार्यमकार्षीः ।७। राम त्वया देवानां महत्कार्यमकारि ।८। अमरप्रभ देवानां महत्कार्यं त्वया कृतम् ।९।

You should not be suspicious in this situation. Take her back, O very glorious one. You have carried out a great obligation for the gods, O immortal-like one."

दशरथ उवाच।
प्रीतो ऽस्मि वत्स भद्रं ते पिता दशरथो ऽस्मि ते।
अनुजानामि राज्यं च प्रशाधि पुरुषोत्तम ॥३५॥

daśaratha uvāca.
prīto 'smi vatsa bhadraṁ te pitā daśaratho 'smi te;
anujānāmi rājyaṁ ca praśādhi puruṣottama.

daśarathaḥ	uvāca
m1s	3sa prf

prītaḥ	asmi	vatsa	bhadram	te	pitā	daśarathaḥ	asmi	te
m1s	1sa pre	mvs	n1s	m/f/n4s	m1s	m1s	1sa pre	m/f/n6s

anujānāmi	rājyam	ca	praśādhi	puruṣottama
1sa pre	n2s	i	2sa ipv	mvs

daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+ratha, m, chariot, car
√**vac**, vt2a, say

prīta, adj ppp, pleased
√*prī,* vi9am, please (dat.)
√*prī,* vi4m(tp BR), be pleased (with/by inst. or gen.)
√**as**, vi2a, be
vatsa, noun, calf, child, son
bhadra, noun, welfare, blessing
bhadra, adj, blessed
tvad, 2nd pron, you
pitr̥, noun, father
daśaratha, pn cbv, Daśaratha
daśa rathāḥ yasya saḥ, he of whom there are ten chariots
daśa, cardinal num, ten
+ratha, m, chariot, car
√**as**, vi2a, be
tvad, 2nd pron, you

anu√**jñā**, vt9am, permit, consent, allow
rājya, noun, kingdom
√*rāj* (√*rājṛ*), v1am, shine, rule
ca, conj pcl, and
pra√**śās**, vt2a, teach, instruct, command, govern
puruṣottama, noun ctp6 2.2.9 [88], best of men, supreme spirit
puruṣāṇām uttamaḥ, best of men, supreme of souls
puruṣa, m, man
+uttama, sup adj, highest, supreme
ud, preverb, up
-tama (*-tamap* 5.3.55)

वत्साहं प्रीतो ऽस्मि ।१। भद्रं ते ।२। अहं तव पिता दशरथो ऽस्मि ।३।
सीतायाः प्रत्येषणमनुजानामि ।४। पुरुषोत्तम राज्यं च प्रशाधि ।५।

Daśaratha said:
"I am pleased, son. A blessing to you. I am your father Daśaratha. I consent. And govern the kingdom, best of men!"

राम उवाच।
अभिवादये त्वां राजेन्द्र यदि त्वं जनको मम।
गमिष्यामि पुरीं रम्यामयोध्यां शासनात्तव ॥३६॥

rāma uvāca.
abhivādaye tvāṁ rājendra yadi tvaṁ janako mama;
gamiṣyāmi purīṁ ramyāmayodhyāṁ śāsanāttava.

rāmaḥ	uvāca
m1s	3sa prf

abhivādaye	tvām	rājendra	yadi	tvam	janakaḥ	mama
1sm pre	m/f/n2s	mvs	i	m/f/n1s	m1s	m/f/n6s

gamiṣyāmi	purīm	ramyām	ayodhyām	śāsanāt	tava
1sa fut	f2s	f2s	f2s	n5s	m/f/n6s

rāma, pn, Rāma
√vac, vt2a, say

abhi√vad, vt10am, address, salute
√vad, vt1a, speak
tvad, 2nd pron, you
rājendra, noun ctp6, lord of kings
rājñām indraḥ, Indra of kings
rājan, m, king
+indra, m pn, Indra
yadi, pcl, if
tvad, 2nd pron, you
janaka, agent noun, progenitor, father
√jan, vt3a, generate
-aka (*-ṇvul* 3.1.133)
mad, 1st pron, I, me, my

√gam, v1a, go
purī, noun, city
pura, n, city
ramya, gerundive, enjoyable
√ram, vi1m, stop, rejoice
ayodhyā, pn, the city Ayodhyā
ayodhya, adj ctp na 2.2.6, unassailable
na yodhyaḥ, not assailable
na, neg pcl, not
+yodhya, gerundive, assailable
√yudh, vt4m, fight
śāsana, noun, instruction, command
√śās, vt2a, instruct, teach
-ana (*-lyuṭ* 3.3.115)
tvad, 2nd pron, you, your

राजेन्द्र यदि त्वं मम जनको ऽसि तर्हि त्वामभिवादये ।१। तव शासनादयोध्यां रम्यां पुरीं गमिष्यामि ।२।

abhivādaye: hypermetric.

Rāma said:
"I greet you, Indra of kings, if you are my progenitor. I will go to the enjoyable city, Ayodhyā, at your command."

मार्कण्डेय उवाच।
तमुवाच पिता भूयः प्रहृष्टो मनुजाधिप।
गच्छायोध्यां प्रशाधि त्वं राम रक्तान्तलोचन ।।३७।।

mārkaṇḍeya uvāca.
tamuvāca pitā bhūyaḥ prahr̥ṣṭo manujādhipa;
gacchāyodhyāṁ praśādhi tvaṁ rāma raktāntalocana.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

tam	uvāca	pitā	bhūyaḥ	prahr̥ṣṭaḥ	manujādhipa
m2s	3sa prf	m1s	i	m1s	mvs

gaccha	ayodhyām	praśādhi	tvam	rāma	raktāntalocana
2sa ipv	f2s	2sa ipv	m/f/n1s	mvs	mvs

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mr̥kaṇḍu
mr̥kaṇḍu, m pn, Mr̥kaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)
√vac, vt2a, say

tad, dem pron, that
√vac, vt2a, say
pitr̥, noun, father
bhūyas, adv, once more, again
bhūyas, adj, more
prahr̥ṣṭa, adj ppp, excited, delighted
pra√hr̥ṣ, vi4a, be excited, rejoice
manujādhipa, adj ctp6, overlord of men
manujānām adhipaḥ
manuja, m ctp upapada 2.2.19, descendant of Manu, man
manu, m, man, one of 14 successive progenitors and sovereigns of the earth
+*√jan*, vi4m, be born
-a (*-ḍa* 3.2.98)
+*adhipa*, m, overlord, king
adhi, preverb, over
√pā, vt2a, protect
-a (*-ka* 3.1.136)

√gam, v1a, go
ayodhyā, pn, the city Ayodhyā
ayodhya, adj ctp na 2.2.6, unassailable
na yodhyaḥ, not assailable
na, neg pcl, not
+*yodhya*, gerundive, assailable
√yudh, vt4m, fight
pra√śās, vt2a, teach, instruct, command, govern
tvad, 2nd pron, you
rāma, pn, Rāma
raktāntalocana, adj cbv, of red-tipped eyes
raktānte locane yasya saḥ, he whose eyes are red-tipped
raktānta, adj cbv, red-tipped
raktaḥ antaḥ yasya tat, that whose end is red
rakta, adj, red
rakta, ppp, colored
√rañj, vi1/4am, be dyed or affected, appear
+*anta*, m, end
+*locana*, n, eye

दशरथो रामं भूय उवाच ।१। अयोध्यां गच्छ ।२। त्वं प्रशाधि ।३। मनुजाधिप प्रहृष्टः पिता तं भूय उवाच रक्तान्तलोचन रामायोध्यां गच्छ। त्वं प्रशाधीति ।४।

Mārkaṇḍeya said:
O lord of men (Yudhiṣṭhira), his father told him again, delighted, "Go to Ayodhyā and govern, Rāma of red-tipped eyes."

ततो देवान्नमस्कृत्य सुहृद्भिरभिनन्दितः।
महेन्द्र इव पौलोम्या भार्यया स समेयिवान् ॥३८॥

tato devānnamaskṛtya suhr̥dbhirabhinanditaḥ;
mahendra iva paulomyā bhāryayā sa sameyivān.

tataḥ	devān	namaskr̥tya	suhr̥dbhiḥ	abhinanditaḥ
i	m2p	i	m3p	m1s

mahendraḥ	iva	paulomyā	bhāryayā	saḥ	sameyivān
m1s	i	f3s	f3s	m1s	m1s

tatas, dem adv, from or after that
deva, noun, god
namaskr̥tya, abs ctp gati 2.2.18, having made obeisance
  namas, n gati 1.4.74, obeisance, salutation
  +*kṛtvā*, abs, having made
    √*kṛ*, vt8am, do, make
    -*tvā* (-*ktvā* 3.4.21)
    -*ya* (-*lyap* 7.1.37)
suhr̥d, noun, friend
  suhṛd, adj, good-hearted, well-wishing
  su, preverb, good
    śobhanam hṛt yasya saḥ, he whose heart is good
  +*hṛd*, n (5.4.150), heart
abhinandita, adj ppp, greeted, applauded
  abhi√*nand* (*tu*√*nadi*), v1a, rejoice at, greet, applaud
mahendra, noun ck 2.1.61, great Indra
  mahān indraḥ
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +*indra*, m pn, Indra
iva, pcl, like, as
paulomī, patronymic, daughter of Puloman, Indrāṇī, wife of Indra
  puloman, m pn, Puloman
bhāryā, noun, wife
  bhārya, gerundive, to be supported
tad, dem pron, that
sameyivas, pfap, come together, united
  sam ā√*i*, v2a, come together, unite

रामो देवाननमत् ।१। रामो देवेभ्यो नमो ऽकरोत् ।२। यथेन्द्र इन्द्राण्या समेयाय तथा रामः सीतया समेयाय ।३। ततः स देवान्नमस्कृत्य सुहृद्भिरभिनन्दितः पौलोम्या महेन्द्र इव भार्यया समेयिवान् ।४।

devān namaskṛtya: the dative *devebhyaḥ* is expected with *namas* according to Pā. 2.3.16 but *namas*√*kṛ* here takes the accusative in imitation of the simple verb √*nam* (See sentences 1-2). *sameyivān:* The perfect participle is used here as the main verb of the sentence.

Then, having made obeisance to the gods, applauded by his friends, he united with his wife like the great Indra with the daughter of Puloman (Indrāṇī).

ततो वरं ददौ तस्मा अविन्ध्याय परंतपः।
त्रिजटां चार्थमानाभ्यां योजयामास राक्षसीम् ॥३९॥

tato varaṁ dadau tasmā avindhyāya paraṁtapaḥ;
trijaṭāṁ cārthamānābhyāṁ yojayāmāsa rākṣasīm.

tataḥ	varam	dadau	tasmai	avindhyāya	paraṁtapaḥ
i	m2s	3sa prf	m4s	m4s	m1s

trijaṭām	ca	arthamānābhyām	yojayām	āsa	rākṣasīm
f2s	i	m2d	i	3sa prf	f2s

tatas, dem adv, from or after that
vara, noun, choice, boon
√*vṛ*, vt5/9am, choose
-*a* (-*ap* 3.3.58)
√dā, vt3am, give
tad, dem adj, that
avindhya, pn, Avindhya
paraṁtapa, noun ctp upapada 2.2.19, scorcher of enemies
parān tapati, he scorches enemies
para, m, enemy
para, pron adj, other
+√*tap*, vt1a, heat, scorch
-*a* (-*khac* 3.2.39)

trijaṭā, pn, Trijaṭā
trijaṭa, adj cbv, three-braided
tisraḥ jaṭāḥ yasyāḥ sā, she of whom there are three braids
tri, cardinal num, three
+*jaṭā*, f, braid, the hair twisted together
ca, conj pcl, and
arthamāna, noun cdi, wealth and honor
arthaḥ mānaḥ ca
artha, m, aim, object, wealth
√*bhṛ*, vt3am, bear
+*māna*, m, respect
yojayām, ppf actn c, furnishing, providing
√*yuj*, v7am, join, unite, yoke, caus.: furnish, provide
√as, vi2a, be
rākṣasī, noun, demoness
rākṣasa, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect

रामो ऽविन्ध्याय वरमददात् ।१। ततः परंतपस्तस्मा अविन्ध्याय वरं ददौ ।२। त्रिजटार्थेन मानेन च युङ्क्ते ।३। रामस्त्रिजटामर्थेन मानेन चायोजयत् ।४। त्रिजटां च राक्षसीमर्थमानाभ्यां योजयामास ।५।

tasmā: The crit. ed. reads *tasmai* with lack of sandhi at the caesura, but the more likely reading is K3 *tasmāy* with sandhi according to Pā. 6.1.78 without exercising the optional sandhi according to Pā. 8.3.19. Other mss. read *tasmā*, *tasmād*, and *tasmā hy*.

Then the scorcher of enemies (Rāma) granted a boon to Avindhya and furnished the female Rākṣasa Trijaṭā with wealth and honor.

तमुवाच ततो ब्रह्मा देवैः शक्रमुखैर्वृतः।
कौसल्यामातरिष्टांस्ते वरानद्य ददानि कान् ॥४०॥

tamuvāca tato brahmā devaiḥ śakramukhairvṛtaḥ;
kausalyāmātariṣṭāṁste varānadya dadāni kān.

tam	uvāca	tataḥ	brahmā	devaiḥ	śakramukhaiḥ	vṛtaḥ
m2s	3sa prf	i	m1s	m3p	m3p	m1s

kausalyāmātaḥ	iṣṭān	te	varān	adya	dadāni	kān
mvs	m2p	m/f/n4s	m2p	i	1sa ipv	m2p

tad, dem pron, that
√vac, vt2a, say
tatas, dem adv, from or after that
brahman, pn, Brahmā
deva, noun, god
śakramukha, adj cbv, headed by Indra
sakraḥ mukham yeṣām te, they whose chief is Indra
śakra, m pn, Indra
śakra, adj, powerful
√*śak*, vi5a, be able
+*mukha*, n, mouth, face
vṛta, adj ppp, surrounded
√*vṛ*, vt1am, cover

kausalyāmātṛ, adj cbv, son of Kausalyā
kausalyā mātā yasya saḥ, he whose mother is Kausalyā
kausalyā, f pn, Kausalyā
kosala, pn, Kosala
-ya (*-ñyaṅ* 4.1.171)
mātṛ, f, mother
iṣṭa, ppp, desired
√*iṣ*, vt6a, wish, desire
tvad, 2nd pron, you
vara, noun, choice, boon
√*vṛ*, vt5/9am, choose
-a (*-ap* 3.3.58)
adya, adv, today
√dā, vt3am, give
kim, int adj, what

ब्रह्मा राममुवाच कान्वरांस्तुभ्यं ददानीति ।१। ततः शक्रमुखैर्देवैर्वृतो
ब्रह्मा तमुवाच कौसल्यामातः कानिष्टान्वरानद्य ददानि ते ।२।

Then Brahmā, surrounded by the gods headed by Indra, told him, "Son of Kausalyā, what desired boons shall I grant you today?"

वव्रे रामः स्थितिं धर्मे शत्रुभिश्चापराजयम्।
राक्षसैर्निहतानां च वानराणां समुद्भवम् ।।४१।।

vavre rāmaḥ sthitiṁ dharme śatrubhiścāparājayam;
rākṣasairnihatānāṁ ca vānarāṇāṁ samudbhavam.

vavre	rāmaḥ	sthitim	dharme	śatrubhiḥ	ca	aparājayam
3sm prf	m1s	f2s	m7s	m3p	i	m2s

rākṣasaiḥ	nihatānām	ca	vānarāṇām	samudbhavam
m3p	m6p	i	m6p	m2s

√vṝ, vt5/9am, choose
rāma, pn, Rāma
sthiti, noun, standing, staying, steadiness
√sthā, vi1a, stand
-ti (*-ktin* 3.3.94)
dharma, noun, that which upholds, cosmic order, proper function, right action, duty
śatru, noun, feller, enemy
ca, conj pcl, and
aparājaya, noun ctp na 2.2.6, non-defeat
na parājayaḥ, not defeat
na, neg pcl, not
+parājaya, m, defeat
parā√ji, v1m 1.3.19, be defeated (by abl.), defeat (acc.)
-a (*-ac* 3.3.56)

rākṣasa, noun, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect
nihata, ppp, struck down
ni√han, vt2a, strike down, slay
ca, conj pcl, and
vānara, noun, monkey
samudbhava, noun, arising, revival
sam ud√bhū, vi1a, arise

रामो वरान्वव्रे ।१। रामो धर्मे स्थितिं शत्रुभिश्चापराजयं राक्षसैश्च निहतानां वानराणां समुद्भवं वव्रे ।२।

Rāma chose constancy in dharma, invincibility by enemies, and the revival of the monkeys struck down by Rākṣasas.

ततस्ते ब्रह्मणा प्रोक्ते तथेति वचने तदा।
समुत्तस्थुर्महाराज वानरा लब्धचेतसः ॥४२॥

tataste brahmaṇā prokte tatheti vacane tadā;
samuttasthurmahārāja vānarā labdhacetasaḥ.

tataḥ	te	brahmaṇā	prokte	tathā	iti	vacane	tadā
i	m1p	m3s	n7s	i	i	n7s	i

samuttasthuḥ	mahārāja	vānarāḥ	labdhacetasaḥ
3pa prf	mvs	m1p	m1p

tatas, dem adv, from or after that
tad, dem adj, that
brahman, pn, Brahmā
prokta, ppp, proclaimed
pra√vac, vt2a, proclaim
tathā, dem adv, thus
iti, pcl, thus, close quote
vacana, noun, speech
√*vac*, vt2a, say
-ana (*-lyuṭ* 3.3.115)
tadā, dem adv, at that time, then

sam ud√sthā, vi1a, stand up

mahārāja, noun ck 2.1.61, great king
mahān rājā, a great king
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
+*rājan*, m, king
vānara, noun, monkey
labdhacetas, adj cbv, having gained consciousness
labdham cetaḥ yena saḥ, he by whom consciousness has been obtained
labdha, ppp, obtained
√*labh*, vt1m, obtain
+*cetas*, n, consciousness, spirit
√*cit*, v1a/10m, be conscious, perceive, notice

हे युधिष्ठिर यदा ब्रह्मा तथास्त्विति वचनं प्रोवाच तदा वानरा उत्तस्थुः ।१। यदा तथेति वचनं ब्रह्मणा प्रौच्यत तदा वानरा उदतिष्ठन् ।२। यदा तथेति वचनं ब्रह्मणा प्रोक्तं तदा वानरा उदतिष्ठन् ।३। महाराज ततस्तथेति वचने ब्रह्मणा प्रोक्ते तदा ते वानरा लब्धचेतसः समुत्तस्थुः ।४।

brahmaṇā prokte tatheti vacane: loc. abs.

Then, O great king (Yudhiṣṭhira), when the word, "So be it," had been spoken by Brahmā, then the monkeys stood up together having regained consciousness.

सीता चापि महाभागा वरं हनुमते ददौ।
रामकीर्त्या समं पुत्र जीवितं ते भविष्यति ।।४३।।

sītā cāpi mahābhāgā varaṁ hanumate dadau;
rāmakīrtyā samaṁ putra jīvitaṁ te bhaviṣyati.

sītā	ca	api	mahābhāgā	varam	hanumate	dadau
f1s	i	i	f1s	m2s	m4s	3sa prf

rāmakīrtyā	samam	putra	jīvitam	te	bhaviṣyati
f3s	n1s	mvs	n1s	m/f/n6s	3sa fut

- **sītā**, pn, Sītā
  - *sītā*, f, furrow
- **ca**, conj pcl, and
- **api**, pcl, also
- **mahābhāga**, adj cbv, fortunate
  - *mahān bhāgaḥ yasya saḥ*, he whose fortune is great
  - *mahat*, adj prap, great, increasing
    - √*mah*, vi1m, increase
  - +*bhāga*, m, part, share, fortune
- **vara**, noun, choice, boon
  - √*vṛ*, vt5/9am, choose
  - *-a* (*-ap* 3.3.58)
- **hanumat**, pn, Hanūmat
  - *hanumat*, adj, having (large) jaws
    - *hanu*, f, jaw
    - *-mat* (*-matup* 5.2.94)
- √**dā**, vt3am, give
- **rāmakīrti**, noun ctp6, Rāma's fame
  - *rāmasya kīrtiḥ*, fame of Rāma
  - *rāma*, pn, Rāma
  - *kīrti*, f, fame
    - √*kīrt* (√*kṝ*), vt10am, mention, tell
    - *-ti* (*-ktin* 3.3.94)
- **sama**, adj, same, equal
- **putra**, noun, son
- **jīvita**, noun, living, life
  - *jīvita*, ppp, living
    - √*jīv*, vi1a, live
- **tvad**, 2nd pron, you
- √**bhū**, vi1a, be, become, exist

सीता हनुमते वरमददात् ।१। यावन्तं कालं रामस्य कीर्तिर्भविष्यति तावन्तं कालं तव जीवनं भविष्यति ।२। महाभागा चापि सीता वरं हनुमते ददौ ।३। पुत्र तव जीवितं रामकीर्त्या समं भविष्यति ।४।

And the fortunate Sītā also granted a boon to Hanūmat, "Your life, son, will be equal to Rāma's fame.

दिव्यास्त्वामुपभोगाश्च मत्प्रसादकृताः सदा।
उपस्थास्यन्ति हनुमन्निति स्म हरिलोचन ।।४४।।

divyāstvāmupabhogāśca matprasādakr̥tāḥ sadā;
upasthāsyanti hanumanniti sma harilocana.

divyāḥ	tvām	upabhogāḥ	ca	matprasādakr̥tāḥ	sadā
m1p	m/f/n2s	m1p	i	m1p	i

upasthāsyanti	hanuman	iti	sma	harilocana
3pa fut	mvs	i	i	mvs

- **divya**, adj, divine
- **tvad**, 2nd pron, you
- **upabhoga**, noun, enjoyment, eating
  - *upa√bhuj*, vt7a, enjoy, eat
- **ca**, conj pcl, and
- **matprasādakr̥ta**, adj ctp3 2.1.32, made by my grace
  - *matprasāda*, m ctp6, my grace
    - *mama prasādaḥ*
    - *mad*, 1st pron, I, me, my
    - +*prasāda*, m, pleasing, settling
      - *pra√sad*, v1a/6a, settle down, become calm, pleased
  - +*kr̥ta*, adj ppp, made
    - *√kr̥*, vt8am, do, make
- **sadā**, pron adv, always

- **upa√sthā**, vi1a, stand near, be present, attend on
- **hanumat**, pn, Hanūmat
  - *hanumat*, adj, having (large) jaws
    - *hanu*, f, jaw
    - *-mat* (*-matup* 5.2.94)
- **iti**, pcl, thus, close quote
- **sma**, pcl, (makes present past)
- **harilocana**, adj cbv, brown-eyed
  - *hariṇī locane yasya saḥ*, he whose eyes are brown
  - *hari*, adj, yellow, green, brown
  - +*locana*, n, eye

उपभोगास्त्वामुपस्थास्यन्तीति सिता हनुमते वरं ददौ ।१। हरिलोचन हनुमन्मत्प्रसादकृताश्च दिव्या उपभोगास्त्वां सदोपस्थास्यन्तीति स्म ।२।

And divine enjoyments, made by my grace, will always stand by you, O brown-eyed Hanūmat."

ततस्ते प्रेक्षमाणानां तेषामक्लिष्टकर्मणाम्।
अन्तर्धानं ययुर्देवाः सर्वे शक्रपुरोगमाः ॥४५॥

tataste prekṣamāṇānāṁ teṣāmakliṣṭakarmaṇām;
antardhānaṁ yayurdevāḥ sarve śakrapurogamāḥ.

tataḥ	te	prekṣamāṇānām	teṣām	akliṣṭakarmaṇām
i	m1p	m6p	m6p	m6p

antardhānam	yayuḥ	devāḥ	sarve	śakrapurogamāḥ
n2s	3pa prf	m1p	m1p	m1p

- **tatas**, dem adv, from or after that
- **tad**, dem adj, that
- **prekṣamāṇa**, prmp, looking on, watching
  - *pra√īkṣ*, vt1m, look at, look on, behold
- **tad**, dem pron, that
- **akliṣṭakarman**, adj cbv, of impeccable deeds
  - *akliṣṭāni karmāṇi yasya saḥ*, he whose actions are unafflicted
  - *akliṣṭa*, adj ctp na 2.2.6, unafflicted
    - *na kliṣṭam*, not afflicted
    - *na*, neg pcl, not
    - *+kliṣṭa*, ppp, afflicted
      - *√kliś*, v9a/4m, torment, afflict
  - *+karman*, n, action
- **antardhāna**, noun, disappearance, invisibility
  - *antar√dhā*, v3am, put within, hide, disappear
- **√yā**, v2a, go
- **deva**, noun, god
- **sarva**, pron adj, all, whole
- **śakrapurogama**, adj cbv, headed by Indra
  - *śakraḥ purogamaḥ yeṣām te*, they whose leader is Indra
  - *śakra*, m pn, Indra
    - *śakra*, adj, powerful
      - *√śak*, vi5a, be able
  - *+purogama*, m, leader
    - *purogama*, adj ctp gati 2.2.18, going before
      - *puras*, adv gati 1.4.67, before
      - *+√gam*, v1a, go
      - *-a* (*-ac* 3.1.134, Am. 2.8.72)

रामादिषु प्रेक्षमाणेषु देवा अन्तरदधत ।१। तेष्वक्लिष्टकर्मसु प्रेक्षमाणेषु देवा अन्तर्धानं ययुः ।२। ततस्तेषामक्लिष्टकर्मणां प्रेक्षमाणानां ते सर्वे शक्रपुरोगमा देवा अन्तर्धानं ययुः ।३।

prekṣamāṇānāṁ teṣām akliṣṭakarmaṇām: genitive absolute without the concessive sense, Pā. 2.3.38. *teṣām: narāṇāṁ vānarāṇām ca. antardhānaṁ yayuḥ:* Sanskrit often uses a verb of going with an action noun, literally, 'went to disappearance,' where English uses a verb of change of state, 'disappeared.'

Then All the gods headed by Indra disappeared while those of impeccable deeds were watching.

दृष्ट्वा तु रामं जानक्या समेतं शक्रसारथिः।
उवाच परमप्रीतः सुहृन्मध्य इदं वचः ॥४६॥

dr̥ṣṭvā tu rāmaṁ jānakyā sametaṁ śakrasārathiḥ;
uvāca paramaprītaḥ suhr̥nmadhya idaṁ vacaḥ.

dr̥ṣṭvā	tu	rāmam	jānakyā	sametam	śakrasārathiḥ
i	i	m2s	f3s	m2s	m1s

uvāca	paramaprītaḥ	suhr̥nmadhye	idam	vacaḥ
3sa prf	m1s	m/n7s	n2s	n2s

- **dr̥ṣṭvā**, abs, seeing
  - √*dr̥ś*, vt1a, see
- **tu**, conj pcl, but
- **rāma**, pn, Rāma
- **jānakī**, patronymic, daughter of Janaka
  - *janaka*, m pn, Janaka
    - *janaka*, agent noun, progenitor, father
      - √*jan*, vt3a, generate
      - *-aka* (*-ṇvul* 3.1.133)
  - *-a* (*-aṇ* 4.1.83)
  - *-ī* (*-ṅīp* 4.1.15)
- **sameta**, ppp, united with (inst.)
  - *sam ā*√*i*, v2a, come together, unite
- **śakrasārathi**, adj ctp6, Indra's charioteer
  - *śakrasya sārathiḥ*
  - *śakra*, m pn, Indra
    - *śakra*, adj, powerful
      - √*śak*, vi5a, be able
  - +*sārathi*, m, charioteer
- √**vac**, vt2a, say
- **paramaprīta**, adj ck 2.1.61, supremely pleased
  - *parama*, adj, supreme
  - +*prīta*, adj ppp, pleased
    - √*prī*, vi9am, please (dat.)
    - √*prī*, vi4m(tp BR), be pleased (with/by inst. or gen.)
- **suhr̥nmadhya**, noun ctp6, amidst friends
  - *suhr̥dām madhyaḥ*, middle of friends
  - *suhr̥d*, m/f, friend
    - *suhr̥d*, adj cbv, good-hearted, well-wishing
      - *śobhanam hr̥t yasya saḥ*, he whose heart is good
      - *su*, preverb, good
      - +*hr̥d*, n (5.4.150), heart
  - +*madhya*, m/n, middle
- **idam**, dem adj, this
- **vacas**, noun, speech

रामः सीतया समेतो ऽभवत् ।१। मालती रामं सीतया समेतं ददर्श ।२। तद्दृष्ट्वा स इदं वच उवाच ।३। शक्रसारथिस्तु रामं जानक्या समेतं दृष्ट्वा परमप्रीतः सुहृन्मध्य इदं वच उवाच ।४।

uvāca...idaṁ vacaḥ: The literal, 'spoke this speech,' appears redundant in English which avoids cognate predicate accusatives or internal accusatives used often in Sanskrit.

But, seeing Rāma united with the daughter of Janaka, Indra's charioteer (Mātali), supremely pleased, said this speech amidst their friends:

देवगन्धर्वयक्षाणां मानुषासुरभोगिनाम्।
अपनीतं त्वया दुःखमिदं सत्यपराक्रम ॥४७॥

devagandharvayakṣāṇāṁ mānuṣāsurabhoginām;
apanītaṁ tvayā duḥkhamidaṁ satyaparākrama.

devagandharvayakṣāṇām	mānuṣāsurabhoginām
m6p	m6p

apanītam	tvayā	duḥkham	idam	satyaparākrama
n1s	m/f/n3s	n1s	n1s	mvs

devagandharvayakṣa, noun cdi, gods, Gandharvas, and Yakṣas
devāḥ gandharvāḥ yakṣāḥ ca
deva, m, god
+*gandharva,* m, Gandharva, a class of divine beings
+*yakṣa,* m, Yakṣa, a class of semi-divine beings

mānuṣāsurabhogin, noun cdi, humans, demons, and serpents
mānuṣāḥ asurāḥ bhoginaḥ ca
mānuṣa, m, human being
mānuṣa, adj, belonging to men, human
+*asura,* m, demon
+*bhogin,* m, serpent
bhogin, adj, hooded, having coils
bhoga, m, coil, snake's hood
-*in* (-*ini* 5.2.115)

apanīta, ppp, led away, removed
apa√nī, vt1am, lead away, remove

tvad, 2nd pron, you

duḥkha, noun, sorrow

idam, dem adj, this

satyaparākrama, adj cbv, truly brave
satyaḥ parākramaḥ yasya saḥ, he whose boldness is true
satya, n, truth
+*parākrama,* m, boldness

राम त्वमिदं जनानां दुःखमपानैषीत् ।१। रामेदं जनानां दुःखं त्वयापनीतम् ।२। सत्यपराक्रम देवगन्धर्वयक्षाणां मानुषासुरभोगिनामिदं दुःखं त्वयापनीतम् ।३।

"O truly brave one, you have removed this sorrow of gods, Gandharvas, and Yakṣas, humans, demons, and serpents.

सदेवासुरगन्धर्वा यक्षराक्षसपन्नगाः।
कथयिष्यन्ति लोकास्त्वां यावद्भूमिर्धरिष्यति ॥४८॥

sadevāsuragandharvā yakṣarākṣasapannagāḥ;
kathayiṣyanti lokāstvāṁ yāvadbhūmirdhariṣyati.

sadevāsuragandharvāḥ	yakṣarākṣasapannagāḥ
m1p	m1p

kathayiṣyanti	lokāḥ	tvām	yāvat	bhūmiḥ	dhariṣyati
3pa fut	m1p	m/f/n2s	i	f1s	3sa fut

sadevāsuragandharva, adj cbv 2.2.28, with gods, demons, and Gandharvas
saha devaiḥ asuraiḥ gandharvaiḥ ca
deva, m, god
asura, m, demon
+*gandharva*, m, Gandharva, a class of divine beings

yakṣarākṣasapannaga, noun cdi, Yakṣas, Rākṣasas, and serpents
yakṣāḥ rākṣasāḥ pannagāḥ ca
yakṣa, m, Yakṣa, a class of semi-divine beings
+*rākṣasa*, m, demon
rakṣas, m/n, demon
√*rakṣ*, vt1a, keep, protect
+*pannaga*, adj ctp upapada 2.2.19, serpent
pannam gacchati, he goes low
panna, ppp, fallen
√*pad*, v4m, step
+√*gam*, v1a, go
-*a* (-*ḍa* 3.2.48 [252])

√kath (√katha), vt10am, tell, narrate
loka, noun, region, world
tvad, 2nd pron, you
yāvat, rel adv, to which extent, as long as, as soon as
bhūmi, noun, earth
√dhṛ (√dhṛṅ avasthāne), vi4m, remain

यावद्भूमिर्धरिष्यति तावल्लोकास्त्वां कथयिष्यन्ति ।१। सदेवासुरगन्धर्वा यक्षराक्षसपन्नगा लोकास्त्वां कथयिष्यन्ति यावद्भूमिर्धरिष्यति ।१।

sadevāsuragandharvāḥ: mss. K1 B4 have *gandharva-* and continue the compound through b, which is better both metrically and sensibly, 'The worlds along with the gods, demons, Gandharvas, Yakṣas, Rākṣasas and serpents....'

The worlds, the Yakṣas, Rākṣasas, and serpents along with the gods, demons, and Gandharvas, will narrate about you as long as the earth remains."

इत्येवमुक्त्वानुज्ञाप्य रामं शस्त्रभृतां वरम्।
संपूज्यापाक्रमत्तेन रथेनादित्यवर्चसा ॥४९॥

ityevamuktvānujñāpya rāmaṁ śastrabhṛtāṁ varam;
saṁpūjyāpākramattena rathenādityavarcasā.

iti	evam	uktvā	anujñāpya	rāmam	śastrabhṛtām	varam
i	i	i	i	m2s	m3p	m2s

saṁpūjya	apākramat	tena	rathena	ādityavarcasā
i	3sa ipf	m3s	m3s	m3s

iti, pcl, thus, close quote
evam, adv, thus
uktvā, abs, having said
√*vac*, vt2a, say
anujñāpya, abs c, having requested leave to depart
anu√jñā, vt9am, permit, consent, allow, caus.: request, ask permission, request leave to depart
rāma, pn, Rāma
śastrabhṛt, noun ctp upapada 2.2.19, weapon-bearer
śastram bibharti, he bears a sword
śastra, n, sword
√*bhṛ*, vt3am, bear
(*-kvip* 3.2.76)
vara, noun, choice, boon
√*vṛ*, vt5/9am, choose
-a (*-ap* 3.3.58)
saṁpūjya, abs, having honored
sam√pūj, vt10am, honor
apa√kram, v1a, step away, depart
tad, dem adj, that
ratha, noun, chariot, car
ādityavarcas, adj cbv 2.2.24 [99], as brilliant as the sun
ādityasya varcaḥ iva varcaḥ yasya saḥ, that whose brilliance is like that of the sun
āditya, m, sun
aditi, f pn, Aditi
aditi, f, infinity, unboundedness
-ya (*-ṇya* 4.1.85)
+*varcas*, n, vital power, brilliance, lustre

मातल्येवमुवाच ।१। रामो मातलेर्गमनमनुजज्ञौ ।२। मातली राममनुज्ञापयां चकार ।३। मातली रामं पूजयां चकार ।४। मातलिरिन्द्रस्य रथेनापचक्राम ।५। इत्येवमुक्त्वानुज्ञाप्य शस्त्रभृतां वरं रामं संपूज्य तेनादित्यवर्चसा रथेनापाक्रमत् ।६।

After speaking thus, he requested leave to depart, honored Rāma, best of weapon-bearers, and departed with that chariot which was as brilliant as the sun.

ततः सीतां पुरस्कृत्य रामः सौमित्रिणा सह।
सुग्रीवप्रमुखैश्चैव सहितः सर्ववानरैः ॥५०॥

tataḥ sītāṁ puraskṛtya rāmaḥ saumitriṇā saha;
sugrīvapramukhaiścaiva sahitaḥ sarvavānaraiḥ.

tataḥ	sītām	puraskṛtya	rāmaḥ	saumitriṇā	saha
i	f2s	i	m1s	m3s	i

sugrīvapramukhaiḥ	ca	eva	sahitaḥ	sarvavānaraiḥ
m3p	i	i	m1s	m3p

tatas, dem adv, from or after that
sītā, pn, Sītā
  sītā, f, furrow
puraskṛtya, abs ctp gati 2.2.18, having placed before
  puras, adv gati 1.4.67, before
  +*kṛtvā*, abs, having made
    √*kṛ*, vt8am, do, make
    -*tvā* (-*ktvā* 3.4.21)
    -*ya* (-*lyap* 7.1.37)
rāma, pn, Rāma
saumitri, metronymic, son of Sumitrā
  sumitrā, f pn, Sumitrā
  -*i* (-*iñ* 4.1.96 *bāhvādi*)
saha, pcl, with (inst.)

sugrīvapramukha, adj cbv, headed by Sugrīva
  sugrīvaḥ pramukham yasya saḥ, he whose chief is Sugrīva
  sugrīva, m pn cbv 2.2.24 [101], Sugrīva
    śobhanam grīvaḥ yasya saḥ, he whose neck is good
    su, preverb, good
    +*grīva*, m, neck
  +*pramukha*, n, mouth, face, chief
ca, conj pcl, and
eva, pcl, only
sahita, adj, together
sarvavānara, noun ck 2.1.49, all monkeys
  sarve vānarāḥ
  sarva, pron adj, all, whole
  +*vānara*, m, monkey

रामः सीतां पुरश्चकार ।१। पश्य ५२।

Read verses 50-52 together.

Then having placed Sītā before him, Rāma with Sumitrā's son (Lakṣmaṇa), accompanied by all the monkeys headed by Sugrīva, ...

विधाय रक्षां लङ्कायां विभीषणपुरस्कृतः।
संततार पुनस्तेन सेतुना मकरालयम् ।।५१।।

vidhāya rakṣāṁ laṅkāyāṁ vibhīṣaṇapuraskṛtaḥ;
saṁtatāra punastena setunā makarālayam.

vidhāya	rakṣām	laṅkāyām	vibhīṣaṇapuraskṛtaḥ
i	f2s	f7s	m1s

saṁtatāra	punaḥ	tena	setunā	makarālayam
3sa prf	i	m3s	m3s	m2s

vidhāya, abs, having provided, ordained
  vi√dhā, v3am, bestow, ordain
rakṣā, noun, protection
  √rakṣ, vt1a, keep, protect
laṅkā, pn, the city Laṅkā
vibhīṣaṇapuraskṛta, adj ctp3 2.1.32, attended by Vibhīṣaṇa
  vibhīṣaṇena puraskṛtaḥ
  vibhīṣaṇa, m pn, Vibhīṣaṇa
    vibhīṣaṇa, adj, terrifying
      √bhī, vi3a, fear, caus.: terrify
      -ana (*-lyu* 3.1.134 Kā.)
  +puraskṛta, adj ctp gati 2.2.18, placed before, attended
    puras, adv gati 1.4.67, before
    +kṛta, adj ppp, made
      √kṛ, vt8am, do, make

sam√tṝ, vt1a, cross together, cross
punar, adv, again
tad, dem pron, that
setu, noun, causeway, bridge
makarālaya, noun ctp6, abode of sea monsters
  makarasya ālayaḥ
  makara, m, a sea monster, crocodile
  +ālaya, m, abode
    ā√lī, vi4m, cling to, recline, settle on (loc.)
    -a (*-gha* 3.3.118)

विभीषणपुरस्कृतो रामो लङ्कायां रक्षां विदधौ ।१। रामः सेतुना मकरालयं पुनः संततार ।२। रामः सीतां पुरस्कृत्य लङ्कायां रक्षां विधाय सेतुना मकरालयं पुनः संततार ।३। ततो रामः सीतां पुरस्कृत्य सौमित्रिणा सह सुग्रीवप्रमुखैश्च सर्ववानरैः सहितो विभीषणपुरस्कृतो लङ्कायां रक्षां विधाय तेन सेतुना मकरालयं पुनः संततार ।४।

Read verses 50-52 together.

...attended by Vibhīṣaṇa, provided protection in Laṅkā and again crossed the abode of sea monsters by that bridge...

पुष्पकेण विमानेन खेचरेण विराजता।
कामगेन यथा मुख्यैरमात्यैः संवृतो वशी ॥५२॥

puṣpakeṇa vimānena khecareṇa virājatā;
kāmagena yathā mukhyairamātyaiḥ saṁvṛto vaśī.

puṣpakeṇa vimānena khecareṇa virājatā
n/m3s m/n3s m/n3s m/n3s

kāmagena yathā mukhyaiḥ amātyaiḥ saṁvṛtaḥ vaśī
m/n3s i m3p m3p m1s m1s

puṣpaka, pn, the airship Puṣpaka
vimāna, noun, chariot, self-moving aerial car
vimāna, adj, traversing
vi√mā, vt2a/3m, measure
khecara, adj ctp upapada 2.2.19, moving in the sky
khe carati, It moves in the sky
kha, noun, empty space, sky
(*aluk* 6.3.14)
+√*car*, vt1a, move, do
-a (*-ṭa* 3.2.16)
virājat, prap, shining, beautiful
vi√rāj (√*rājṛ*), vi1am, shine

kāmaga, adj ctp upapada 2.2.19, going according to will, going at will
kāmena gacchati
kāma, m/n, wish, desire
+√*gam*, v1a, go
-a (*-ḍa* 3.2.48 [256])
yathā, rel adv, in which manner, as
mukhya, adj, principal, important
mukha, n, mouth, face
-ya (*-yat* 4.3.54)
amātya, noun, minister
saṁvṛta, adj ppp, surrounded, covered
sam√vṛ, vt1am, cover
vaśin, m, ruler
vaśin, adj, having will or power
vaśa, m, will, wish
√*vaś*, vt2a, wish
-a (*-ap* 3.3.58 [305])
-in (*-ini* 5.2.115)

यथा मुख्यैरमात्यैः संवृतो वशी प्रतिष्ठति तथा रामो लक्ष्मणेन विभीषणेन सुग्रीवेन च मकरालयं संततार ।१। ततो रामः सीतां पुरस्कृत्य सौमित्रिणा सह सुग्रीवप्रमुखैश्च सर्ववानरैः सहितो विभीषणपुरस्कृतो लङ्कायां रक्षां विधाय तेन सेतुना कामगेन खेचरेण विराजता पुष्पकेण विमानेन मकरालयं पुनः संततार यथा मुख्यैरमात्यैः संवृतो वशी ।२।

Read verses 50-52 together.

...with the beautiful sky-going airship Puṣpaka which moved at will, as a ruler surrounded by his principal ministers.

ततस्तीरे समुद्रस्य यत्र शिश्ये स पार्थिवः।
तत्रैवोवास धर्मात्मा सहितः सर्ववानरैः ॥५३॥

tatastīre samudrasya yatra śiśye sa pārthivaḥ;
tatraivovāsa dharmātmā sahitaḥ sarvavānaraiḥ.

tataḥ	tīre	samudrasya	yatra	śiśye	saḥ	pārthivaḥ
i	n7s	m6s	i	3sa prf	m1s	m1s

tatra	eva	uvāsa	dharmātmā	sahitaḥ	sarvavānaraiḥ
i	i	3sa prf	m1s	m1s	m3p

tatas, dem adv, from or after that
tīra, noun, shore, bank
√*tṝ*, vt1a, cross
samudra, noun, sea
yatra, rel adv, in which, where
√śī, vi2m, lie, sleep
tad, dem adj, that
pārthiva, adj, ruler of the earth, king, prince
pṛthivī, f, earth
pṛthu, adj, broad
√*prath*, vi1m, extend, spread

tatra, dem adv, in that, there
eva, pcl, only
√vas, vi1a, dwell
dharmātman, adj cbv, virtuous
dharmaḥ ātmā yasya saḥ, he whose nature is dharma
dharma, m, truth, justice
+ātman, m, self
sahita, adj, together
sarvavānara, noun ck 2.1.49, all monkeys
sarve vānarāḥ
sarva, pron adj, all, whole
+vānara, m, monkey

यस्मिन्समुद्रस्य तीरे रामः पुरा शिश्ये तस्मिन्नेव समुद्रस्य तीरे स वानरैः सहितः पुनरुवास ।१। ततो यत्र समुद्रस्य तीरे स पार्थिवः शिश्ये तत्रैव सर्ववानरैः सहितो धर्मात्मोवास ।२।

As Nīlakaṇṭha notes, *yatra śiśye pūrvaṁ samudraprārthanārthaṁ śayanaṁ kṛtavān*, the reference is to 3.267.30-32 where Rāma implored the ocean, fasting. The words *pratiśeṣyāmi* and *pratiśiśye* there are the only other uses of the root √*śī* with Rāma as agent in the Rāmopākhyāna.

Then on the shore of the sea where the prince had slept, the virtuous one (Rāma) spent the night together with all the monkeys.

अथैनान्राघवः काले समानीयाभिपूज्य च।
विसर्जयामास तदा रत्नैः संतोष्य सर्वशः ॥५४॥

athainānrāghavaḥ kāle samānīyābhipūjya ca;
visarjayāmāsa tadā ratnaiḥ saṁtoṣya sarvaśaḥ.

atha	enān	rāghavaḥ	kāle	samānīya	abhipūjya	ca
i	m2p	m1s	m7s	i	i	i

visarjayām	āsa	tadā	ratnaiḥ	saṁtoṣya	sarvaśaḥ
i	3sa prf	i	n3p	i	i

atha, pcl, now, then, if
enad, pron, this (enclitic replacement for *etad* and *idam*)
rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)
kāla, noun, time
samānīya, abs, having brought together
sam ā√nī, vt1am, lead together, bring together
abhipūjya, abs, having honored
abhi√pūj, vt10am, honor
ca, conj pcl, and
visarjayām, ppf actn c, having sent away
vi√sṛj, vt4m/6a, release, send away, caus.: release, send away
√as, vi2a, be
tadā, dem adv, at that time, then
ratna, noun, gift, wealth, gem
saṁtoṣya, abs, having satisfied
sam√tuṣ, vi4a, be content
sarvaśas, adv, in every way, completely
sarvaiḥ, with all
sarva, pron adj, all, whole
-śas 5.4.42

रामो वानरान्समानिनाय ।१। रामस्तानभिपूजयां चकार ।२। स तान्बहुभी रत्नैः संतोषयां चकार ।३। स एनान्विसर्जयां चकार ।४। अथ काले राघव एनान्समानीयाभिपूज्य च तदा रत्नैः सर्वशः संतोष्य विसर्जयामास ।५।

Then in time the descendant of Raghu (Rāma) brought them together, honored them and sent them away having completely satisfied them with gems.

गतेषु वानरेन्द्रेषु गोपुच्छर्क्षेषु तेषु च।
सुग्रीवसहितो रामः किष्किन्धां पुनरागमत् ॥५५॥

gateṣu vānarendreṣu gopuccharkṣeṣu teṣu ca;
sugrīvasahito rāmaḥ kiṣkindhāṁ punarāgamat.

gateṣu	vānarendreṣu	gopuccharkṣeṣu	teṣu	ca
m7p	m7p	m7p	n7p	i

sugrīvasahitaḥ	rāmaḥ	kiṣkindhām	punaḥ	āgamat
m1s	m1s	f2s	i	3sa ipf

gata, ppp, gone
√*gam*, v1a, go
vānarendra, noun, monkey-lord
vānarāṇām indraḥ, Indra of monkeys
vānara, m, monkey
+*indra*, m pn, Indra
gopuccharkṣa, noun cdi, monkeys and bears
gopucchāḥ ṛkṣāḥ ca
gopuccha, m, monkey
gopuccha, m/n ctp6, cowtail
goḥ pucchaḥ, tail of a cow
go, f, cow
+*puccha*, m/n, tail
+*ṛkṣa*, m, bear
tad, dem adj, that
ca, conj pcl, and
sugrīvasahita, adj ctp3, in conjunction with Sugrīva
sugrīveṇa sahitaḥ
sugrīva, m pn cbv 2.2.24 [101], Sugrīva
śobhanam grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
+*sahita* (*saṁhita*), adj, put with, associated with
rāma, pn, Rāma
kiṣkindhā, pn, the monkey city Kiṣkindhā
punar, adv, again
ā√gam, v1a, come

यदा वानरेन्द्रा गोपुच्छा ऋक्षाश्च गतास्तदा सुग्रीवेण सहितो रामः किष्किन्धां पुनराजगाम ।१। गतेषु वानरेन्द्रेषु तेषु च गोपुच्छर्क्षेषु सुग्रीवसहितो रामः किष्किन्धां पुनरागमत् ।२।

gateṣu...teṣu: loc. abs. Read with verse 56.

When the monkey-lords and monkeys and bears had gone, Rāma went back again to Kiṣkindhā with Sugrīva...

विभीषणेनानुगतः सुग्रीवसहितस्तदा।
पुष्पकेण विमानेन वैदेह्या दर्शयन्वनम् ।।५६।।

vibhīṣaṇenānugataḥ sugrīvasahitastadā;
puṣpakeṇa vimānena vaidehyā darśayanvanam.

vibhīṣaṇena	anugataḥ	sugrīvasahitaḥ	tadā
m3s	m1s	m1s	i

puṣpakeṇa	vimānena	vaidehyā	darśayan	vanam
n/m3s	m/n3s	f3s	m1s	n2s

- **vibhīṣaṇa**, pn, Vibhīṣaṇa
  - *vibhīṣaṇa*, adj, terrifying
    - √*bhī*, vi3a, fear, caus.: terrify
    - *-ana* (*-lyu* 3.1.134 Kā.)
- **anugata**, ppp, followed
  - *anu*√*gam*, v1a, go after, follow
- **sugrīvasahita**, adj ctp3, in conjunction with Sugrīva
  - *sugrīveṇa sahitaḥ*
  - *sugrīva*, m pn cbv 2.2.24 [101], Sugrīva
    - *śobhanam grīvaḥ yasya saḥ*, he whose neck is good
    - *su*, preverb, good
    - +*grīva*, m, neck
  - +*sahita* (*saṁhita*), adj, put with, associated with
- **tadā**, dem adv, at that time, then

- **puṣpaka**, pn, the airship Puṣpaka
- **vimāna**, noun, chariot, self-moving aerial car
  - *vimāna*, adj, traversing
    - *vi*√*mā*, vt2a/3m, measure
- **vaidehī**, noun, princess of Videha
  - *vaideha*, tadrāja, ruler of Videha
    - *videha*, m pn, the country Videha
    - *-a* (*-aṅ* 4.1.168)
  - *-ī* (*-ṅīp* 4.1.15)
- **darśayat**, prap c, showing
  - √*dṛś*, vt1a, see, caus.: show
- **vana**, noun, forest

सीता वनं ददर्श ।१। सीतया वनमदृश्यत ।२। रामः सीतया वनमदर्शयत् ।३। सुग्रीवसहितो रामो वैदेह्या वनमदर्शयत् ।४। गतेषु वानरेन्द्रेषु तेषु च गोपुच्छर्क्षेषु सुग्रीवसहितो विभीषणेनानुगतो रामः सुग्रीवसहितः पुष्पकेण विमानेन वैदेह्या वनं तदा दर्शयन्किष्किन्धां पुनरागमत् ।५।

vaidehyā: instrumental of agent with the passive base verb √*dṛś*. Read with verse 55.

...followed by Vibhīṣaṇa, showing, in conjunction with Sugrīva, the forest to the princess of Videha with the airship Puṣpaka.

किष्किन्धां तु समासाद्य रामः प्रहरतां वरः।
अङ्गदं कृतकर्माणं यौवराज्ये ऽभ्यषेचयत् ॥५७॥

kiṣkindhāṁ tu samāsādya rāmaḥ praharatāṁ varaḥ;
aṅgadaṁ kṛtakarmāṇaṁ yauvarājye ’bhyaṣecayat.

kiṣkindhām	tu	samāsādya	rāmaḥ	praharatām	varaḥ
f2s	i	i	m1s	m6p	m1s

aṅgadam	kṛtakarmāṇam	yauvarājye	abhyaṣecayat
m2s	m2s	n7s	3sa ipf c

kiṣkindhā, pn, the monkey city Kiṣkindhā
tu, conj pcl, but
samāsādya, abs c, having reached
  sam ā√sad, v1a/6a (i sīda), approach, reach, meet, assail
rāma, pn, Rāma
praharat, prap, throwing, striking, attacking
vara, noun, choice, boon
  √vṛ, vt5/9am, choose
  -a (*-ap* 3.3.58)

aṅgada, pn, Aṅgada
kṛtakarman, adj cbv, accomplished
  kṛtam karma yena saḥ, he by whom action has been done
  kṛta, adj ppp, made
    √kṛ, vt8am, do, make
  +karman, n, action, deed
yauvarājya, noun, crown-princehood
  yuvarāja, m, crown-prince
    yuvan, m, youth
    +rājan, m, king
abhi√sic, vt6am, sprinkle, consecrate, caus.: consecrate, anoint

रामः किष्किन्धां समासादयामास ।१। सुग्रीवो ऽङ्गदं युवराजमभिषिषेच ।२। सुग्रीवेणाङ्गदो युवराजो ऽभ्यषिच्यत ।३। रामः सुग्रीवेणाङ्गदं युवराजमभिषेचयां चकार ।४। प्रहरतां तु वरो रामः किष्किन्धां समासाद्य कृतकर्माणमङ्गदं यौवराज्ये ऽभ्यषेचयत् ।५।

yauvarājye: literally, ‘in crown-princehood.’ Compare 3.261.8. Unpack the abstract noun to avoid nominal style in English. Aṅgada is the son of Vālin, Sugrīva’s elder brother whom Rāma slew in 3.264.35-38.

After reaching Kiṣkindhā, Rāma, best of attackers, had Aṅgada consecrated as crown-prince.

ततस्तैरेव सहितो रामः सौमित्रिणा सह।
यथागतेन मार्गेण प्रययौ स्वपुरं प्रति ॥५८॥

tatastaireva sahito rāmaḥ saumitriṇā saha;
yathāgatena mārgeṇa prayayau svapuraṁ prati.

tataḥ	taiḥ	eva	sahitaḥ	rāmaḥ	saumitriṇā	saha
i	m3p	i	m1s	m1s	m3s	i

yathāgatena	mārgeṇa	prayayau	svapuram	prati
m3s	m3s	3sa prf	n2s	i

tatas, dem adv, from or after that
tad, dem pron, that
eva, pcl, only
sahita, adj, together
rāma, pn, Rāma
saumitri, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ*4.1.96 *bāhvādi*)
saha, pcl, with (inst.)

yathāgata, adj cbv, as-come
yathāgatam, adv cab 2.1.6-7, as come
yathā, rel adv, in which manner, as
+āgata, ppp, come
ā√gam, v1a, come
mārga, noun, path, road
mṛga, m, deer, wild animal
√mṛg, vt10m, hunt
pra√yā, v2a, go forth, proceed
svapura, noun ck, one's own city
svam puram
sva, adj, own
+pura, n, city
prati, postposition, against, towards (acc.)

रामो ऽयोध्यां ययौ ।१। ततस्तैरेव सहितो रामः सौमित्रिणा सह यथागतेन मार्गेण स्वपुरं प्रति प्रययौ ।२।

prati governs the acc. according to Pā. 1.4.90 and 2.3.8.

Then together with them, Rāma with Sumitrā's son (Lakṣmaṇa) proceeded to his own city by the way he had come.

अयोध्यां स समासाद्य पुरीं राष्ट्रपतिस्ततः।
भरताय हनूमन्तं दूतं प्रस्थापयत्तदा ॥५९॥

ayodhyāṁ sa samāsādya purīṁ rāṣṭrapatistataḥ;
bharatāya hanūmantaṁ dūtaṁ prasthāpayattadā.

ayodhyām	saḥ	samāsādya	purīm	rāṣṭrapatiḥ	tataḥ
f2s	m1s	i	f2s	m1s	i

bharatāya	hanūmantam	dūtam	prasthāpayat	tadā
m4s	m2s	m2s	3sa ipf c	i

- **ayodhyā**, pn, the city Ayodhyā
  - *ayodhya,* adj ctp na 2.2.6, unassailable
    - *na yodhyaḥ,* not assailable
    - *na,* neg pcl, not
    - *+yodhya,* gerundive, assailable
      - √*yudh,* vt4m, fight
- **tad**, dem adj, that
- **samāsādya**, abs c, having reached
  - *sam ā√sad,* v1a/6a (i sīda), approach, reach, meet, assail
- **purī**, noun, city
  - *pura,* n, city
- **rāṣṭrapati**, noun ctp6, lord of the kingdom
  - *rāṣṭrasya patiḥ*
  - *rāṣṭra,* n, kingdom
  - *+pati,* m, lord
- **tatas**, dem adv, from or after that

- **bharata**, pn, Bharata
- **hanūmat**, pn, Hanūmat
  - *hanūmat,* adj, having (large) jaws
    - *hanū,* f, jaw
      - *hanu,* f, jaw
    - *-mat* (*-matup* 5.2.94)
- **dūta**, noun, messenger
- **pra√sthā**, vt1a, rise up, set out, depart, caus.: send, dispatch
- **tadā**, dem adv, at that time, then

रामो ऽयोध्यां समासादयत् ।१। हनूमान्दूतो भरताय प्रतस्थौ ।२।
रामो भरताय हनूमन्तं दूतं प्रस्थापयामास ।३। स राष्ट्रपतिरयोध्यां पुरीं
समासाद्य ततो भरताय हनूमन्तं दूतं प्रस्थापयत्तदा ।४।

When he reached the city Ayodhyā, the lord of the kingdom (Rāma) dispatched Hanūmat as messenger to Bharata.

लक्षयित्वेङ्गितं सर्वं प्रियं तस्मै निवेद्य च।
वायुपुत्रे पुनः प्राप्ते नन्दिग्राममुपागमत् ।।६०।।

lakṣayitveṅgitaṁ sarvaṁ priyaṁ tasmai nivedya ca;
vāyuputre punaḥ prāpte nandigrāmamupāgamat.

lakṣayitvā	iṅgitam	sarvam	priyam	tasmai	nivedya	ca
i	n2s	n2s	n2s	m4s	i	i

vāyuputre	punaḥ	prāpte	nandigrāmam	upāgamat
m7s	i	m7s	m2s	3sa aor

lakṣayitvā, abs, having noticed
 √lakṣ, vt10am, notice, mark, see
iṅgita, noun, gesture
 √iṅg (*√igi*), v1a, move, gesture
 -ta (*-kta* 3.3.114)
sarva, pron adj, all, whole
priya, adj, dear
tad, dem pron, that
nivedya, abs c, having made known
 ni√vid, vt2a, know
ca, conj pcl, and

vāyuputra, noun ctp6, son of wind (Hanūmat)
punar, adv, again
prāpta, ppp, attained
 pra√āp, vt5a, attain
nandigrāma, pn, the village Nandigrāma
 nandi, m pn, Viṣṇu
  nandi, f, joy
   √nand (*tu√nadi*), v1a, rejoice
 +grāma, m, village
upa ā√gam, v1a, come near, approach

हनूमान्सर्वमिङ्गितं लक्षितवान् ।१। हनूमान्भरताय प्रियं निवेदितवान् ।२। हनूमान्पुना रामं प्राप्तः ।३। रामो नन्दिग्राममुपागतः ।४। सर्वमिङ्गितं लक्षयित्वा तस्मै च प्रियं निवेद्य वायुपुत्रे पुनः प्राप्ते नन्दिग्राममुपागमत् ।५।

An absolutive denotes the prior of two actions which have the same agent. Although Rāma is the agent of *upāgamat*, the principal verb of the sentence, Hanūmat, the agent of the locative absolute *vāyuputre...prāpte*, is the agent of the absolutives *lakṣayitvā* and *nivedya*.

When the son of the wind (Hanūmat) returned after noticing every gesture and reporting to him (Bharata) the good news, he (Rāma) approached Nandigrāma.

स तत्र मलदिग्धाङ्गं भरतं चीरवाससम्।
अग्रतः पादुके कृत्वा ददर्शासीनमासने ॥६१॥

sa tatra maladigdhāṅgaṁ bharataṁ cīravāsasam;
agrataḥ pāduke kṛtvā dadarśāsīnamāsane.

saḥ	tatra	maladigdhāṅgam	bharatam	cīravāsasam
m1s	i	m2s	m2s	m2s

agrataḥ	pāduke	kṛtvā	dadarśa	āsīnam	āsane
i	f2d	i	3sa prf	m2s	n7s

tad, dem pron, that
tatra, dem adv, in that, there
maladigdhāṅga, adj cbv, having dirt-smeared limbs
malaiḥ digdham aṅgam yasya saḥ, he whose limbs have been smeared with dirt
mala, n/m, dirt, dust, impurity
+*digdha*, ppp, smeared
√*dih*, v2am, smear, accumulate
+*aṅga*, n, limb, body
bharata, pn, Bharata
cīravāsas, adj cbv, wearing bark or rags
cīram vāsas yasya saḥ, he whose garment is bark or rags
cīra, n, strip, long narrow piece of bark or cloth, rag
+*vāsas*, n, garment

agratas, adv, before, in front
pādukā, noun, sandal
kr̥tvā, abs, having done
√*kṛ*, vt8am, do, make
√dr̥ś, vt1a, see
āsīna, prmp, sitting
√*ās*, vi2m, sit
āsana, action noun, seat
√*ās*, vi2m, sit
-*ana* (-*lyuṭ* 3.3.117)

तस्मिन्नन्दिग्रामे रामो भरतं ददर्श ।१। भरतो रामस्य पादुके ऽग्रतश्चकार ।२। भरतो रामस्य पादुके ऽग्रतः कृत्वासन आस्त ।३। रामो भरतं पादुके ऽग्रतश्चकृवांसमासन आसीनं ददर्श ।४। तत्र स मलदिग्धाङ्गं चीरवाससं भरतमग्रतः पादुके कृत्वासन आसीनं ददर्श ।५।

kṛtvā dadarśāsīnam: An absolutive denotes the prior of two actions which have the same agent. Although Rāma is the agent of *dadarś*a, the principal verb of the sentence, Bharata, the present middle participle *āsīnam*, is the agent of the absolutive *kṛtvā*. *āsīnam* is in the accusative because it is the predicate accusative of *dadarśa*.

There he saw Bharata sitting on a mat with dirt-smeared limbs, wearing bark, having placed (Rāma's) sandals before him.

समेत्य भरतेनाथ शत्रुघ्नेन च वीर्यवान्।
राघवः सहसौमित्रिर्मुमुदे भरतर्षभ ।।६२।।

sametya bharatenātha śatrughnena ca vīryavān;
rāghavaḥ sahasaumitrirmumude bharatarṣabha.

sametya	bharatena	atha	śatrughnena	ca	vīryavān
i	m3s	i	m3s	i	m1s

rāghavaḥ	sahasaumitriḥ	mumude	bharatarṣabha
m1s	m1s	3sm prf	mvs

sametya, abs, convening
sam ā√i, v2a, come together, unite
bharata, pn, Bharata
atha, pcl, now, then, if
śatrughna, pn, Śatrughna
śatrughna, adj ctp upapada 2.2.19, enemy-slaying
śatrūn hantum śaktaḥ, able to kill enemies
śatru, m, feller, enemy
+*√han*, vt2a, slay
-a (*-ṭak* 3.2.54)
ca, conj pcl, and
vīryavat, adj, heroic
vīrya, n, virility
-vat (*-matup* 5.2.94, *v* 8.2.9)

rāghava, patronymic, descendant of Raghu
raghu, m pn, Raghu
-a (*-aṇ* 4.1.83)
sahasaumitri, adj cbv 2.2.28, with the son of Sumitrā
saha saumitriṇā
saha, pcl, with (inst.)
+*saumitri*, metronymic, son of Sumitrā
sumitrā, f pn, Sumitrā
-i (*-iñ* 4.1.96 *bāhvādi*)
√mud, vi1m, rejoice
bharatarṣabha, noun ctp7, bull among the descendants of Bharata
bharateṣu ṛṣabhaḥ
bharata, m pn, Bharata^2, pl.: his descendants
+*ṛṣabha*, m, bull

युधिष्ठिर सलक्ष्मणो रामः सशत्रुघ्नेन भरतेन समेयाय ।१। युधिष्ठिर सलक्ष्मणो रामः सशत्रुघ्नेन भरतेन समेत्य मुमुदे ।२। भरतर्षभाथ भरतेन शत्रुघ्नेन च समेत्य सहसौमित्रिर्वीर्यवान्राघवो मुमुदे ।३।

sametya: Interpret the absolutive causally as well as temporally. The joyful reunion of Rāma and Lakṣmaṇa with their brothers after their thirteen-year exile contrasts sharply with the hostile reunion of the Pāṇḍavas with their cousins after theirs.

Then, O bull among the descendants of Bharata (Yudhiṣṭhira), the heroic descendant of Raghu (Rāma) with the son of Sumitrā (Lakṣmaṇa) rejoiced upon reuniting with Bharata and Śatrughna.

तथा भरतशत्रुघ्नौ समेतौ गुरुणा तदा।
वैदेह्या दर्शनेनोभौ प्रहर्षं समवापतुः ॥६३॥

tathā bharataśatrughnau sametau guruṇā tadā;
vaidehyā darśanenobhau praharṣaṁ samavāpatuḥ.

tathā	bharataśatrughnau	sametau	guruṇā	tadā
i	m1d	m1d	m3s	i

vaidehyāḥ	darśanena	ubhau	praharṣam	samavāpatuḥ
f6s	n3s	m1d	m2s	3da prf

tathā, dem adv, thus
bharataśatrughna, noun cdi, Bharata and Śatrughna
bharataḥ śatrughnaḥ ca
bharata, m pn, Bharata
+*śatrughna*, m pn, Śatrughna
śatrughna, adj ctp upapada 2.2.19, enemy-slaying
śatrūn hantum śaktaḥ, able to kill enemies
śatru, m, feller, enemy
+√*han*, vt2a, slay
-*a* (-*ṭak* 3.2.54)
sameta, ppp, united with (inst.)
sam ā√i, v2a, come together, unite
guru, adj, heavy, venerable, elder
tadā, dem adv, at that time, then

vaidehī, noun, princess of Videha
vaideha, tadrāja, ruler of Videha
videha, m pn, the country Videha
-*a* (-*añ* 4.1.168)
-*ī* (-*ṅīp* 4.1.15)
darśana, noun, seeing, sight
√*dṛś*, vt1a, see
-*ana* (-*lyuṭ* 3.3.115)
ubha, pron, both
praharṣa, noun, joy
pra√hṛṣ, vi4a, be excited, rejoice
sam ava√āp, vt5a, attain

भरतशत्रुघ्नौ रामेण समेयतुः ।१। यतस्तौ सीतां ददृशतुस्ततस्तौ प्रजहृषतुः ।२। सीताया दर्शनेन तौ प्रहर्षं जग्मतुः ।३। तथोभौ भरतशत्रुघ्नौ गुरुणा तदा समेतौ वैदेह्या दर्शनेन प्रहर्षं समवापतुः ।४।

sametau: Interpret the participial causally as well as temporally. As Nīlakaṇṭha points out, *guruṇā rāmeṇa*, 'their elder,' refers to Rāma. *praharṣaṁ samāpatuḥ:* Sanskrit often uses a verb of going with an action noun, as van Buitenen translates, 'attained to great joy,' where English prefers a verb of change of state, 'became overjoyed' or 'rejoiced.'

Likewise both Bharata and Śatrughna, upon reuniting then with their elder, became overjoyed at seeing the princess of Videha (Sītā).

तस्मै तद्भरतो राज्यमागतायाभिसत्कृतम्।
न्यासं निर्यातयामास युक्तः परमया मुदा ॥६४॥

tasmai tadbharato rājyamāgatāyābhisatkr̥tam;
nyāsaṁ niryātayāmāsa yuktaḥ paramayā mudā.

tasmai	tat	bharataḥ	rājyam	āgatāya	abhisatkr̥tam
m4s	n2s	m1s	n2s	m4s	m2s

nyāsam	niryātayām	āsa	yuktaḥ	paramayā	mudā
m2s	i	3sa prf	m1s	f3s	f3s

tad, dem pron, that
tad, dem adj, that
bharata, pn, Bharata
rājya, noun, kingdom
√*rāj* (√*rājr̥*), v1am, shine, rule
āgata, adj ppp, come
ā√*gam*, v1a, come
abhisatkr̥ta, adj ppp, honored
abhi sat√*kr̥*, vt8am, make good, honor

nyāsa, noun, deposit, trust
ni√*as*, vt4a, throw or put down, deposit, intrust
-a (*-ghañ* 3.3.19)
niryātayām, ppf actn c, given back, restored
nis√*yat*, v1m, stretch out, endeavor to reach, get, caus.: give back, restore
√as, vi2a, be
yukta, adj ppp, united, filled
√*yuj*, v7am, join, unite, yoke
parama, adj, supreme
mud, noun, joy
√*mud*, vi1m, rejoice

राज्यं रामाय निरयतत ।१। भरतो रामाय राज्यं निरयातयत् ।२। परमया मुदा युक्तो भरतस्तस्मा आगतायाभिसत्कृतं न्यासं तद्राज्यं निर्यातयामास ।३।

nyāsam: Bharata administered the kingdom in Rāma's stead, not as king himself. See 3.261.38. He held the kingdom in trust for Rāma.

Filled with supreme joy, Bharata restored his honored trust, the kingdom, to him having come back (Rāma).

ततस्तं वैष्णवे शूरं नक्षत्रे ऽभिमते ऽहनि।
वसिष्ठो वामदेवश्च सहितावभ्यषिञ्चताम् ।।६५।।

tatastaṁ vaiṣṇave śūraṁ nakṣatre 'bhimate 'hani;
vasiṣṭho vāmadevaśca sahitāvabhyaṣiñcatām.

tataḥ	tam	vaiṣṇave	śūram	nakṣatre	abhimate	ahani
i	m2s	n7s	m2s	n7s	n7s	n7s

vasiṣṭhaḥ	vāmadevaḥ	ca	sahitau	abhyaṣiñcatām
m1s	m1s	i	m1d	3da ipf

tatas, dem adv, from or after that

tad, dem adj, that

vaiṣṇava, adj, presided over by Viṣṇu, the constellation Śravaṇa

śūra, noun, hero

nakṣatra, noun, star, constellation

abhimata, adj ppp, desired

abhi√man, vt4/8m, think about, long for, desire

ahan, noun, day

vasiṣṭha, pn, Vasiṣṭha

vasiṣṭha, adj, most excellent

vasu, adj, excellent, good

-iṣṭha (*-iṣṭhan* 5.3.55)

vāmadeva, pn, Vāmadeva

ca, conj pcl, and

sahita, adj, together

abhi√sic, vt6am, sprinkle, consecrate

वसिष्ठो वामदेवश्च राममभिषिषिचतुः ।१। ततो वैष्णवे नक्षत्रे ऽभिमते ऽहनि वसिष्ठो वामदेवश्च सहितौ तं शूरमभ्यषिञ्चताम् ।२।

Nīlakaṇṭha explains that the constellation presided over by Viṣṇu is Śravaṇa: *vaiṣṇave nakṣatre śravaṇe.*

Then, on an auspicious day under the constellation presided over by Viṣṇu (Śravaṇa), Vasiṣṭha and Vāmadeva together consecrated that hero (Rāma).

सो ऽभिषिक्तः कपिश्रेष्ठं सुग्रीवं ससुहृज्जनम्।
विभीषणं च पौलस्त्यमन्वजानाद्गृहान्प्रति ॥६६॥

so 'bhiṣiktaḥ kapiśreṣṭhaṁ sugrīvaṁ sasuhr̥jjanam;
vibhīṣaṇaṁ ca paulastyamanvajānādgr̥hānprati.

saḥ	abhiṣiktaḥ	kapiśreṣṭham	sugrīvam	sasuhr̥jjanam
m1s	m1s	m2s	m2s	m2s

vibhīṣaṇam	ca	paulastyam	anvajānāt	gr̥hān	prati
m2s	i	m2s	3sa ipf	m2p	i

tad, dem pron, that
abhiṣikta, ppp, consecrated
abhi√sic, vt6am, sprinkle, consecrate
kapiśreṣṭha, adj ctp6 2.2.9 [88], best of the monkeys
kapīnām śreṣṭhaḥ
kapi, m, monkey
+*śreṣṭha*, sup adj, best
śra, adj, (substitute for *praśasya*) laudable
-*iṣṭha* (-*iṣṭhan* 5.3.55)
sugrīva, pn cbv 2.2.24 [101], Sugrīva
śobhanam grīvaḥ yasya saḥ, he whose neck is good
su, preverb, good
+*grīva*, m, neck
sasuhr̥jjana, adj cbv 2.2.28, with benevolent people
saha suhṛdbhiḥ janaiḥ
sa, pcl, (replacement for *saha*) with
+*suhṛd*, m/f, friend
suhṛd, adj cbv, good-hearted, well-wishing
śobhanam hṛt yasya saḥ, he whose heart is good
su, preverb, good
+*hṛd*, n (5.4.150), heart
+*jana*, m, people

vibhīṣaṇa, pn, Vibhīṣaṇa
vibhīṣaṇa, adj, terrifying
√bhī, vi3a, fear, caus.: terrify
-*ana* (-*lyu* 3.1.134 Kā.)
ca, conj pcl, and
paulastya, patronymic, son of Pulastya
pulastya, m pn, Pulastya
-*a* (-*aṇ* 4.1.83)
anu√jñā, vt9am, permit, consent, allow, give permission to depart
gr̥ha, noun, house
prati, postposition, against, towards (acc.)

रामः सुग्रीवं विभीषणं च सुहृज्जनं च गृहान्प्रतिगन्तुमनुजज्ञौ ।१। अभिषिक्तः स ससुहृज्जनं कपिश्रेष्ठं सुग्रीवं विभीषणं च पौलस्त्यं गृहान्प्रत्यन्वजानात् ।२।

prati governs the acc. according to Pā. 1.4.90 and 2.3.8.

Having been consecrated, he (Rāma) granted Sugrīva, best of the monkeys, and Vibhīṣaṇa, son of Pulastya, along with the benevolent people, leave to depart to their homes.

अभ्यर्च्य विविधै रत्नैः प्रीतियुक्तौ मुदा युतौ।
समाधायेतिकर्तव्यं दुःखेन विससर्ज ह ॥६७॥

abhyarcya vividhai ratnaiḥ prītiyuktau mudā yutau;
samādhāyetikartavyaṁ duḥkhena visasarja ha.

abhyarcya	vividhaiḥ	ratnaiḥ	prītiyuktau	mudā	yutau
i	n3p	n3p	m2d	f3s	m2d

samādhāya	itikartavye	duḥkhena	visasarja	ha
i	n2d	n3s	3sa prf	i

abhyarcya, abs, having honored
√*arc*, vt10am, honor
√*arc*, vt1a, shine, praise, honor
vividha, adj, various
ratna, noun, gift, wealth, gem
prītiyukta, adj ctp3 2.1.32, pleased
prītyā yuktaḥ, filled with pleasure
prīti, f, pleasure
+*yukta*, ppp, joined, united, filled
√*yuj*, v7am, join, unite, yoke
mud, noun, joy
√*mud*, vi1m, rejoice
yuta, adj ppp, united, filled
√*yu*, v2a, unite
samādhāya, abs, having accepted
sam ā√dhā, vt3am, place together, settle, conclude, admit
itikartavya, n ck 2.1.57, obligation, duty
iti kartavyam, to be done thus
iti, pcl, thus
kartavya, gerundive, to be done
√*kṛ*, vt8am, do, make
-*tavya* 3.1.96
duḥkha, noun, sorrow
vi√sr̥j, vt4m/6a, release
ha, pcl, indeed

रामः सुग्रीवविभीषणावभ्यानर्च ।१। गृहपतिरतिथीन्कदा चिद्विसृजेदिति कर्तव्यं रामः समादधे ।२। इतिकर्तव्यं रामः समाधाय रामः प्रीत्या युक्तौ मुदा युतौ सुग्रीवविभीषणौ दुःखेन विससर्ज ।३। विविधै रत्नैः प्रीतियुक्तौ मुदा युतावभ्यर्च्येतिकर्तव्यं समाधाय दुःखेन विससर्ज ह ।४।

Having honored with various gems those two (Sugrīva and Vibhīṣaṇa) who were pleased and filled with joy, he accepted his duty and reluctantly let them go.

पुष्पकं च विमानं तत्पूजयित्वा स राघवः।
प्रादाद्वैश्रवणायैव प्रीत्या स रघुनन्दनः ॥६८॥

puṣpakaṁ ca vimānaṁ tatpūjayitvā sa rāghavaḥ;
prādādvaiśravaṇāyaiva prītyā sa raghunandanaḥ.

puṣpakam	ca	vimānam	tat	pūjayitvā	saḥ	rāghavaḥ
n/m2s	i	m/n2s	n2s	i	m1s	m1s

prādāt	vaiśravaṇāya	eva	prītyā	saḥ	raghunandanaḥ
3sa aor	m4s	i	f3s	m1s	m1s

puṣpaka, pn, the airship Puṣpaka
ca, conj pcl, and
vimāna, noun, chariot, self-moving aerial car
  vimāna, adj, traversing
    vi√mā, vt2a/3m, measure
tad, dem adj, that
pūjayitvā, abs, having honored
  √pūj, vt10am, honor
tad, dem adj, that
rāghava, patronymic, descendant of Raghu
  raghu, m pn, Raghu
  -a (*-aṇ* 4.1.83)

pra√dā, vt3am, give

vaiśravaṇa, pn patronymic, Vaiśravaṇa, Kubera, son of Viśravas
  viśravan, pn, Viśravas
    viśravan, prap, hearing
      vi√śru, vt1am/5am 3.1.74, hear
    -a (*-aṇ* 4.1.83)
eva, pcl, only
prīti, noun, pleasure
tad, dem adj, that
raghunandana, noun ctp6 2.2.8 [86], delighter of Raghu
  raghoḥ nandanaḥ
  raghu, m pn, Raghu
  +*nandana*, m, delighter
    √nand (*tu√nadi*), v1a, rejoice, caus.: delight
    -ana (*-lyu* 3.1.134)

रामः पुष्पकं विमानमपूजयत् ।१। स तद्वैश्रवणायाददात् ।२। स च राघवस्तत्पुष्पकं विमानं पूजयां चकार ।३। स रघुनन्दनो वैश्रवणायैव प्रीत्या प्रादात् ।४। स च राघवः स रघुनन्दनस्तत्पुष्पकं विमानं पूजयित्वा वैश्रवणायैव प्रीत्या प्रादात् ।५।

vaiśravaṇāyaiva: 'to the very Vaiśravaṇa (who owned it previously).'

And the descendant of Raghu, delighter of Raghu (Rāma), having honored the airship Puṣpaka, presented it with pleasure to Vaiśravaṇa.

ततो देवर्षिसहितः सरितं गोमतीमनु।
दशाश्वमेधानाजह्रे जारूथ्यान्स निरर्गलान् ॥६९॥

tato devarṣisahitaḥ saritaṁ gomatīmanu;
daśāśvamedhānājahre jārūthyānsa nirargalān.

tataḥ	devarṣisahitaḥ	saritam	gomatīm	anu
i	m1s	f2s	f2s	i

daśa	aśvamedhān	ājahre	jārūthyān	saḥ	nirargalān
m/f/n2p	m2p	3sm prf	m2p	m1s	m2p

tatas, dem adv, from or after that

devarṣisahita, adj ctp3, in conjunction with gods and seers
devarṣibhiḥ sahitaḥ
devarṣi, m cdi, gods and seers
devaḥ ṛṣiḥ ca
deva, m, god
+*ṛsi*, m, seer, sage
+*sahita* (*saṁhita*), adj, put with, associated with

sarit, noun, river, stream

gomatī, pn, the river Gomatī
gomat, adj, abounding in cattle
go, f, cow
-mat (*-matup* 5.2.94)

anu, postposition, along (acc.)

daśa, cardinal num, ten

aśvamedha, noun, Aśvamedha, Horse-ceremony, an ancient Vedic performance
aśva, m, horse
+*medha*, m, juice, essence, sacrificial victim, animal-sacrifice

ā√hṛ, vt1am, take to, bring, offer

jārūthya, noun, abounding in flesh, cow-dung or hymns, routy, fiery
jarūtha, n, old age, flesh, impurity, hymn, fire
√*jṝ*, vi9a/vt1a, wither
-ūtha (*-ūthan* Uṇ. 6.31/2.5)

tad, dem pron, that

nirargala, adj cbv 2.2.24 [101], without impediment
nirgataḥ argalaḥ yasmāt saḥ, he from whom impediment has gone out
nis, preverb, out
+*argala*, m/f/n, bolt, impediment

रामो दशाश्वमेधानाहरत ।१। ततो देवर्षिसहितः स सरितं गोमतीमनु दश जारूथ्यान्निरर्गलानश्वमेधानाजह्रे ।२।

anu governs the acc. according to Pā. 1.4.90 and 2.3.8. Nīlakaṇṭha cites the lexicographer Arjunamiśra interpreting *jārūthya* to mean, 'rites in which the fee is paid three times:' *jārūthyān triguṇadakṣiṇān ity arjunamiśraḥ.* He offers the meaning, 'filled with' or 'abounding in meat,' or simply, 'ample,' after citing the grammarians interpreting *jarūtha* according to Uṇ. 6.31 to mean 'meat:' *jṝvṝbhyām ūthannity uṇādisūtre jarūthaṁ māṁsam iti śābdikāḥ. tadā māṁsamayān māṁsādidānapradhānān puṣṭān ity arthaḥ.* He interprets *nirargala* to mean, 'having its doors open to those begging for food, etc.:' *nirargalān annādyarthinām anāvṛtadvārān.* Returning to *jarūtha*, he cites Sāyaṇa interpreting it as a particular demon based upon RV 7.9.6b: *jarūtho 'suraviśeṣa iti vedabhāṣyam. jarūthaṁ han yakṣi rāye purandhim iti mantravarṇāt*, and concludes that *jārūthya* means, 'worthy of hymns,' based upon Durga's commentary on Nir.6.17 interpreting the Ṛgvedic passage to mean, 'Having kindled you the munificent one, O Agni, the sage Vasiṣṭha sacrifices, offering a hymn (*jarūtha*) to obtain wealth:' *jarūthaṁ garūthaṁ gṛṇāteḥ iti yāskavacanāc ca. jarūthaṁ stotram.*

tathā cāyaṁ mantro niruktabhāṣye vyākhyātaḥ. he 'gne tvāṁ purandhiṁ mahāntaṁ samidhānaḥ samyag dīpayan vasiṣṭho muniḥ rāye dhanaprāptaye jarūthaṁ stotraṁ han gamayan yakṣi yajati. atra jarateḥ stutyarthasya śabdasārūpyād arthāvirodhāc ca jarūthaṁ stotram ity ucyata iti jārūthyān stotrārhān ity arthaḥ. For *jārūthya* BR cites *triguṇadakṣiṇākayajña*, 'a sacrifice in which the sacrificial fee gets paid thrice.' *jārūthya* is derived from *jarūtha* for which BR gives 'Rauschende, Larmende' (intoxicating, routy, noisy) but mentions flesh, meat in addition. It also gives 'a monster killed by Agni,' which is not necessarily born out by RV 7.9.6b which at most asks Agni, fire, to slay *jarūtha* but which may in fact use the term to refer to Agni himself. Nir. 6.17 interprets *jarūtha* there as *garūtha* (not quotable), derived from √*gṝ*, vt9a, 'produce sound orally, chant (growl, grumble, groan),' which Durga glosses *sūkta* 'hymn.' *jārūthya* would therefore mean 'having abundant hymns.' Durga buttresses this interpretation by citing a root √*han śabde* to make sound (a meaning entry not in the Dhātupāṭha) and which legitimately can only be sound produced from striking something, not recitation. Uṇ. 6.31 derives two forms with the addition of the suffix *-ūtha* (*-ūthan*) to two verbal roots. As *varūtha* is a cover, the agent of √*vṝ* 'cover,' so *jarūtha* is the agent of √*jṝ* 'wither,' i.e. either 'flesh' or 'excrement,' which withers, or 'old age' or 'impurity' which causes one to wither, but most likely, 'fire,' which consumes fuel and oblations. From the present context of *jārūthya*, an adjective modifying *aśvamedha*, the meaning 'abounding in fires,' suits well.

After that, in conjunction with gods and seers, he performed ten fiery Aśvamedhas without impediment along the Gomatī river.

मार्कण्डेय उवाच।
एवमेतन्महाबाहो रामेणामिततेजसा।
प्राप्तं व्यसनमत्युग्रं वनवासकृतं पुरा ।।१।।

mārkaṇḍeya uvāca.
evametanmahābāho rāmeṇāmitatejasā;
prāptaṁ vyasanamatyugraṁ vanavāsakṛtaṁ purā.

mārkaṇḍeyaḥ	uvāca
m1s	3sa prf

evam	etat	mahābāho	rāmeṇa	amitatejasā
i	n1s	mvs	m3s	m3s

prāptam	vyasanam	atyugram	vanavāsakṛtam	purā
n1s	n1s	n1s	n1s	i

mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
- *mṛkaṇḍu*, m pn, Mṛkaṇḍu
- *-eya* (*-ḍhak* 4.1.123 *śubhrādi*)

√vac, vt2a, say

evam, adv, thus
etad, dem adj, this
mahābāhu, adj cbv, great-armed
- *mahatī bāhū yasya saḥ*, he whose arms are great
- *mahat*, adj prap, great, increasing
  - √*mah*, vi1m, increase
- *bāhu*, m, arm

rāma, pn, Rāma
amitatejas, adj cbv, of unmeasured brilliance
- *amitam tejaḥ yasya saḥ*, he whose brilliance is unmeasured
- *amita*, adj ctp na 2.2.6, unmeasured
  - *na mitaḥ*, not measured
  - *na*, neg pcl, not
  - +*mita*, ppp, measured
    - √*mā*, vt2a/3m, measure
- +*tejas*, n, brilliance
  - √*tij*, vi1m, be sharp

prāpta, ppp, attained
- *pra*√*āp*, vt5a, attain

vyasana, noun, vice, misfortune
- *vi*√*as*, vt4a, throw apart
- *-ana* (*-lyuṭ* 3.3.115)

atyugra, adj ctp prādi 2.2.18 [91], exceedingly strong, intense
- *ati*, preverb, beyond
- +*ugra*, adj, strong, ferocious

vanavāsakṛta, adj ctp3, created by living in the forest
- *vanavāsena kṛtam*
- *vanavāsa*, m ctp7, forest-dwelling
  - *vane vāsaḥ*, dwelling in the forest
  - *vana*, n, forest
  - +*vāsa*, m, dwelling
- +*kṛta*, adj ppp, done
  - √*kṛ*, vt8am, do, make

purā, adv, before, formerly

युधिष्ठिर पुरा रामो व्यसनमाप ।१। पुरा रामेणैतद्व्यसनं प्राप्यत ।२। महाबाहवेवमेतद्वनवासकृतमत्युग्रं व्यसनममिततेजसा रामेण पुरा प्राप्तम् ।३।

Mārkaṇḍeya said:
Thus previously Rāma of unmeasured brilliance suffered this intense misfortune due to living in the forest, O great-armed one (Yudhiṣṭhira).

मा शुचः पुरुषव्याघ्र क्षत्रियो ऽसि परंतप।
बाहुवीर्याश्रये मार्गे वर्तसे दीप्तनिर्णये ॥२॥

mā śucaḥ puruṣavyāghra kṣatriyo 'si paraṁtapa;
bāhuvīryāśraye mārge vartase dīptanirṇaye.

mā	śucaḥ	puruṣavyāghra	kṣatriyaḥ	asi	paraṁtapa
i	2sa asb	mvs	m1s	2sa pre	mvs

bāhuvīryāśraye	mārge	vartase	dīptanirṇaye
m7s	m7s	2sm pre	m7s

mā, neg pcl, don't
√śuc, v1a, grieve
puruṣavyāghra, noun ck 2.1.56, tiger-like man
vyāghraḥ iva puruṣaḥ
puruṣa, m, man
+vyāghra, m, tiger
kṣatriya, noun, member of the military or reigning order, member of the governing caste
kṣatra, n, dominion, power, government, military or reigning order
√as, vi2a, be
paraṁtapa, noun ctp upapada 2.2.19, scorcher of enemies
parān tapati, he scorches enemies
para, m, enemy
para, pron adj, other
+*√tap,* vt1a, heat, scorch
-*a* (-*khac* 3.2.39)

bāhuvīryāśraya, adj cbv, having strength of arms as refuge
bāhuvīryam āśrayaḥ yasmin saḥ, that on which strength of arms is the refuge
bāhuvīrya, n ctp6, might of one's arms
bhāhvoḥ vīryam
bāhu, m, arm
+vīrya, n, virility
āśraya, m, refuge
ā√śri, vt1am, lean on, resort to
-*a* (-*ac* 3.3.56)
mārga, m, path, road
mṛga, m, deer, wild animal
√mṛg, vt10m, hunt
√vṛt, vi1m, turn, happen
dīptanirṇaya, adj cbv, that on which there is burning resolve
dīptaḥ nirṇayaḥ yasmin saḥ
dīpta, ppp, flaming
√dīp, vi4m, shine
+nirṇaya, m, resolve, determination
nis√nī, vt1am, lead out, determine, resolve

मा शुचः पुरुषव्याघ्र ।१। क्षत्रियो ऽसि परंतप ।२। बाहुवीर्याश्रये दीप्तनिर्णये मार्गे वर्तसे ।३।

Nīlakaṇṭha's interpretation of *dīptanirṇaya* to mean 'bearing certain fruit,' *dīptanirṇaye asandigdhe pratyakṣaphale,* is not adopted.

Don't grieve, tiger-like man! You are a kṣatriya, O scorcher of enemies! You are on the path which has as its refuge strength of arms and which requires blazing resolve.

न हि ते वृजिनं किं चिद्दृश्यते परमण्वपि।
अस्मिन्मार्गे विषीदेयुः सेन्द्रा अपि सुरासुराः ।।३।।

na hi te vṛjinaṁ kiṁ ciddṛśyate paramaṇvapi;
asminmārge viṣīdeyuḥ sendrā api surāsurāḥ.

na	hi	te	vṛjinam	kim	cit	dṛśyate	param	aṇu	api
i	i	m/f/n6s	n1s	n1s	i	3sp pre	n1s	n1s	i

asmin	mārge	viṣīdeyuḥ	sendrāḥ	api	surāsurāḥ
m7s	m7s	3pa pop	m1p	i	m1p

na, neg pcl, not
hi, sub pcl, for, because
tvad, 2nd pron, you
vṛjina, noun, crookedness, vice
kim, int adj, what
cit, pcl, (making prec int indef) some, any
√dṛś, vt1a, see
para, adj, far, extreme
aṇu, adj, fine, minute, atomic
api, pcl, even

idam, dem adj, this

mārga, noun, path, road
mṛga, m, deer, wild animal
√mṛg, vt10m, hunt
vi√sad, v1a/6a, despair
sendra, adj cbv 2.2.28, with Indra
saha indreṇa
sa, pcl, (replacement for *saha*) with
+*indra*, m pn, Indra
api, pcl, even
surāsura, noun cdi, gods and demons
suraḥ asuraḥ ca
sura, m, god
+*asura*, m, demon

तव न किं चिद्वृजिनं भवति ।१। न हि ते परमण्वपि किं चिद्वृजिनं दृश्यते ।२। सेन्द्राः सुरासुरा अप्यस्मिन्मार्गे विषीदेयुः ।३।

In verses 2-3 Mārkaṇḍeya tells Yudhiṣṭhira the first moral of the story: Don't despair; prepare for the battle to come.

For no vice is seen in you, not even a tiny bit. Even the gods and demons including Indra can despair on this path.

संहत्य निहतो वृत्रो मरुद्भिर्वज्रपाणिना।
नमुचिश्चैव दुर्धर्षो दीर्घजिह्वा च राक्षसी ॥४॥

saṁhatya nihato vṛtro marudbhirvajrapāṇinā;
namuciścaiva durdharṣo dīrghajihvā ca rākṣasī.

saṁhatya	nihataḥ	vṛtraḥ	marudbhiḥ	vajrapāṇinā
i	m1s	m1s	m3p	m3s

namuciḥ	ca	eva	durdharṣaḥ	dīrghajihvā	ca	rākṣasī
m1s	i	i	m1s	f1s	i	f1s

saṁhatya, abs, having joined with
sam√han, vt2a, strike together

nihata, ppp, struck down
ni√han, vt2a, strike down, slay

vṛtra, pn, Vṛtra
√vṛ, vt1am, cover

marut, pn, the Maruts

vajrapāṇi, adj cbv 2.2.24, 2.2.35 [115], holding the thunderbolt
vajraḥ pāṇau yasya saḥ, he in whose hand is the thunderbolt
vajra, m/n, thunderbolt
+pāṇi, m, hand

namuci, pn, Namuci
namuci, adj ctp na 2.2.6, not liberating
na muci
na, neg pcl, not
+muci, adj, liberating
√muc (*√mucḷ*), v6am, free

ca, conj pcl, and

eva, pcl, only

durdharṣa, adj ctp upapada 2.2.19, difficult to attack
dus, preverb, ill
+*√dhṛṣ*, vt5a, be bold, dare, attack
-a (*-khal* 3.3.126)

dīrghajihvā, pn, Dīrghajīhvā
dīrghajihva, adj cbv, long-tongued
dīrghā jihvā yasya saḥ, he whose tongue is long
dīrgha, adj, long
+jihvā, f, tongue
jihva, m, tongue

ca, conj pcl, and

rākṣasī, noun, demoness
rākṣasa, m, demon
rakṣas, m/n, demon
√rakṣ, vt1a, keep, protect

मरुद्भिः संहत्येन्द्रो वृत्रं निजघान ।१। इन्द्रश्च नमुचिं दीर्घजिह्वां च निजघान ।२। मरुद्भिः संजघ्नुषेन्द्रेण वृत्रो नमुचिश्च दीर्घजीह्वा च निहताः ।३। मरुद्भिः संहत्य वज्रपाणिना वृत्रो निहतो दुर्धर्षश्च नमुचिर्दीर्घजिह्वा च राक्षसी ।४।

MBh. 9.42.27-41 tells of Namuci's defeat by Indra. MBh. 1.61.36 tells that a Dīrghajihva was one of the Dānavas, who are supposed to be children of Prajāpati Kaśyapa and his wife Danu.

Vṛtra was struck down by the thunderbolt-bearer (Indra) after he joined with the Maruts, and so was the unassailable Namuci and the female Rākṣasa Dīrghajīhvā.

सहायवति सर्वार्थाः संतिष्ठन्तीह सर्वशः।
किं नु तस्याजितं संख्ये भ्राता यस्य धनंजयः ॥५॥

sahāyavati sarvārthāḥ saṁtiṣṭhantīha sarvaśaḥ;
kiṁ nu tasyājitaṁ saṁkhye bhrātā yasya dhanaṁjayaḥ.

sahāyavati	sarvārthāḥ	saṁtiṣṭhanti	iha	sarvaśaḥ
m7s	m1p	3pa pre	i	i

kim	nu	tasya	ajitam	saṁkhye	bhrātā	yasya	dhanaṁjayaḥ
n1s	i	m6s	n1s	n7s	m1s	m6s	m1s

sahāyavat, adj, having companions
sahāya, m ctp upapada 2.2.19, companion
saha eti, he goes with
saha, pcl, with
+√*i*, v2a, go
-*a* (-*ac* 3.1.134, Am. 2.8.71)
-*vat* (-*matup* 5.2.94, *v* 8.2.9)
sarvārtha, noun ck 2.1.49, all aims, all purposes
sarve arthāḥ
sarva, pron adj, all, whole
+*artha*, m, aim, object, purpose
sam√sthā, v1a, stand together, stay or come near (loc.)
iha, dem adv, in this, here
sarvaśas, adv, in every
sarveṣu
sarva, pron, all
-*śas* 5.4.42

kim, int pron, what
nu, pcl, now, indeed (emphasizes preceding int pcl)
tad, dem pron, that
ajita, adj ctp na 2.2.6, unconquered
na jitaḥ, not conquered
na, neg pcl, not
+*jita*, ppp, conquered
√*ji*, vt1a, conquer
saṁkhya, noun, battle
bhrātṛ, noun, brother
yad, rel pron, which, who
dhanaṁjaya, noun ctp upapada 2.2.19, winner of wealth, epithet of Arjuna
dhanam jayati, he conquers wealth
dhana, n, wealth
+√*ji*, vt1a, conquer
-*a* (-*khac* 3.2.46)

इह सर्वार्थाः सहायवति सर्वशः संतिष्ठन्ति ।१। त्वं किं संख्ये नाजैषीः ।२। किं त्वया संख्ये न जितम् ।३। यस्य युधिष्ठिरस्य भ्रातार्जुनो भवति तेन किं संख्ये ऽजितं भवति ।४। किं नु तेन संख्ये ऽजितं यस्य भ्राता धनंजयः ।५।

tasya ajitam: genitive of agent by extension of Pā. 3.2.188 and 2.3.67. Read with verse 6.

All aims always attend upon him who has companions here. What is unconquered in battle by him whose brother is the winner of wealth (Arjuna), ...

अयं च बलिनां श्रेष्ठो भीमो भीमपराक्रमः।
युवानौ च महेष्वासौ यमौ माद्रवतीसुतौ ॥६॥

ayaṁ ca balināṁ śreṣṭho bhīmo bhīmaparākramaḥ;
yuvānau ca maheṣvāsau yamau mādravatīsutau.

ayam	ca	balinām	śreṣṭhaḥ	bhīmaḥ	bhīmaparākramaḥ
m1s	i	m6p	m1s	m1s	m1s

yuvānau	ca	maheṣvāsau	yamau	mādravatīsutau
m1d	i	m1d	m1d	m1d

idam, dem adj, this
ca, conj pcl, and
balin, adj, strong
- *bala*, n, strength
- *-in* (*-ini* 5.2.115)

śreṣṭha, sup adj, best
- *śra*, adj, (substitute for *praśasya*) laudable
- *-iṣṭha* (*-iṣṭhan* 5.3.55)

bhīma, pn, Bhīma
- *bhīma*, adj, frightful, terrifying

bhīmaparākrama, adj cbv, terrifyingly bold
- *bhīmaḥ parākramaḥ yasya saḥ*, he whose boldness is terrifying
- *bhīma*, adj, frightful, terrifying
- *+parākrama*, m, boldness

yuvan, noun, youth

ca, conj pcl, and
maheṣvāsa, noun ck, great archer
- *mahā iṣvāsaḥ*
- *mahat*, adj prap, great, increasing
  - √*mah*, vi1m, increase
- *iṣūṇām asaḥ*, thrower of arrows
- *iṣu*, m/f, arrow
  - √*iṣ*, v4a, go
- *+asa*, noun, thrower
  - √*as*, vt4a, throw
  - *-a* (*-ac* 3.1.134)

yama, adj, twin
mādravatīsuta, noun ctp6, son of Mādrī
- *mādravatyāḥ sutaḥ*
- *mādravatī*, f pn, Mādrī
- *+suta*, m, son
  - *suta*, adj ppp, begotten
    - √*su*, vt2a, beget

किं नु तेन संख्ये ऽजितं यस्य भ्राता भिमो ऽस्ति यस्य च भ्रातारौ नकुलसहदेवौ स्तः ।१। किं नु तेन संख्ये ऽजितं यस्य भ्राता धनंजयो ऽयं च बलिनां श्रेष्ठो भीमपराक्रमो भीमो युवानौ च महेष्वासौ यमौ माद्रवतीसुतौ ।२।

Read as supplement to the relative clause in 5d. The critical edition includes 7ab as 6ef and includes verse 8 with 7cd as verse 7 making two three-line verses. The syntax does not justify it. It is a common pattern in epic verse to place the relative clause after the main clause as in the two-line verse 7.

...and this best of the strong, the terrifyingly bold Bhīma, and these two youths, the great archers, twin sons of Mādrī?

एभिः सहायैः कस्मात्त्वं विषीदसि परंतप।
य इमे वज्रिणः सेनां जयेयुः समरुत्गणाम् ।।७।।

ebhiḥ sahāyaiḥ kasmāttvaṁ viṣīdasi paraṁtapa;
ya ime vajriṇaḥ senāṁ jayeyuḥ samarutgaṇām.

ebhiḥ	sahāyaiḥ	kasmāt	tvam	viṣīdasi	paraṁtapa
m3p	m3p	n5s	m/f/n1s	2sa pre	mvs

ye	ime	vajriṇaḥ	senām	jayeyuḥ	samarutgaṇām
m1p	m1p	m6s	f2s	3pa pop	f2s

- **idam**, dem adj, this
- **sahāya**, noun ctp upapada 2.2.19, companion
  - *saha eti*, he goes with
  - *saha*, pcl, with
  - +√*i*, v2a, go
  - *-a* (*-ac* 3.1.134, Am. 2.8.71)
- **kim**, int pron, what
- **tvad**, 2nd pron, you
- **vi√sad**, v1a/6a, despair
- **paraṁtapa**, noun ctp upapada 2.2.19, scorcher of enemies
  - *parān tapati*, he scorches enemies
  - *para*, m, enemy
    - *para*, pron adj, other
  - +√*tap*, vt1a, heat, scorch
  - *-a* (*-khac* 3.2.39)
- **yad**, rel adj, which
- **idam**, dem pron, this
- **vajrin**, adj, armed with the thunderbolt, thunderbolt-bearer (Indra)
  - *vajra*, m/n, thunderbolt
  - *-in* (*-ini* 5.2.115)
- **senā**, noun, army
- **√ji**, vt1a, conquer
- **samarudgaṇa**, adj cbv 2.2.28, with the troops of Maruts
  - *saha marudgaṇaiḥ*
  - *sa*, pcl, (replacement for *saha*) with
  - +*marudgaṇa*, m ctp6, troop of Maruts
    - *marutām gaṇaḥ*
    - *marut*, m pn pl, the Maruts
    - +*gaṇa*, m, multitude, group, host, troop

परंतप त्वमेभिः सहायैः कस्माद्विषीदसि ।१। य इमे समरुत्गणां वज्रिणः
सेनां जयेयुस्तेभिः सहायैस्त्वं कस्माद्विषीदसि ।२।

The two lines of this verse are split between the preceding and following verses in the critical edition, forming two three line verses. Such a division injures the syntax. It is a common pattern in epic verse to place the relative clause after the main clause. The demonstrative pronoun *ebhiḥ* referring to Yudhiṣṭhira's brothers just mentioned, appropriately begins the sentence.

With these companions who could conquer the army of the thunderbolt-bearer (Indra) along with the troops of Maruts, why do you despair, O scorcher of enemies?

त्वमप्येभिर्महेष्वासैः सहायैर्देवरूपिभिः।
विजेष्यसि रणे सर्वानमित्रान्भरतर्षभ ॥८॥

tvamapyebhirmaheṣvāsaiḥ sahāyairdevarūpibhiḥ;
vijeṣyasi raṇe sarvānamitrānbharatarṣabha.

tvam	api	ebhiḥ	maheṣvāsaiḥ	sahāyaiḥ	devarūpibhiḥ
m/f/n1s	i	m3p	m3p	m3p	m3p

vijeṣyasi	raṇe	sarvān	amitrān	bharatarṣabha
3sa fut	n7s	m2p	m2p	mvs

tvad, 2nd pron, you
api, pcl, even, also
idam, dem adj, this
maheṣvāsa, noun ck, great archer
mahā iṣvāsaḥ
mahat, adj prap, great, increasing
√*mah*, vi1m, increase
iṣūṇām asaḥ, thrower of arrows
iṣu, m/f, arrow
√*iṣ*, v4a, go
+*asa*, noun, thrower
√*as*, vt4a, throw
-*a* (-*ac* 3.1.134)
sahāya, noun ctp upapada 2.2.19, companion
saha eti, he goes with
saha, pcl, with
+√*i*, v2a, go
-*a* (-*ac* 3.1.134, Am. 2.8.71)
devarūpin, adj, having the form or appearance of gods, god-like
devarūpa, n ctp6, form or appearance of a god
devasya rūpam
deva, m, god
+*rūpa*, n, form
-*in* (-*ini* 5.2.115)
vi√ji, vt1a, conquer
raṇa, noun, battle (object of delight)
√*raṇ*, vt1a, rejoice
-*a* (-*ap* 3.3.58 [305])
sarva, pron adj, all, whole
amitra, noun ctp na 2.2.6, enemy
na mitram, not a friend
na, neg pcl, not
+*mitra*, n/m, friend
bharatarṣabha, noun ctp7, bull among the descendants of Bharata
bharateṣu ṛṣabhaḥ
bharata, m pn, Bharata^2, pl.: his descendants
+*ṛṣabha*, m, bull

भरतर्षभ त्वमप्येभिर्महेष्वासैर्देवरूपिभिः सहायै रणे सर्वानमित्रान्विजेष्यसि ।१।

Numbered verse 7 in the critical edition. *tvam api:* just as Rāma, the object of comparison to Yudhiṣṭhira in the Rāmopākhyāna did with his companions.

You too with these god-like great archers as companions will conquer all enemies in battle, O bull among the descendants of Bharata (Yudhiṣṭhira).

इतश्च त्वमिमां पश्य सैन्धवेन दुरात्मना।
बलिना वीर्यमत्तेन हृतामेभिर्महात्मभिः ॥९॥

itaśca tvamimāṁ paśya saindhavena durātmanā;
balinā vīryamattena hṛtāmebhirmahātmabhiḥ.

itaḥ	ca	tvam	imām	paśya	saindhavena	durātmanā
i	i	m/f/n1s	f2s	2sa ipv	m3s	m3s

balinā	vīryamattena	hṛtām	ebhiḥ	mahātmabhiḥ
m3s	m3s	f2s	m3p	m3p

itas, adv, from here, hence
ca, conj pcl, and
tvad, 2nd pron, you
idam, dem adj, this
√**dṛś**, vt1a, see
saindhava, adj, belonging to Sindhu, king of Sindhu
  sindhu, m/f pn, Sindhu
  -a (*-aṇ* 4.3.93)
durātman, adj cbv 2.2.24 [101], ill-souled, evil-natured
  duṣṭaḥ ātmā yasya saḥ, he whose self is bad
  dus, preverb, ill
  ātman, m, self

balin, adj, strong
  bala, n, strength
  -in (*-ini* 5.2.115)
vīryamatta, adj ctp3 2.1.32, mad with virility
  vīrya, n, virility
  +matta, ppp, excited, in rut, mad
    √*mad*, vi4a, rejoice
hṛta, adj ppp, taken
  √*hṛ*, vt1am, take
idam, dem adj, this
mahātman, adj cbv, great-souled
  mahān ātmā yasya saḥ, he whose soul is great
  mahat, adj prap, great, increasing
    √*mah*, vi1m, increase
  +ātman, m, self

पश्य १०।

Numbered verse 8 in the critical edition. Read with verse 10.

See verse 10.

आनीतां द्रौपदीं कृष्णां कृत्वा कर्म सुदुष्करम्।
जयद्रथं च राजानं विजितं वशमागतम् ।।१०।।

ānītāṁ draupadīṁ kr̥ṣṇāṁ kr̥tvā karma suduṣkaram;
jayadrathaṁ ca rājānaṁ vijitaṁ vaśamāgatam.

ānītām	draupadīm	kr̥ṣṇām	kr̥tvā	karma	suduṣkaram
f2s	f2s	f2s	i	n2s	n2s

jayadratham	ca	rājānam	vijitam	vaśam	āgatam
m2s	i	m2s	m2s	m2s	m2s

ānīta, ppp, brought
ā√nī, vt1am, lead to, bring
draupadī, patronymic, daughter of Drupada, Kr̥ṣṇā
drupada, m pn, Drupada
-a (*-aṇ* 4.1.83)
-ī (*-ṅīp* 4.1.15)
kr̥ṣṇā, pn, Kr̥ṣṇā
kr̥ṣṇa, adj, dark
kr̥tvā, abs, having done
√kr̥, vt8am, do, make
karman, noun, action
suduṣkara, adj ctp prādi 2.2.18, very difficult
suṣṭhu duṣkaram
su, preverb, good, well
+*duṣkara*, adj ctp upapada 2.2.19, difficult to accomplish
dus, preverb, ill
+*√kr̥*, vt8am, do
-a (*-khal* 3.3.127)

jayadratha, pn ctp upapada WAG b318, Jayadratha
rathān jayati, he conquers chariots
jayat, prap, conquering
√ji, vt1a, conquer
+*ratha*, m, chariot, car
ca, conj pcl, and
rājan, noun, king
vijita, ppp, conquered
vi√ji, vt1a, conquer
vaśa, noun, will, wish, control
√vaś, vt2a, wish
-a (*-ap* 3.3.58 [305])
āgata, ppp, come, arrived
ā√gam, v1a, come

जयद्रथः कृष्णामहार्षीत् ।१। तव भ्रातार इमामानैषुर्जयद्रथं चाजैषुः ।२। दुरात्मा बली वीर्यमत्तः सैन्धवः कृष्णां द्रौपदीमहार्षीत् ।३। इमे महात्मानः सुदुष्करं कर्म कृत्वेमां कृष्णां द्रौपदीमानैषुर्जयद्रथं च राजानं वशमागतं व्यजैषुः ।४। कृष्णा जयद्रथेन हृता ।५। तव भ्रातृभिरियमानीता जयद्रथश्च विजितः ।६। इयं दुरात्मना बलिना वीर्यमत्तेन सैन्धवेन हृता कृष्णा द्रौपदी सुदुष्करं कर्म कृत्वैभिर्महात्मभिरानीता जयद्रथश्च राजा वशमागतो विजितः ।७। हे युधिष्ठिर पश्य तव भ्रातृभिर्जयद्रथेन हृतां कृष्णामानीतां जयद्रथं च विजितम् ।८। इतश्च त्वं पश्यैभिर्महात्मभिः सुदुष्करं कर्म कृत्वेमां दुरात्मना बलिना वीर्यमत्तेन सैन्धवेन हृतां कृष्णां द्रौपदीमानीतां जयद्रथं च राजानं वशमागतं विजितम् ।९।

Numbered verse 9 in the critical edition. The accusatives *imām kṛṣṇām draupadīm* are subject accusative of *paśya* while *hṛtām* and *ānītām* are predicate accusatives. The action of abducting, denoted by *hṛtām* in the accusative referring to Kṛṣṇā, has Jayadratha, referred to by the singular instrumentals, as its agent. The action of recovering, denoted by *ānītām* in the accusative referring to Kṛṣṇā, has Yudhiṣṭhira's brothers, referred to by *ebhiḥ mahātmabhiḥ*, as its agent. *jayadratham* is subject accusative and *vijitam* predicate accusative of *paśya*. The action of being conquered, denoted by *vijitam* in the accusative referring to Jayadratha, also has Yudhiṣṭhira's brothers, referred to by *ebhiḥ mahātmabhiḥ*, as its agent.

And see how just now these great souled ones, by accomplishing a very difficult feat, recovered Kṛṣṇā, the daughter of Drupada, who had been abducted by the strong, evil-natured king of Sindhu (Jayadratha), mad with virility, and conquered king Jayadratha who came under their control.

ससहायेन रामेण वैदेही पुनराहृता।
हत्वा संख्ये दशग्रीवं राक्षसं भीमविक्रमम् ॥११॥

sasahāyena rāmeṇa vaidehī punarāhṛtā;
hatvā saṁkhye daśagrīvaṁ rākṣasaṁ bhīmavikramam.

sasahāyena	rāmeṇa	vaidehī	punaḥ	āhṛtā
m3s	m3s	f1s	i	f1s

hatvā	saṁkhye	daśagrīvam	rākṣasam	bhīmavikramam
i	n7s	m2s	m2s	m2s

- **sasahāya**, adj cbv 2.2.28, with companions
  - *saha sahāyaiḥ*
  - *sa*, pcl, (replacement for *saha*) with
  - +*sahāya*, m ctp upapada 2.2.19, companion
    - *saha eti*, he goes with
    - *saha*, pcl, with
    - +√*i*, v2a, go
    - -*a* (-*ac* 3.1.134, Am. 2.8.71)
- **rāma**, pn, Rāma
- **vaidehī**, noun, princess of Videha
  - *vaideha*, tadrāja, ruler of Videha
    - *videha*, m pn, the country Videha
    - -*a* (-*añ* 4.1.168)
  - -*ī* (-*ṅīp* 4.1.15)
- **punar**, adv, again
- **āhṛta**, adj ppp, taken
  - *ā*√*hṛ*, vt1am, take to, bring
- **hatvā**, abs, having slain
  - √*han*, vt2a, strike, slay
- **saṁkhya**, noun, battle
- **daśagrīva**, pn, Rāvaṇa
  - *daśagrīva*, adj cbv, ten-necked
    - *daśa grīvāṇi yasya saḥ*, he of whom there are ten necks
    - *daśa*, cardinal num, ten
    - +*grīva*, m, neck
- **rākṣasa**, noun, demon
  - *rakṣas*, m/n, demon
    - √*rakṣ*, vt1a, keep, protect
- **bhīmavikrama**, adj cbv, terrifyingly bold
  - *bhīmaḥ vikramaḥ yasya saḥ*, he whose boldness is terrifying
  - *bhīma*, adj, frightful, terrifying
  - +*vikrama*, m, wide step, valor
    - *vi*√*kram*, v1a, step wide

रामो रावणं हत्वा सीतां पुनराजह्रे ।१। रामेण रावणं हत्वा सीता पुनराहृता ।२। ससहायेन रामेण संख्ये भीमविक्रमं दशग्रीवं राक्षसं हत्वा वैदेही पुनराहृता ।३।

Numbered verse 10 in the critical edition. *sasahāyena:* Judging by the reading *sahasā* in ms. B1, and the context, the crit. ed. *asahāyena* 'without companions,' is ludicrous since the next verse and the entire story make it clear that Rāma slew Rāvaṇa and recovered Sītā with companions. See 260.7 and Introduction, section IB. Read with verse 12.

With companions, Rāma recovered the princess of Videha again after slaying the terrifyingly bold ten-necked Rākṣasa in battle...

यस्य शाखामृगा मित्रा ऋक्षाः कालमुखास्तथा।
जात्यन्तरगता राजन्नेतद्बुद्ध्यानुचिन्तय ॥१२॥

yasya śākhāmṛgā mitrā ṛkṣāḥ kālamukhāstathā;
jātyantaragatā rājannetadbuddhyānucintaya.

yasya	śākhāmṛgāḥ	mitrāḥ	ṛkṣāḥ	kālamukhāḥ	tathā
n6s	m1p	m1p	m1p	m1p	i

jātyantaragatāḥ	rājan	etat	buddhyā	anucintaya
m1p	mvs	n2s	f3s	2sa ipv

- **yad**, rel pron, which, who
- **śākhāmṛga**, noun ctp7, branch-animal, monkey, squirrel
  - *śākhāyām mṛgaḥ*, animal on the branch
  - *śākhā*, f, branch
  - +*mṛga*, m, deer, wild animal
- **mitra**, noun, friend
- **ṛkṣa**, noun, bear
- **kālamukha**, adj cbv, black-faced
  - *kālam mukham yasya saḥ*, he whose face is black
  - *kāla*, adj, black
  - +*mukha*, n, mouth, face
- **tathā**, dem adv, thus
- **jātyantaragata**, adj ctp2 2.1.24, in different genera
  - *jātyantaram gataḥ*, gone to a difference of genus
  - *jātyantara*, n ctp6, different genera
    - *jāteḥ antaram*, difference of genus
    - *jāti*, f, genus, class
    - *antara*, n, interior, interval, difference
  - +*gata*, ppp, gone
    - √*gam*, v1a, go
- **rājan**, noun, king
- **etad**, dem pron, this
- **buddhi**, noun, intelligence
- **anu√cint (√citi)**, vt10am, think, consider

जात्यन्तरगताः शाखामृगाः कालमुखाश्चर्क्षा रामस्य मित्रा आसन् ।१। यस्य रामस्य सहाया आसन्स रावणं जघान सीतां चाजह्रे ।२। यस्य ससहायस्य रामस्य जात्यन्तरगताः शाखामृगाः कालमुखाश्चर्क्षा मित्राः स संख्ये भीमविक्रमं दशग्रीवं राक्षसं हत्वा वैदेही पुनराहृता ।३। राजन्नेतद्बुद्ध्यानुचिन्तय ।४।

Numbered verse 11 in the critical edition. Read with verse 11. *yasya:* In epic verse, contrary to classical prose but similar to English, the relative clause often follows the main clause which lacks a demonstrative pronoun. In verses 4-12 Mārkaṇḍeya tells Yudhiṣṭhira the second moral of the story: to gather allies for the battle to come.

...(Rāma), whose friends were the branch-animals and black-faced bears in different genera. Reflect upon this, O king, with your intellect.

तस्मात्त्वं कुरुशार्दूल मा शुचो भरतर्षभ।
त्वद्विधा हि महात्मानो न शोचन्ति परंतप ॥१३॥

tasmāttvaṁ kuruśārdūla mā śuco bharatarṣabha;
tvadvidhā hi mahātmāno na śocanti paraṁtapa.

tasmāt	tvam	kuruśārdūla	mā	śucaḥ	bharatarṣabha
n5s	m/f/n1s	mvs	i	2sa asb	mvs

tvadvidhāḥ	hi	mahātmānaḥ	na	śocanti	paraṁtapa
m1p	i	m1p	i	3pa pre	mvs

tad, dem pron, that
tvad, 2nd pron, you
kuruśārdūla, noun ctp7, tiger among the descendants of Kuru
  kuruṣu śārdūlaḥ
  kuru, m pl, descendants of Kuru, a people in northern India
    kuru, m pn, Kuru
  +*śārdūla*, m, tiger
mā, neg pcl, don't
√śuc, v1a, grieve
bharatarṣabha, noun ctp7, bull among the descendants of Bharata
  bharateṣu ṛṣabhaḥ
  bharata, m pn, Bharata², pl.: his descendants
  +*ṛṣabha*, m, bull

tvadvidha, adj cbv, like you
  tvam vidhā yasya saḥ, he whose kind you are
  tvad, 2nd pron, you
  +*vidhā*, f, division, part, kind
    vi√dhā, vt3am, distribute, bestow, ordain
hi, sub pcl, for, because
mahātman, adj cbv, great-souled
  mahān ātmā yasya saḥ, he whose soul is great
  mahat, adj prap, great, increasing
    √mah, vi1m, increase
  +*ātman*, m, self
na, neg pcl, not
√śuc, v1a, grieve
paraṁtapa, noun ctp upapada 2.2.19, scorcher of enemies
  parān tapati, he scorches enemies
  para, m, enemy
    para, pron adj, other
  +*√tap*, vt1a, heat, scorch
  -*a* (-*khac* 3.2.39)

युधिष्ठिर मा शुचः ।१। तस्मात्त्वं मा शुचः कुरुशार्दूल भरतर्षभ ।२।
परंतप त्वद्विधा हि महात्मानो न शोचन्ति ।३।

Numbered verse 12 in the critical edition.

Therefore, do not grieve, tiger among the descendants of Kuru, bull among the descendants of Bharata (Yudhiṣṭhira)! For great-souled men like you do not grieve, O scorcher of enemies.

वैशंपायन उवाच।
एवमाश्वासितो राजा मार्कण्डेयेन धीमता।
त्यक्त्वा दुःखमदीनात्मा पुनरेवेदमब्रवीत् ।।१४।।

vaiśaṁpāyana uvāca.
evamāśvāsito rājā mārkaṇḍeyena dhīmatā;
tyaktvā duḥkhamadīnātmā punarevedamabravīt.

vaiśaṁpāyanaḥ	uvāca
m1s	3sa prf

evam	āśvāsitaḥ	rājā	mārkaṇḍeyena	dhīmatā
i	m1s	m1s	m3s	m3s

tyaktvā	duḥkham	adīnātmā	punaḥ	eva	idam	abravīt
i	n2s	m1s	i	i	n2s	3sa ipf

vaiśaṁpāyana, pn patronymic, Vaiśaṁpāyana
viśaṁpa, m pn ctp upapada 2.2.19, Viśaṁpa
viśam pāti, he protects the people
viś, m, settler
√*viś*, v6a, enter
√*pā*, vt2a, protect
-a (*-ka* 3.2.3)
-āyana (*-phak* 4.1.99/*-phañ* 4.1.110)

√**vac**, vt2a, say

evam, adv, thus
āśvāśita, adj ppp c, reassured, comforted, consoled
ā√*śvas*, vi2a, breathe easily, take heart, have confidence
rājan, noun, king
mārkaṇḍeya, pn patronymic, Mārkaṇḍeya, descendant of Mṛkaṇḍu
mṛkaṇḍu, m pn, Mṛkaṇḍu
-eya (*-ḍhak* 4.1.123 *śubhrādi*)

dhīmat, adj, wise
dhī, f, intelligence, intellect
√*dhyai*, v1a, think
(*-kvip* 3.2.178 [292])
-mat (*-matup* 5.2.94)

tyaktvā, abs, having abandoned
√*tyaj*, vt1a, abandon
duḥkha, noun, sorrow
adīnātman, adj cbv, undepressed in spirit
adīnaḥ ātmā yasya saḥ, he whose self is undepressed
adīna, adj ctp na 2.2.6, undepressed
na dīnaḥ, not depressed
na, neg pcl, not
+dīna, adj ppp, distressed
√*dī*, vi4m, decay
+ātman, m, self
punar, adv, again
eva, pcl, only
idam, dem pron, this
√**brū**, vt2am, say, speak

एवं धीमान्मार्कण्डेयो युधिष्ठिरमाश्वासयां चकार ।१। युधिष्ठिरो दुःखं तत्याज ।२। अदीनात्मा स उवाच ।३। धीमता मार्कण्डेयेनैवमाश्वासितो राजा दुःखं त्यक्त्वादीनात्मा पुनरेवेदमब्रवीत् ।४।

Numbered verse 13 in the critical edition.

Vaiśaṁpāyana said:
Thus reassured by the wise Mārkaṇḍeya, the king (Yudhiṣṭhira) abandoned his sorrow and, undepressed in spirit, said.

Glossary of Proper Names

Agni The god of fire and fire itself, one of the five elements, one of the Vasus (3.260.4), guardian of the south-east, father of the monkey Nīla, messenger of the gods who goes at their head when they approach Brahmā (3.260.1-3), one of those who vouch for Sītā's purity before Rāma after her rescue (3.275.27).

Aṅgada One of the monkey heroes, son of Sugrīva's brother Vālin and Tārā, one of the principal members of the group of monkeys Sugrīva sends south to find Sītā, one of the captains in Sugrīva's army (3.267.19). He trespasses in Sugrīva's honey-forest Madhuvana with Hanūmat upon returning to Kiṣkindhā after Sītā is located (3.266.27), is sent as messenger to Rāvaṇa by Rāma upon arriving in Laṅkā (3.267.54, 3.268.7-22), kills Indrajit's charioteer and destroys his chariot while aiding Lakṣmaṇa in a battle with Indrajit (3.272.14-18), is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4), among those who gain the ability to see the invisible by applying Kubera's water (3.273.13) and those who surround Rāvaṇa when he comes out to fight (3.274.3). He is consecrated as crown-prince upon the return to Kiṣkindhā (3.275.57).

Aja A former ruler of Ayodhyā, son of Raghu and father of Daśaratha in the line of Ikṣvāku.

Ajihvikā One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

Aditi Vedic goddess, daughter of Dakṣa, wife of Kaśyapa, mother of the Ādityas and of the gods.

Ayodhyā The capital city of Rāma and other kings of the solar dynasty, built by Manu, the father of Ikṣvāku, described in *Rāmāyaṇa* 1.5, situated on the bank of the Sarayū river in the Kosala district, pre-independence Oude, present day Ayodhyā in Uttar Pradesh.

Aruja One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

Aruṇa The dawn personified as the charioteer of the sun, son of Kaśyapa by Vinatā. Kaśyapa, son of Brahmā, married the two daughters of Prajāpati, Kadrū and Vinatā, to whom he granted boons. Kadrū chose to have 1000 serpent-sons and Vinatā to have two sons more excellent than Kadrū's sons. Kadrū gave birth to a thousand eggs and Vinatā to two, which they incubated in pots. After five hundred years Kadrū hatched her thousand sons. Jealous, Vinatā broke open one of her eggs. Aruṇa emerged developed only from the waist up, cursed his mother to serve Kadrū until her second son freed her and took his place in the sky as the reddish dawn. After another five hundred years Garuḍa was born from the other egg. (MBh. 1.14) In female form he bore Vālin to Indra and Sugrīva to the Sun who were raised by Ahalyā, cursed to become monkeys by her husband Gautama, and adopted by Ṛkṣarāja, king of Kiṣkindhā.

Avindhya An aged minister of Rāvaṇa. He advises him to return Sītā to Rāma, sends Sītā an encouraging message by way of Trijaṭā (3.264.55-71), foretells Hanūmat's visit (3.266.64-65), calms and dissuades Rāvaṇa when he undertakes to slay Sītā out of anger after Indrajit's death (273.28-32), accompanies Sītā out of Laṅkā with Vibhīṣaṇa to return her to Rāma after the war (3.275.6-7), and is honored by Rāma (3.275.39).

Aśoka The moderately sized Saraca Indica tree belonging to the leguminous class with smooth gray-brown bark and deep green shiny evergreen foot-long leaves. It gives bloom between January and April to flowers with four oval petals which turn from yellow through orange to crimson, contain long white and crimson stamens, and are fragrant in the night. (Cowen, p. 5.)

Ikṣvāku Son of Manu Vaivasvata, first king in Ayodhyā (R. 1.69.19).

Indra The wielder of the thunderbolt and bringer of rain, aided by the Maruts in battle, heroic victor over the obstructor of rain Vṛtra, drought, obstacles and other negative forces including Asuras, Dasyus, Daityas, Dānavas, etc., munificent bestower of success, prosperity, and happiness. In the Ṛgveda he supersedes Varuṇa to become the preeminent Vedic deity, the principal deity summoned to enjoy Vedic performances. He is said to be called Śatakratu because of having performed a hundred Vedic performances though the epithet was applied because he is invoked in numerous Vedic performances. He is lord of the thirty-three (twelve Ādityas, eight Vasus, and eleven Rudras, often rounded to thirty) deities, and king of the gods which he remains even though subordinated in the epics, Purāṇas, and classical Sanskrit literature to Brahmā, Viṣṇu and Śiva. Mālati is his charioteer, Nandana his garden, Vaijayanta, his palace, and Amarāvatī, his city. His wife is Indrāṇī, the daughter of Puloman.

Indrajit Also called Meghanāda 'thunder,' the eldest son of Rāvaṇa by Mandodarī. He performed many Vedic ceremonies and was taught the technique of transcending and the special power of invisibility by Śiva. In the great battle between Indra and Rāvaṇa, he turned invisible, sneaked onto Indra's chariot and bound the god. He was thus named Indrajit by Brahmā, who granted him, in exchange for his father's releasing Indra after a year, the boon that upon completing a Vedic ceremony a chariot would emerge from the fire fighting from which he would not die in battle (R. 7.30.8-13). Fights with Lakṣmaṇa during Rāvaṇa's first sortie (3.269.7, 12). Sent out by Rāvaṇa after Kumbhakarṇa's death, he disappears, severely wounds Rāma and Lakṣmaṇa in battle (272.2-26) and binds them with a lattice of arrows (3.273.1). He mounts his invisible chariot after presenting offerings to Agni in a Vedic ceremony (R. 6.67.4-10). Returning to battle after their recovery, he is slain by Lakṣmaṇa (3.273.15-24).

Indrāṇī wife of Indra, daughter of Puloman (3.275.38), said to be Śacī because of the interpretation of Indra's Vedic epithet Śacīpati 'lord of strength' as meaning 'husband of Śacī.'

Īśāna A form of Śiva with matted hair riding an ox. See note on 3.265.23.

Uśanas An ancient sage with the patronymic Kāvya identified with Śukra, the teacher of the Asuras, who presides over the planet Venus.

R̥śyamūka The mountain beside the river Pampā, on top of which Sugrīva and his four associates, Hanūmat, Jāmbavat, etc. are living when the Gandharva Viśvāvasu, who emerged from the slain body of the Rākṣasa Kabandha, recommended that Rāma and Lakṣmaṇa seek his assistance in finding Sītā (3.263.39). MBhCI 1.3, p. 300-301.

Ekapādā One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

Ekalocanā One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

Kakutstha Purañjaya, son of Vikukṣi/Śaśāda, grandson of Ikṣvāku, father of Anenas, was so called because he rode on the hump of a bull. Requested for assistance in a battle against the demons, he asked that Indra take the form of a bull to carry him. (*Viṣṇupurāṇa* 4.2.5-12.) He is the son of Bhagīratha and father of Raghu according to *Rāmāyaṇa* 1.69.26.

Kabandha The cask-shaped monster, also called Danu (e.g. R. 3.67.18, 24), who seizes Lakṣmaṇa as he and Rāma head south in search of Sītā in Daṇḍaka's forest, has his arms severed, is slain by them, regains the radiant form of the Gandharva Viśvāvasu, and directs them to Sugrīva (3.263.25-43; R. 3.67.16 - 3.70.1). The *Rāmāyaṇa* provides two accounts of how he attained his shape as a cask: 1. He previously had an inconceivable form like the body of the moon, sun, or Indra, but assumed a cask-like shape to frighten sages in the forest.

He was cursed to remain in that form until Rāma severed his arms and burnt him in a desolate forest by the great sage Sthūlaśiras whom he angered by tormenting him while he was gathering wild plants. (R. 3.67.1-6.) 2. He is the radiant son of Danu (R. 3.67.7), who was granted long life by Brahmā on account of his spiritual practice. Indra, when attacked by him, disfigured him by forcing his head and thighs into his body leaving him in the shape of a cask (*kabandha*) but at his plea gave him a mouth in his belly and long arms with which to feed himself and prophesied his release when they were severed by Rāma and Lakṣmaṇa. (R. 3.67.8-15.)

Kāma The god of love, son of Dharma ('right, proper function, duty') and husband of Rati ('sexual enjoyment'), whose body is burnt to ashes by Śiva when he attempts to shoot him with his arrow of love while he is absorbed in spiritual practice.

Kāla The Black Mountain in the northwest of the island of Laṅkā.

Kiṁśuka The medium sized Butea frondosa tree ranging from 20 to 40 feet in height, having a crooked trunk and rough, gray bark. It grows large, thick, velvety, bronze-green leaves in April and May which it drops in December and January. Between January and March it covers its crown with a conflagration of scentless five-petaled orange and vermilion flowers from long, velvety, green stalks. (Cowen, p. 3.)

Kiṣkindhā The monkey city of Vālin and Sugrīva south of Daṇḍaka's forest in southern India.

Kuntī Daughter of a Yādava prince named Śūra who gave her to his childless cousin Kuntibhoja, by whom she was adopted. In return for her extraordinary hospitality to the difficult to please sage Durvāsas, as a girl she obtained a mantra to invoke and have a child by any deity. Before her marriage she invoked the Sun and had a son Karṇa whom she abandoned by setting him afloat in a basket. She was the first wife of Pāṇḍu to whom, after he was cursed to die making love, she bore Yudhiṣṭhira, Bhīmasena and Arjuna by invoking the deities Dharma, Vāyu and Indra respectively. After Pāṇḍu dies and his younger wife Mādrī commits satī, she adopts Mādrī's twins Nakula and Sahadeva, fathered by the Aśvins with the use of her mantra, and brings all five of Pāṇḍus sons back to her husband's city Hāstinapura, where her blind brother-in-law Dhṛtarāṣṭra rules.

Kubera The god of wealth, regent of the northern quarter, chief of the Yakṣas, a friend of Rudra, owner of the airship Puṣpaka, represented as having three legs and only eight teeth, son of Pulastya (later called Viśravas) by Go or, according to the *Viṣṇupurāṇa* and *Bhāgavatapurāṇa*, Iḍaviḍā, daughter of Tṛṇabindu. He was originally made lord of the Rākṣasas in Laṅkā. When he is driven out by Rāvaṇa he settles on Mount Gandhamādana. He is usually called by the patronymic Vaiśravaṇa 'son of Viśravan.' 'Viśravan' synonymous with 'Viśravas,' refers to Pulastya's reincarnation of half of himself (3.258.14).

Kumuda One of the monkey heroes in Sugrīva's army who surrounds Rāma and Lakṣmaṇa when they fall struck by Indrajit's arrows (3.273.4).

Kumbhakarṇa Rāvaṇa's giant brother, son of Viśravas by Puṣpotkaṭā, who chooses sleep when granted a boon by Brahmā for his spiritual practice (3.259.28). About to devour Sugrīva in the war at Laṅkā, he is slain by Lakṣmaṇa with Brahmā's weapon (3.271.16).

Kuru Son of Saṁvaraṇa and Tapatī (daughter of the sun), ancestor of the Kurus including Yudhiṣṭhira and his brothers.

Kṛṣṇā The daughter of Drupada, hence called Draupadī, sister of Dhṛṣṭadyumna, and the princess of Pāñcāla, hence called Pāñcālī, won by Arjuna at her svayaṁvara to become the common wife of the five sons of Pāṇḍu, i.e. Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva. Saved by miracle from being publicly disrobed at the court of Hāstinapura when Yudhiṣṭhira looses her gambling at dice, she is granted freedom for herself and her husbands by king Dhṛtarāṣṭra. She accompanies her husbands to the forest in their exile, where she is abducted by Jayadratha while they are out hunting. It is just after her recovery that Yudhiṣṭhira asks Mārkaṇḍeya the question that prompts the narration of the Rāmopākhyāna. The later *Bhāgavatapurāṇa* makes another link to the *Rāmāyaṇa* through her by narrating that she is the reincarnation of a shadow Sītā who is set in the real Sītā's place before Rāvaṇa abducts her and remains there until Agni restores the real Sītā after the fall of Laṅkā. The shadow Sītā gains reincarnation as Kṛṣṇā after years of spiritual practice in Puṣkara in answer to her five-times repeated request of Śiva to have a husband.

Kaikeyī Daughter of a king of the Kekayas, sister of Yudhājit, one of the wives of Daśaratha and mother of Bharata (3.258.8), who in claiming a boon previously promised her by her husband wishes that her son be consecrated crown prince instead of Rāma and that Rāma be sent to the forest (3.261.16-25), recalls her son after Rāma's departure and Daśaratha's death, advises him to seize the kingdom, is rebuked by him (3.261.30-33), and brought along on the journey to Citrakūṭa to recall Rāma (3.261.35).

Kosala The country on the banks of the Sarayū river having Ayodhyā as its capital, named for the Kṣatriyas, the descendants of Māthavya Videgha, inhabiting it.

Kausalyā Princess of Kosala, wife of Daśaratha, mother of Rāma (3.258.8). She accompanies Bharata on his journey to Citrakūṭa to recall Rāma to Ayodhyā (3.261.35).

Krātha One of the leaders in Sugrīva's monkey army (3.267.19).

Krodhavaśa One of the Piśāca and Rākṣasa warriors who attacks Rāma's army invisible while they are resting (3.269.2-4), are recognized and made visible by Vibhīṣaṇa, and slain by the monkeys.

Khara Rāvaṇa's younger brother, son of Viśravas and Rākā, who with his twin sister Śūrpaṇakhā (3.259.8), serve his elder brothers Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa when they perform spiritual practice (3.259.19). He and fourteen thousand Rākṣasas in Janasthāna are slain by Rāma (3.261.43).

Khara^2 One of the Piśāca and Rākṣasa warriors who attack Rāma's army invisible while they are resting (3.269.2-4), are recognized and made visible by Vibhīṣaṇa, and slain by the monkeys.

Gaja A monkey general in Sugrīva's army who commands a billion soldiers (3.267.3).

Gandhamādana A mountain in the Himalayan range east of Meru forming the division between Ilāvṛta and Bhadrāśva, named for its fragrant forests. Home of Viśravas and his children (3.259.13) and the place where Vaiśravaṇa takes refuge after Rāvaṇa drives him out of Laṅkā (3.259.33). Home of Sugrīva's general called Gandhamādana (3.267.5). MBhCI 1.3, p. 342-345.

Gandhamādana^2 A monkey-general in Sugrīva's army who commands ten billion soldiers (3.267.5), son of Kubera (R. 1.16.491*5).

Garuḍa King of the birds, vehicle of Viṣṇu, son of Kaśyapa and Vinatā, brother of Aruṇa who is the charioteer of the sun.

Gavaya A monkey general in Sugrīva's army who commands a billion soldiers (3.267.3), son of Vaivasvata.

Gavākṣa A monkey general in Sugrīva's army who commands six hundred billion soldiers (3.267.4), son of Vaivasvata and leader of the Golāṅgulas. He is devoured by Kumbhakarṇa in the battle at Laṅkā (3.271.4).

Go Wife of Pulastya and mother of Vaiśravaṇa (3.258.12), who according to the *Viṣṇupurāṇa* and *Bhāgavatapurāṇa* is Iḍaviḍā, daughter of Tṛṇabindu.

Gokarṇa A place of pilgrimage on the Malabar coast, at the northern extremity of Kerala, sacred to Śiva.

Godāvarī A river in the Deccan beside which Rāma and Lakṣmaṇa stay in Daṇḍaka's forest (3.261.40). It flows from Brahmagiri, near Tryambakajyotirliṅga of present-day Nasik northeast of Mumbai east through Rajahmundry and empties into the Bay of Bengal. MBhCI 1.3, p. 348-349.

Gomatī A river in northeastern India, described as having along its banks the Naimiṣa forest and Nāgapura, along the bank of which Rāma performs ten Aśvamedha ceremonies after his return to Ayodhyā (3.275.69). It originates just south of the western end of present day Nepal and flows through Lucknow in Uttar Pradesh emptying into the Ganges north of and downstream from Vārāṇasī. MBhCI 1.3, p. 349-350.

Citrakūṭa The hill and district Citrakote on the Paisuni river, a small southern tributary to the Yamuna, about fifty miles southeast of Banda on the border of Madhya Pradesh in southern Uttar Pradesh. First habitation of the exiled Rāma, Lakṣmaṇa and Sītā, where Bharata approaches him to request his return to Ayodhyā (3.261.37), and where, as Sītā narrates to Hanūmat in 3.266.67, Rāma cast an arrow at a crow molesting Sītā. It remains crowded with temples as the holiest spot of Rāma's worshippers. MBhCI 1.3, p. 353.

Jaṭāyus King of the vultures, son of Aruṇa and Śyenī, younger brother of Saṁpāti, friend of Daśaratha's, who is slain attempting to prevent Rāvaṇa from abducting Sītā (3.262.41-263.6). MBhCI 1.1, p. 22-23. Lineage: R. 3.13.6-33.

Janaka Father of Sītā (3.258.9), also called Sīradhvaja 'he whose banner is a plow.' He discovered Sītā in a furrow while plowing his fields (R. 1.65.14). He is king of Videha with its capital at Mithilā, son of Hrasvaroman, descendant of Ikṣvāku through his youngest son Nimi who founded the kingdom of Videha and his son Mithi who founded the city Mithilā. Lineage: R. 1.70.1-13.

Janamejaya The king to whom Vaiśaṁpāyana relates the *Mahābhārata* in the intervals of his great snake rite. He is the son of Parikṣit, grandson of Abhimanyu, and great-grandson of Arjuna, the third of the five Pāṇḍavas who are the principal figures in the *Mahābhārata*. In response to his request to Vyāsa, who arrives at his snake rite with his students, to tell him about the deeds of his ancestors, Vyāsa asks his principal disciple Vaiśaṁpāyana to narrate the epic (MBh. 1.54). Janamejaya undertook the snake rite for the purpose of destroying all snakes after learning that his father died by being bitten by the venomous serpent Takṣaka (MBh. 1.46.34-1.47.9) but he halted the rite prior to its completion (MBh. 1.51.16-23).

Janasthāna Literally, 'place of people,' the part of the Daṇḍaka forest in which Khara lives (3.261.41).

Jambha One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

Jayadratha The king of Sindhu and Sauvīra, one of the kings who fail to win Kṛṣṇā at her svayaṁvara, who abducts Kṛṣṇā, the wife of the Pāṇḍavas, from their forest hermitage while they are out hunting. His army is overtaken and defeated by the Pāṇḍavas and his head is shaved by Bhīma (3.257.7, 3.276.10). But he is released by Yudhiṣṭhira. He later fights with the Kauravas against the Pāṇḍavas.

Jāmbavat The bear-king who is one of Sugrīva's four counselors (3.264.23) and general of an army of a billion streak-faced black bears (3.267.8). He accompanies Lakṣmaṇa when he pierces the southern gate of Laṅkā (3.268.24), is among those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13), and those who surround Rāvaṇa when he comes out to fight (3.274.3). He is the son of Brahmā and father of Jāmbavatī whom Kṛṣṇa marries.

Tāra One of Sugrīva's monkey-generals, son of Bṛhaspati (R. 1.16.491*3). He fights against Nikharvaṭa (3.269.8), is among those who encounter Kumbhakarṇa (3.271.5-6) when he emerges to fight and those who surround Rāma and Lakṣmaṇa when Indrajit binds them with lattices of arrows (3.273.4).

Tārā A female monkey, daughter of Suṣeṇa, wife of Vālin and mother of Aṅgada. She was taken as wife by Sugrīva when he presumed that Vālin was slain by Māyāvin (R. 4.45.8) but Vālin took her from him when he slew Māyāvin and escaped the cave (R. 4.8.32). She tries to dissuade Vālin from going out to meet Sugrīva's challenge (3.264.16-21). After Vālin's death she is taken again as wife by Sugrīva (3.264.39).

Tuṇḍa A Rākṣasa who fights against Nala in the battle at Laṅkā (3.269.8).

Trikūṭa A mountain in Śrīlaṅkā on top of which the city Laṅkā is situated (R. 6.30.20).

Trijaṭā One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44). She consoles Sītā (3.264.53-72) and is honored for it by Rāma after the fall of Laṅkā (3.275.39).

Tristanī One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

Tryakṣī One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

Tvaṣṭṛ Viśvakarman (q.v.) (3.267.41); Brahmā (3.258.9).

Daṇḍaka The youngest son of Ikṣvāku after whom the Daṇḍakāraṇya is said to be named, reincarnation of Krodhahantṛ (MBh. 1.61.43).

Daṇḍaka's forest The great forest through which the Godāvarī river flows in south India (3.261.40), where Śarabhaṅga's hermitage is located, where Rāma, Sītā, and Lakṣmaṇa dwell after leaving Citrakūṭa during their exile (3.261.39), where Rāma slays Rāvaṇa's brother Khara, his general Dūṣaṇa (3.261.43), and fourteen thousand Rākṣasas (3.261.42) and Rāma and Lakṣmaṇa encounter Kabandha (3.263.23-43). It originated from the burning of Daṇḍaka's kingdom between the Vindhya and Śaivala mountains by Indra at the request of the sage Uśanas after Daṇḍaka raped his daughter Arajā (R. 7.70.14-72.21). MBhCI 1.3, pp. 360-361.

Dadhimukha An elder monkey general (3.267.7), son of the moon (R.6.21.22), maternal uncle of Sugrīva and guardian of Sugrīva's honey forest Madhuvana (R. 5.59.9).

Danu Daughter of Dakṣa, one of Kaśyapa's wives, mother of the demons called Dānavas numbering 40 or 100. Adoptive mother of Vṛtra. (*Śatapathabrāhmaṇa* 1.6.3.9.)

Dardura A mountain in southern India. MBhCI 1.3, p. 361.

Daśaratha Father of Rāma, Lakṣmaṇa, Bharata, and Śatrughna (3.258.7); son of Aja in the line of Ikṣvāku (3.258.6); husband of Kausalyā, Kaikeyī, and Sumitrā (3.258.8), and virtuous king of Ayodhyā (3.261.3). Prepared to consecrate Rāma king (3.261.13-15), he is requested by his wife Kaikeyī to grant a previously promised boon, which he does (3.261.21-22). He remains silent when she asks that her son Bharata be made king instead of Rāma and that Rāma be banished to the forest (3.261.25-26) but dies from grief (3.261.29) upon Rāma, Sītā, and Lakṣmaṇa's departure. He appears in a divine, radiant form in a lustrous vehicle yoked with geese (3.275.19) when Rāma initially rejects Sītā when she is led out to him from Laṅkā after the defeat of Rāvaṇa. He approves of him accepting her back and bids him return to rule Ayodhyā (3.275.35).

Diti Daughter of Dakṣa, wife of Kaśyapa, and mother of the Daityas, a class of demons.

Dīrghajīhvā One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

Dundubhī The female Gandharva who incarnates as Mantharā, Kaikeyī's hunch-backed maid-servant, at Brahmā's bidding to help accomplish the purpose of the gods (3.260.9-10).

Dūṣaṇa A Rākṣasa general, elder brother of Vajravega and Pramāthin, slain by Rāma in Daṇḍaka's forest (3.261.43).

Drupada Also called Yajñasena, son of Somaka, king of the Pañcālas; father of Kṛṣṇā, wife of the five Pāṇḍavas, who is thus given the patronymic Draupadī. After he becomes king, he rejects his childhood friend Droṇa who in revenge, after becoming the teacher of the Pāṇḍavas at Hāstinapura, has them conquer his kingdom, the southern half of which Droṇa keeps for his own and the northern half of which he returns to him. To acquire a son to get revenge, Drupada performs a ceremony from the fire of which arises his son Dhṛṣṭadyumna and daughter Kṛṣṇā. The Pāṇḍavas win the latter at her svayaṁvara and stay with Drupada for a year after their marriage to her. Drupada fights on their side in the war between the Pāṇḍavas and the Kurus, is slain by Droṇa, but avenged by his son Dhṛṣṭadyumna who slays Droṇa.

Dvivida One of Sugrīva's four ministers (3.264.23) and generals (3.267.19) in the army allied with Rāma, said to be progenerated by the Aśvins (R. 1.16.491*9-10). He was among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4) and those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13).

Dvyakṣī One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

Dharma The personification of dharma, identified in the Mahābhārata with Yama, the god of death. He fathered Yudhiṣṭhira on Kuntī.

Dhūmrākṣa A Rākṣasa general slain by Hanūmat (3.270.14).

Nandana Indra's divine garden.

Nandigrāma A village near Daulat-ābād from which Bharata administers the kingdom during Rāma's banishment (3.261.38) in sympathetic self-banishment. He rules in Rāma's name keeping Rāma's sandals before him (3.275.60-61).

Namuci A demon slain by Indra (Ṛgveda 8.14.13).

Nala The monkey-chief (3.267.19), son of Tvaṣṭṛ or Viśvakarman (3.267.41, R. 1.16.491*6), who constructs the floating causeway from Rāmeśvara to Śrīlaṅkā for the army of monkeys to pass (3.267.42-45). He fights with the Rākṣasa Tuṇḍa at Laṅkā, is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4) and those who surround Rāvaṇa when he comes out to fight (3.274.3).

Nalakūbara The son of Vaiśravaṇa (3.258.16), cursed his uncle Rāvaṇa after he raped his wife that his head would split into seven pieces if he should ever again approach another woman against her will (3.264.58-59; R. 7.26.23-24, 42-44).

Nikharvaṭa A Rākṣasa who fights with the monkey Tāra in the war at Laṅkā (3.269.8).

Nirr̥ti Goddess of death and corruption often associated with the god of death Mr̥tyu and the goddess of illiberality Arāti. She is regarded as the mother of fear, terror, death, and hell and as the daughter of vice and violence, or as the wife of vice. She binds mortals with her cords. She is regent of the south or southwest and of the asterism Mūlā.

Nīla A monkey-chief, son of Agni (R. 1.16.491*7), sent south in search of Sītā (R. 4.40.1-2), a general of Sugrīva's army (3.267.19), who slays the Rākṣasa Pramāthin at Laṅkā (3.271.25), is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4), those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13), and those who surround Rāvaṇa when he comes out to fight (3.274.3).

Paṭuśa A Rākṣasa who fights against the monkey Panasa in the battle at Laṅkā (3.269.8).

Panasa A monkey general contributing five hundred and seventy million monkeys to Sugrīva's army (3.267.6). He fights against the Rākṣasa Paṭuśa in the battle at Laṅkā (3.269.8) and is devoured by Kumbhakarṇa (3.271.4).

Pampā A river in south India flowing near Mount R̥śyamūka (3.263.4o) where Rāma laments Sītā's loss (3.264.3) and worships the water and his ancestors (3.264.8).

Parvaṇa One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

Pāṇḍu King of Hāstinapura, son of Vicitravīrya, younger brother of Dhr̥tarāṣṭra, husband of Kuntī and Mādrī, who abandons his throne to live in the forest. He is the legal father of Yudhiṣṭhira, Bhīma, Arjuna, Nakula, and Sahadeva.

Pulastya The mind-born son of Prajāpati (Brahmā 3.259.35), husband of Go, and father of Vaiśravaṇa (3.258.12), who, when his son abandons him for his grandfather Prajāpati, takes birth with half of his body as Viśravas (3.258.14, 3.259.1), in which form he fathers Rāvaṇa, Vibhīṣaṇa, and their other siblings (3.259.6-8).

Puloman A demon, son of Danu (MBh. 1.59.21-22), father of Śacī, Indra's wife (*Matsyapurāṇa* 6.21). Taking the form of a boar, he carried off Pulomā, the pregnant wife of Bhṛgu who had previously been promised to him, but was turned to ashes at the sight of Cyavana who fell prematurely from Pulomā's womb (MBh. 1.5-6). He was slain by Indra when about to curse him for taking his daughter (Sharma vol. 2, p. 270, note 2).

Puṣpaka The self-moving aerial car made by Viśvakarman from the luminous dust produced from rubbing the Sun, his son-in-law, on a grindstone in an attempt to dim his brightness which his daughter could not bear. Viśvakarman gave it to Brahmā who gave it to Kubera after his long spiritual practice. It is carried off by the demon Rāvaṇa when he drives Kubera out of Laṅkā (3.259.34). Kubera vows that it will not carry Rāvaṇa but will carry his slayer (3.259.34-35). After Rāma slays Rāvaṇa he employs the car to transport himself and Sītā back to Ayodhyā via Kiṣkindhā (3.275.52, 56) before he returns it to Kubera (3.275.68).

Puṣpotkaṭā One of the three female Rākṣasas Vaiśravaṇa gives Viśravas to appease him, mother of Rāvaṇa and Kumbhakarṇa (3.259.3-7).

Pūtana One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

Praghasa One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

Prajāpati Brahmā, the self-existent creator of the worlds (3.258.11), father of Pulastya, grandfather of Kubera and of Rāvaṇa and his siblings.

Prabhāvatī A female spiritual practitioner who is performing spiritual practice at the abode of the demon architect Maya.

Pramāthin A Rākṣasa, one of the younger brothers of Dūṣaṇa, the other being Vajravega, who accompany Kumbhakarṇa out to battle (3.270.27) and are apprehended by Lakṣmaṇa (3.271.20). He is slain by Nīla (3.271.25).

Praruja One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

Prahasta Rāvaṇa's chief minister, slain by Vibhīṣaṇa in battle at Laṅkā (3.270.1-5).

Prahlāda A pious Daitya, son of Hiraṇyakaśipu (*Matsyapurāṇa* 6.8-9) and Kayādhū, made king of the Daityas by Viṣṇu after killing Hiraṇyakaśipu in the form of Narasiṁha.

Br̥haspati Lord of speech, the teacher, spiritual advisor, and performer of ceremonies for the gods. He is the god of wisdom and eloquence, regarded as son of Aṅgiras, husband of Tārā, and father of Kaca. In astronomy he is the regent of Jupiter and often identified with that planet.

Brahmā Properly *brahmán* (masculine), the self-existent absolute, eternal spirit, manifested as a personal Creator distinguished from *bráhman* (neuter), the one unmanifest impersonal self-existent absolute eternal spirit, universal soul or divine essence and source from which all created things emanate, with which they are identified, and to which they return.

Bharata A quarter-part incarnation of Viṣṇu (R. 1.17.8), son of Daśaratha and Kaikeyī and younger brother of Rāma (3.258.7-8). His half-brother Śatrughna is his devoted companion as Lakṣmaṇa is to Rāma. At the time of Rāma's marriage to Sītā, he marries Māṇḍavī, daughter of Kuśadhvaja, Janaka's younger brother (R. 1.72.19). He and Śatrughna go to visit his mother's homeland, Kekaya, with his maternal uncle and the country's king, Yudhājit (R. 2.1.2-3). The coronation of Rāma is arranged in his absence (R. 2.4.25-27). After his mother removes the impediments to him becoming king by requesting that he be consecrated instead of Rāma and that Rāma be exiled (3.261.25), and after the death of his father from grief upon Rāma's departure (3.261.29), messengers request his return (R. 2.62.2-3). He rebukes his mother for causing the death of his father and the exile of Rāma and refuses to accept rulership (3.261.32-33). Instead he goes after Rāma to bring him back (3.261.34), and upon his refusal, administers the kingdom in his name, living the life of an ascetic in Nandigrāma until his return (3.261.38, 3.275.61) for which he is remembered as the embodiment of virtue and of brotherly trust and devotion. As his uncle Yudhājit's general (R. 7.91.1), he conquers the land of the Gandharvas (Gāndhāra) and installs his two sons as kings in them, Takṣa in Takṣaśilā and Puṣkala in Puṣkalāvati (R. 7.91.9). He Declines to succeed to the throne of Ayodhyā at Rāma's retirement in favor of Rāma's sons Lava and Kuśa (R. 7.97.5-7). He accompanies Rāma in his renunciation (R. 7.99.11).

Bharata^2 Son of Duḥṣanta and Śakuntalā, ancient emperor of northern India, who through his son Bhūmanyu, whom he obtained from Bharadvāja, became ancestor of Saṁtanu and most of the figures in the Mahābhārata (MBh. 1.89.16-19).

Bhīma The second son of Pāṇḍu and Kuntī, fathered by Vāyu, the wind.

Madhumādhavī alcohol or specifically the liquor of the Michelia Campaka tree.

Madhuvana The honey-forest protected by the monkey kings Vālin and Sugrīva and enjoyed by Hanūmat, Aṅgada, and the other monkeys who search the south for Sītā (3.266.26-27).

Mantharā Kaikeyī's hunch-backed maid-servant, the incarnation of the female Gandharva Dundubhī (3.260.10), who advises Kaikeyī of impending misfortune upon learning that the king is preparing to consecrate Kausalyā's son Rāma crown-prince (3.261.16-18). She thereby incites her to intervene to get her own son Bharata consecrated.

Mandodarī Rāvaṇa's queen, favorite wife, daughter of Maya and the apsaras Hemā (R. 7.12.16), and mother of Indrajit (3.265.16).

Maya The architect of the Daityas, son of Diti, whose abode the monkeys searching the south for Sītā visit (3.266.40). He gives his daughter Mandodarī as bride to Rāvaṇa (R. 7.12.15-17). Saved from the fire devouring the Khāṇḍava forest (MBh. 1.219.35-40), he builds the palace of the Pāṇḍavas in Indraprastha (MBh. 2.2-3).

Marīci One of the Prajāpatis (R. 3.13.8) and ancestor of Mārīca, one of the seven ṛṣis.

Maruts The storm-gods, Indra's companions, the sons of Rudra and Pṛśni, or the children of heaven or of ocean, armed with golden weapons, i.e. lightnings and thunderbolts, having iron teeth, roaring like lions, residing in the north, riding in golden cars drawn by ruddy horses sometimes called Pṛṣatīḥ (Ṛgveda). They are among the gods of the middle sphere (Naighaṇṭu 5.5) and are numbered three times sixty (RV. 8.96.8). In the later literature they are the children of Diti, numbered either seven or seven times seven, and are sometimes said to be led by Mātariśvan (MW).

Malaya A mountain range on the west of Malabar, the western Ghāts, abounding in Sandal trees (MW), on the southern sea near Mounts Sahya and Dardura (3.266.42-43). MBhCI 1.4, p. 407.

Mātali Indra's charioteer who offers Indra's chariot and his services to Rāma in his final battle with Rāvaṇa (3.274.12-14, R. 6.90.4-12, R. 6.97.1-3), praises his feat, and departs (3.275.46-49, R. 6.100.4-6).

Mādrī Princess of the Madras, second wife of Pāṇḍu, mother of the twins Nakula and Sahadeva.

Mādhvīka Liquor made from the flowers of the Madhupuṣpa, the tree called Bassia Latifolia or Madhuca Indica (Cowen, pp. 73-75).

Mārīca Descendant of Marīci, the Yakṣa son of Tāṭakā and Sunda (R. 1.23.25), who, after being turned into a Rākṣasa by Agastya (R. 1.24.8-

10), serves as Rāvaṇa's minister and terrorizes the forest with Subāhu (R. 1.19.24-25). Wounded by the youthful Rāma when he interferes with Viśvāmitra's Vedic performance (R. 1.29.11-17), he resorts to the life of a spiritual practitioner in Gokarṇa out of fear of Rāma (3.261.54-55, 3.262.6-7, R. 3.37). He is coerced by Rāvaṇa into helping him abduct Sītā (3.262.8-10) which he does by taking the form of a bejeweled deer, enticing Sītā to send Rāma after him, drawing Rāma far from the hermitage, and crying for help in Rāma's voice to induce Sītā to send Lakṣmaṇa after him (3.262.11-12, 17-22).

Mārkaṇḍeya The age-old sage, descendant of Mṛkaṇḍu, who narrates the stories of Rāma and of Sāvitrī (3.257.1 - 3.283.16) to Yudhiṣṭhira in the Kāmyaka forest after the abduction and recapture of his wife Kṛṣṇā after having previously answered many questions and told him many other stories (MBh. 3.180.39 - 3.222.80). Narrator of the *Mārkaṇḍeyapurāṇa.*

Mālyavat The mountain near which Sugrīva is standing when Vālin emerges from his cave to meet his challenge (3.264.26) and upon which Rāma and Lakṣmaṇa dwelt for four months while the monkeys searched for Sītā (3.264.40, 3.266.1, 21).

Mithilā The capital city of Videha, modern Tirhut in northeast India, in which Sītā's father Janaka rules. Said to be founded by his ancestor Mithi. Present-day Mithilā lies north of Patna near the Nepal border.

Mṛkaṇḍu A sage, ancestor of Mārkaṇḍeya.

Mālinī One of the three female Rākṣasas Vaiśravaṇa gives Viśravas to appease him (3.259.3-5), mother of Vibhīṣaṇa (3.259.8).

Mṛgaśīrṣa The Nakṣatra Mṛgaśiras containing three stars in the shape of a deer's head.

Mainda One of Sugrīva's four ministers (3.264.23) and generals (3.267.19) in the army allied with Rāma, said to be progenerated by the Aśvins (R. 1.16.491*9-10). He is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4), those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13), and those who surround Rāvaṇa when he comes out to fight (3.274.3).

Yama The god of death, son of the Sun and Saraṇyū, twin brother of Yamī, regent of the South, who as the judge of the dead is called *dharmarāja.*

Yudhiṣṭhira The eldest of the five recognized sons of Pāṇḍu, son of Kuntī, Pāṇḍu's first wife, fathered by the god Dharma, dharma personified, who is identified in the Mahābhārata with Yama, the god of death. Therefore, Yudhiṣṭhira is often called *dharmaputra* or *dharmarāja*. After reigning in Indraprastha, he is defeated at dice by his cousin Duryodhana, lives in exile with his brothers and wife for twelve years and in hiding for a thirteenth year, defeats the Kurus in battle when Duryodhana refuses to return his kingdom in accordance with the agreement of the dice-match, rules at Hāstinapura.

Raghu Rāma's great-grandfather, grandfather of Daśaratha, father of Aja, the son of Kakutstha (R. 1.69.26) or the son of Dilīpa and Sudakṣiṇā (*Raghuvaṁśa* 3.13-21).

Rambhā An Apsaras, wife of Nalakūbara, carried off by Rāvaṇa (3.264.59), sometimes regarded as a form of Lakṣmī and as the most beautiful woman of Indra's paradise. (MW)

Rākā One of the three female Rākṣasas Vaiśravaṇa gave Viśravas to appease him (3.259.3-5), mother of Khara and Śūrpaṇakhā (3.259.8).

Rāma The incarnation of Viṣṇu (3.260.5), a half-part incarnation of Viṣṇu (R. 1.17.6), identified with Viṣṇu (R. 6.105.14, 25), son of Daśaratha and Kausalyā and eldest of four half brothers (3.258.7-8, 3.261.6). He wins Sītā's hand when he lifts Śiva's bow (R. 1.65.27, R. 1.66.16-17, 22-23) and Janaka gives her to him in marriage and his other daughter and nieces to his brothers (R. 1.72.17-20). He voluntarily sets out for the forest to preserve his father's truthfulness (3.261.27) when he learns that Kaikeyī requested as a boon granted by his father, on the verge of his consecration as crown prince (3.261.8-15), that her son Bharata be consecrated instead of him and that he be exiled (3.261.25). His half brother Lakṣmaṇa and wife Sītā accompany him (3.261.28). His father dies of sorrow upon his departure (3.261.29) and Bharata accompanied by his father's wives, ministers, and all the citizens approach him in Citrakūṭa to request him to return to rule Ayodhyā (3.261.34-37). He refuses, insisting upon carrying out the word of his father (3.261.38) and after sending them away proceeds south by way of Śarabhaṅga's hermitage (3.261.39) to Daṇḍaka's forest where he dwells with Sītā and Lakṣmaṇa on the bank of the Godāvarī River (3.261.40). There he slays fourteen thousand Rākṣasas (3.261.42), including Rāvaṇa's brother Khara (3.261.43), and causes Rāvaṇa's sister Śūrpaṇakhā to be disfigured (3.261.44-45, R. 3.17.20-21). His wife Sītā is then abducted by Rāvaṇa while he and Lakṣmaṇa are drawn away from the hermitage (3.262.16-40). He learns from Jaṭāyus, the vulture slain defending her, that Rāvaṇa abducted her and heads south (3.263.20-21). He is directed to Sugrīva on Mount Ṛśyamūka by the Gandharva Viśvāvasu who emerges from the slain body of the Ṛākṣasa Kabandha (3.262.38-42). He laments the loss of his beloved at the river Pampā (3.264.1-3). He enters into a treaty with Sugrīva to slay his brother Vālin and install him as king in Kiṣkindhā in exchange for Sugrīva's help in finding and recovering Sītā (3.264.11-14, 21). He slays Vālin while Vālin is battling with Sugrīva for which he is rebuked by the dying victim (3.264.35-38). After several months dwelling on Mount Mālyavat (3.264.40), he hears of Sītā's whereabouts from Hanūmat (3.266.36, 68). He proceeds south with an army of monkeys (3.267.15) to the ocean (3.267.21) whom he implores and threatens to make a way for the army to pass to Laṅkā (3.267.30-37). Upon the ocean's advice (3.267.41) he asks Nala to build a bridge (3.267.43). He welcomes Rāvaṇa's brother Vibhīṣaṇa, makes him his counselor, and consecrates him to kingship over the Rākṣasas (3.267.46-49). He traverses the ocean with the army (3.267.50), sets up camp in the forest, dispatches Aṅgada as emissary to Rāvaṇa (3.267.54-268.1), begins the assault on Laṅkā (3.268.23), and encounters Rāvaṇa in battle (3.269.6-7). He is brought down by Rāvaṇa's son Indrajit fighting invisible (3.272.21-26), but is restored to consciousness by Vibhīṣaṇa (3.273.5), healed by Sugrīva (3.273.6), and attains the power to see creatures who have disappeared (3.273.9-14). Mounts Indra's chariot, engages Rāvaṇa in battle (3.274.17), and slays him with Brahmā's weapon (3.274.24-30). After being honored by the gods (3.275.2), he presents Laṅkā to Vibhīṣaṇa (3.275.5). He initially rejects Sītā (3.275.10-13) but accepts her back (3.275.38) when Brahmā, Vāyu, Agni, Varuṇa, and his father (3.275.17-35) vouch for her purity and urge him to do so. In the Rāmāyaṇa, Agni restores her to him (R. 6.106.3-9) and he accepts her (R. 6.106.10-20). He rewards Rāvaṇa's father-in-law Avindhya and Trijaṭā, the female Rākṣasa who reassured Sītā, (3.275.39) and is himself granted a boon by Brahmā, which he uses to revive the slain monkeys (3.275.40-41). He returns, on the aerial car Puṣpaka, which he then restores to its rightful owner Kubera (3.275.68), to Kiṣkindhā, where he has Vālin's son Aṅgada consecrated as crown prince (3.275.57), and thence to Ayodhyā with Sītā and Lakṣmaṇa, where Bharata, who administered the kingdom in his name living the life of an ascetic in Nandigrāma until his return (3.261.38, 3.275.61), restores the kingdom to him. He performs ten Aśvamedhas along the Gomatī river (3.275.69). He banishes Sītā (R. 7.44.15) out of concern for public opinion (R. 7.88.3, R. 7.87.14-15, 20) because of complaints about the example he set by accepting her back (R. 7.42.16-19) but seeks reconciliation with her (R. 7.86.4-6, R. 7.88.4) after he recognizes (R. 7.86.2) and is introduced to his sons Kuśa and Lava (R.7.58.1-6, R. 7.87.16) when they have completed their recitation of the *Rāmāyaṇa* (R. 7.86.2). He installs Lakṣmaṇa's sons Aṅgada and Candraketu in Kārupatha and Candrakānta (R. 7.92.6). After a long rule he announces his intention to retire to the forest (R. 7.97.2), leaves his kingdom to his sons Kuśa and Lava (R. 7.97.17-18), and reenters the realm of Viṣṇu (R. 7.100.10).

Rāvaṇa The ten-headed Rākṣasa who abducts Sītā from the hermitage where she, Rāma, and Lakṣmaṇa are living in exile, keeps her in his palace at Laṅkā, and is slain by Rāma in battle. He is the son of Viśravas, who is the half-body transformation of Pulastya (3.258.14), and the female Rākṣasa Puṣpotkaṭā (3.259.7). He performs severe austerities for a thousand years (3.259.14-16) finally cutting off his head and offering it in the fire (3.259.20) out of jealousy of his elder half-brother Kubera, son of Pulastya, who by service to his grandfather Brahmā became immortal, lord of wealth, and ruler of the Rākṣasas with the city Laṅkā as his capital seat. Granted a boon by Brahmā (3.259.22), he chooses invincibility from gods and demons (3.259.25), drives Kubera from Laṅkā (3.259.32), steals his airship Puṣpaka (3.259.34), is consecrated king there (3.259.38), and attacks and robs both demons and gods (3.259.39) because of which, it is said, he is named, 'Rāvaṇa,' which literally means, "he who makes others cry" (3.259.40). In response to the complaints of the gods about him, Brahmā indicates that he has already ordered Viṣṇu to take human form to slay him (3.260.2-5), orders the gods to incarnate also (3.260.6), in particular, to progenerate sons in female bears and monkeys to be Viṣṇu's comrades (3.260.7), and instructs the female Gandharva Dundubhī in how to bring about the desired result as Kaikeyī's hunchback companion Mantharā (3.260.9-10). He is incited to abduct Sītā to avenge the mutilation of his sister Śūrpaṇakhā's nose and lips (3.261.44-52) by Lakṣmaṇa at Rāma's suggestion (R. 3.17.20-21). He coerces his former minister Mārīca to help him abduct Sītā (3.261.55-3.261.10) by drawing Rāma away from the hermitage in the form of a bejeweled deer (3.262.11-13). After Mārīca entices Sītā into sending Rāma to catch him in the form of the bejeweled deer (3.262.17-18) and into goading Lakṣmaṇa after Rāma by crying for help in his voice (3.262.22-29), he approaches Sītā disguised as a Brahman (3.262.16, 3.262.30), reveals himself to her (3.262.32-33), woos her (3.262.34) unsuccessfully (3.262.35-38), runs after her, obstructs her from reentering the hermitage (3.262.39), threatens her unconscious, grabs her by the hair and rises into the sky (3.262.40). He slays the vulture Jaṭāyus who attempts to save her (3.263.2-6) and takes her to his capital city Laṅkā through the sky (3.258.2) where he settles her near an Aśoka grove in his palace (3.264.41) and assigns female Rākṣasas to guard her (3.264.43). He is unable to approach her against her will because he has been cursed by his nephew Nalakūbara after raping his bride (3.264.58-59) to have his head split into a hundred pieces (3.275.33), seven pieces according to the Rāmāyaṇa (R. 7.26.23-24, 42-44), if he ever approaches a woman against her will again. He asks her to be his chief queen (3.265.1-16) but is refused (3.265.17-21). He prepares the city for war (3.268.2-6). He gives audience to Rāma's envoy Aṅgada (3.268.7) but infuriated by the message he delivered (3.268.17) signals four Rākṣasas to seize him (3.268.18). After the slaughter of the Rākṣasas who undertake a nocturnal raid on Rāma's camp, Rāvaṇa marches out with his army in the formation of Uśanas (3.269.5) and does battle with Rāma (3.269.7, 11). Informed of the routing of his army and the death of Prahasta and Dhūmrākṣa (3.270.16-18), he awakes his brother Kumbhakarṇa and sends him out against Rāma guarded by Dūṣaṇa's younger brothers Vajravega and Pramāthin (3.270.19-28) and, after hearing of Kumbhakarṇa's death, sends his own son Indrajit out to battle (3.272.1-7). When he sees Indrajit slain, he prepares to kill Sītā (3.273.25-27) but, calmed by Avindhya (3.273.28-32), he marches out against Rāma himself (3.273.33-274.1). He utilizes special powers (3.274.5, 7), emitting Rākṣasas from his body (3.274.6) and creating likenesses of Rāma and Lakṣmaṇa (3.274.8), is attacked by Rāma in Indra's chariot (3.274.17-18), looses various weapons against him (3.274.19, 21-22), becomes afraid (3.274.20), and finally is consumed in flames by Brahmā's weapon (3.274.24-31).

Rudra The god of tempests and father and ruler of the Rudras and Maruts. In the Veda he is closely connected with Indra and still more with Agni, the god of fire, which, as a destroying agent, rages and crackles like the roaring storm, and also with Kāla or Time, the all-consumer, with whom he is afterwards identified; though generally represented as a destroying deity, whose terrible shafts bring death or disease on men and cattle, he has also the epithet *śiva*, 'benevolent' or 'auspicious,' and is even supposed to possess healing powers from his chasing away vapors and purifying the atmosphere. In the later mythology the word *śiva*, which does not occur as a name in the Veda, is employed, first as a euphemistic epithet and then as a real name for Rudra, who lost his special connection with storms and developed into a form of the disintegrating and reintegrating principle; while a new class of beings, described as eleven [or thirty-three] in number, though still called Rudras, took the place of the original Rudras or Maruts. He is reckoned as regent of the northeast quarter. (MW)

Rohiṇī The ninth Nakṣatra or lunar asterism personified as a daughter of Dakṣa (MW), or of Kaśyapa and Surabhi the seventh daughter of Dakṣa (Purāṇic Enc.) called 'the red one' because of the color of the principal star Aldebaran in the constellation of five stars which is figured by a wheeled vehicle or sometimes by a temple or fish (MW).

Considered the mother of cows (Purāṇic Enc.). See MBhCI 1.2, p. 269.

Lakṣmaṇa A partial incarnation of Viṣṇu (R. 1.17.9), son of Daśaratha and Sumitrā, elder brother of Śatrughna, and younger half brother of Rāma (3.258.7-8). At the time of Rāma's marriage to Sītā, he marries ūrmilā, Janaka's daughter and Sītā's younger sister (R. 1.72.18). He follows Rāma to the forest upon his banishment (3.261.28) and accompanies him on all his adventures throughout his exile. Lakṣmaṇa cuts off Rāvaṇa's sister Śūrpaṇakhā's ears and nose at Rāma's suggestion (R. 3.17.20-21) when she attacks Sītā intending to eat her (R. 3.17.16-18). Instated by Rāma to protect Sītā when at her urging he sets out to catch the bejeweled deer (3.262.18). Although unconvinced by Mārīca's cry to him and Sītā for help in Rāma's voice (3.262.22-24), he sets out after Rāma when Sītā suspects his motives and rebukes him (3.262.25-29) whereupon he encounters Rāma returning to the hermitage and is rebuked by him for abandoning Sītā (3.263.10-14). He is with Rāma when they discover Jaṭāyus, the vulture slain defending her (3.263.16-17). At first despondent upon being seized by the Rākṣasa Kabandha, encouraged by Rāma, he slays him (3.263.26-35). He reassures Rāma when he becomes dejected over Sītā's abduction (3.264.3-7), accompanies Rāma when he makes a treaty with Sugrīva on Mount Ṛśyamūka (3.264.22) and slays Vālin (3.264.37). After several months awaiting action by Sugrīva to find Sītā (3.264.41), he is sent by Rāma to fetch the monkey king (3.266.4-14) whom he brings (3.266.21). He is with Rāma when he hears of Sītā's whereabouts from Hanūmat (3.266.32). He protects the rear of the army of monkeys (3.267.16) as it proceeds south (3.267.15) to the ocean (3.267.21) and is with Rāma when he implores the ocean to allow them to pass (3.267.32). He becomes Vibhīṣaṇa's friend (3.267.49). He breaks down the southern gate of Laṅkā (3.268.24) and slays numerous Rākṣasas (3.268.39), fights with Indrajit (3.269.7) whom he pierces with arrows (3.269.12), saves Sugrīva when he is about to be devoured by Kumbhakarṇa, and burns the Rākṣasa with Brahmā's weapon (3.271.10-17) then is encountered by and does battle with Dūṣaṇa's younger brothers Vajravega and Pramāthin (3.271.19-23). He does battle with Indrajit (3.272.9-15), is brought down by Rāvaṇa's son Indrajit fighting invisible (3.272.21-26), but is restored to consciousness by Vibhīṣaṇa (3.273.5), healed by Sugrīva (3.273.6), and attains the power to see creatures who have disappeared (3.273.9-14). On the advice of Vibhīṣaṇa (3.273.16), he attacks Indrajit before he has completed his morning rites (3.273.17) and slays him (3.273.21-24). When Rāvaṇa creates imitations of Rāma and Lakṣmaṇa which attack them, he advises Rāma to shoot those imitating himself (3.274.8-11).

He delights with Rāma upon their victory (3.275.1) but becomes motionless when Rāma initially rejects Sītā (3.275.16). He returns via Kiṣkindhā to Nandigrāma near Ayodhyā with Rāma and Sītā on the aerial car Puṣpaka (3.275.50, 58), where they rejoice on being reunited with Bharata and Śatrughna (3.275.62). He is commanded by Rāma to abandon Sītā on the other side of the Ganges near Valmīki's hermitage (R. 7.44.15-17) and does so despite his distress (R. 7.45.21, 7.46.2-3, 6, 10, 7.47.14-15) and disagreement (R. 7.46.5, 13, 7.49.7-8). When banished by Rāma (7.96.13), he bathes and meditates on the bank of the Sarayū River, becomes invisible and is borne to heaven by Indra where he is welcomed as the fourth part of Viṣṇu returned (R. 7.96.15-18).

Laṅkā The capital city (3.258.16, 3.262.33, 3.264.41, 3.266.54, 3.268.21) of Rāvaṇa, after he drove Vaiśravaṇa out, located in a valley on Mount Trikūṭa (3.266.55) on the island also called Laṅkā, present-day Śrīlaṅkā. The city is surrounded by ramparts (3.268.23) with jeweled pillars and defended by various mechanical armaments (3.268.28-30). Constructed by Viśvakarman (R. 5.2.19) and described in R. 5.2.8-24, 5.2.47-55, and 5.3.1-13.

Lalāṭākṣī One of the female Rākṣasas assigned to guard Sītā near an Aśoka grove within Rāvaṇa's palace (3.264.44).

Vajrabāhu A monkey warrior devoured by Kumbhakarṇa in the battle at Laṅkā (3.271.4).

Vajravega A Rākṣasa. One of the younger brothers of Dūṣaṇa, the other being Pramāthin, who accompany Kumbhakarṇa out to battle (3.270.27) and are apprehended by Lakṣmaṇa (3.271.20). He is slain by Hanūmat (3.271.24).

Varuṇa Connected with Ouranos and Uranus of Greece and Rome, he is the ancient supreme Vedic deity, called 'king of the gods' or 'king of both gods and men' or 'king of the universe,' described as fashioning and upholding heaven and earth, as possessing extraordinary power and wisdom called *māyā*, as sending his spies or messengers throughout both worlds, as numbering the very winkings of men's eyes, as hating falsehood, as seizing transgressors with his *pāśa* 'noose,' as inflicting diseases, especially dropsy, as pardoning sin, and as the guardian of immortality (Ṛgveda). Though not generally regarded in the Veda as a god of the ocean, yet he is often connected with the waters, especially the waters of the atmosphere or firmament, and in one place is called with Mitra *sindhupati* 'lord of the sea or of rivers.' In the later mythology he is god of the ocean, son of Kardama and later of Puṣkara, and is also variously represented as one of the Devagandharvas, as a

Nāga, as a king of the Nāgas, and as an Asura. He is the regent of the western quarter and of the Nakṣatra Śatabhiṣaj. (MW)

Vasiṣṭha The preeminent ancient Vedic sage, one of the seven sages, son of Urvaśī by Mitra and Varuṇa, seer of hymns in the seventh maṇḍala of the Ṛgveda, Vedic officiant of the Ikṣvākus including Daśaratha and Rāma. According to Nīlakaṇṭha it is he who is called upon by Daśaratha to consecrate Rāma crown prince (3.261.14-15). He and Vāmadeva accompany Bharata in his unsuccessful attempt to bring Rāma back to Ayodhyā from Citrakūṭa (3.261.36) and consecrate Rāma king upon his return to Ayodhyā after the slaying of Rāvaṇa (3.275.65).

Vāmadeva An ancient sage with the patronymic *gautama*, Seer of most of the fourth maṇḍala of the Ṛgveda (RV 4.1-41, 45-48), one of Daśaratha's ministers. He and Vasiṣṭha accompany Bharata in his unsuccessful attempt to bring Rāma back to Ayodhyā from Citrakūṭa (3.261.36) and consecrate Rāma king upon his return to Ayodhyā after the slaying of Rāvaṇa (3.275.65).

Vāyu God of wind, regent of the Nakṣatra Svāti and northwestern quarter, father of Bhīma and Hanūmat.

Vālin The monkey-king of Kiṣkindhā, elder brother of Sugrīva (3.263.41, R. 4.9.1-2), and father of Aṅgada (3.266.27, 3.272.14, 17). He is said to be progenerated by Indra (R. 1.16.491*1). He chased Māyāvin who challenged him to fight over a woman into a cave after installing Sugrīva to guard its mouth. When Vālin didn't return after a year and he heard the roar of Māyāvin and saw blood emerging from the cave, Sugrīva inferred that Vālin had been killed, blocked the mouth of the cave, and returned to the city where he was crowned king. Vālin, victorious over Māyāvin was furious when he found the cave-mouth blocked and, after managing to emerge, Sugrīva consecrated as king. He banished Sugrīva from the kingdom, took his wife Rumā, imprisoned his friends, and attempted to assassinate him in spite of his explanations, apologies, and gestures to return the kingdom and serve his brother again as he had previously (R. 4.8.16-4.10.23). When Sugrīva challenges him after contracting an agreement with Rāma to help him find Sītā in exchange for his slaying Vālin (3.264.14, 3.266.7), Vālin goes out to meet Sugrīva disregarding the cautions of his wife Tārā and suspecting her of sympathizing with Sugrīva (3.264.16-26). He is struck in the heart by Rāma's arrow while fighting with Sugrīva (3.264.27-39) and rebukes Rāma for it (3.264.38). During his reign he is the protector of the honey-forest Madhuvana (3.266.26).

Videha The country in the northeast of India, modern Tirhut, surrounding the city of Mithilā, where Sītā's father Janaka rules.

Vinatā One of Kaśyapa's wives, daughter of Dakṣa, mother of Suparṇa, Aruṇa, and Garuḍa.

Vibhīṣaṇa Son of Viśravas and Mālinī (3.259.8), younger half-brother of Rāvaṇa, who, in spite of being a Rākṣasa, is handsome, virtuous, and devoted to Vedic performances (3.259.9). He undertakes spiritual practice along with his brothers Rāvaṇa and Kumbhakarṇa when they become jealous of their half-brother Vaiśravaṇa's wealth (3.259.15). After a thousand years eating only a withered leaf, engaged in spiritual practice and muttered recitation (3.259.17-18), he is granted a boon by Brahmā and chooses never to think of injustice even if beset by disaster and to obtain Brahmā's weapon (3.259.30). Because of his devotion to dharma in spite of being a Rākṣasa, Brahmā grants him immortality in addition (3.259.31). He follows Vaiśravaṇa when Rāvaṇa expels him from Laṅkā for which Vaiśravaṇa appoints him to the command over the Yakṣa and Rākṣasa armies (3.259.36-37). After Nala constructs his bridge to Laṅkā, Vibhīṣaṇa, with four ministers, approaches Rāma who consecrates him king, adopts him as his counselor, and befriends him to Lakṣmaṇa (3.267.46-49). He advises Rāma to cross to Laṅkā (3.267.50), captures Rāvaṇa's ministers Śuka and Sāraṇa when they penetrate the monkey army in the gardens outside the city of Laṅkā (3.267.52), leads Lakṣmaṇa's troops in an attack on Laṅkā's southern gate (3.268.24), annuls the invisibility of Rākṣasas attacking the monkey troops resting (3.269.3), battles and slays Rāvaṇa's minister Prahasta (3.269.13-3.270.4), revives Rāma and Lakṣmaṇa (3.273.5) after they are made unconscious by Indrajit, presents the eye-salve brought from Kubera by secret messenger, which permits Rāma and his officers to see invisible Rākṣasas (3.273.8-14), advises Lakṣmaṇa to attack Indrajit before he completes his daily rites (3.273.16), and reassures Rāma of the veracity of Mātali's offer to convey him in battle against Rāvaṇa in Indra's chariot (3.274.15-17). After the victory, Rāma presents him the city of Laṅkā (3.275.5). He leads Sītā out of Laṅkā with the aged minister Avindhya and enjoins Rāma to accept her back (3.275.6-7). He leads Rāma riding in the airship Puṣpaka back across Nala's bridge (3.275.51-52), follows him via Kiṣkindhā (3.275.56) to Ayodhyā where he is given leave to depart after Rāma's consecration as king (3.275.66-67).

Virūpākṣa A Rākṣasa who fights with Sugrīva in the war at Laṅkā (3.269.8).

Viśaṁpa Ancestor of Vaiśaṁpāyana.

Viśalyā One of various specific medicinal herbs, Baliospermum axillare (=montanum, see Meulenbeld pp. 544, 561) (called Dantī by Dash, pp. 37-38, Bamber, p. 86), Gloriosa superba (called Kalikārī by Dash pp. 121-122 and Lāṅgalī by Singh and Chunekar pp. 349-350, Bamber p. 587, Cowen, p. 126). It is used by Sugrīva to free Rāma and Lakṣmaṇa from arrows (3.273.6).

Viśravas The reincarnation of the half-body of Pulastya, the mind-born son of Prajāpati (Brahmā 3.259.35), husband of Go, and father of Vaiśravaṇa (3.258.12), who, when his son abandons him for his grandfather Prajāpati, takes birth with half of his body (3.258.14, 3.259.1), in which form he fathers Rāvaṇa, Vibhīṣaṇa, and their other siblings (3.259.6-8).

Viśvakarman The Prajāpati (*Viṣṇupurāṇa* 1.15.119) born to Prabhāsa, the eighth Vasu, of Bṛhaspati's lovely and wise sister who was accomplished in yoga and detached from the world. He is the maker of a thousand arts, the mechanist of the gods, the fabricator of all ornaments, the best of artists, the constructor of the vehicles of the deities, off whose skill humans subsist. Also called Tvaṣṭṛ (3.267.41), he is the younger brother of Aja Ekapād and Ahirbudhnya, elder brother of Rudra, and father of Viśvarūpa (*Śatapathabrāhmaṇa* 1.6.3.1). (*Viṣṇupurāṇa* 1.15.118-121.) The terms *tvaṣṭṛ* and *viśvakarman* may be epithets of the creator of the universe, Brahman, in older literature and may not designate a separate person. The word *tvaṣṭṛ* probably derives from √*tuṣ* 'be satisfied' (analogous to *draṣṭṛ* from √*dṛś*, etc.) rather than from √*takṣ* 'hew' and originally meant the 'enjoyer' rather than the fashioner or carpenter. The tendency to fabricate personalities as the designees of names continues in Purāṇic Encyclopedia 869b which interprets *Viṣṇupurāṇa* 1.15.121 against the commentaries, as listing four sons of Viśvakarman including Tvaṣṭṛ. Thus making Tvaṣṭṛ the son of Viśvakarman would contradict MBh. 3.267.41 in which the two names refer to the same person.

Viśvāvasu The radiant Gandharva who emerges from the slain body of Kabandha (q.v.) and directs them to Sugrīva (3.263.36-43).

Viṣṇu One of the principal Hindu deities regarded as 'the preserver,' identified with the supreme deity who incarnates in a portion of his essence on ten principal occasions, including in the sons of Daśaratha, especially Rāma (3.260.5), to deliver mankind from certain great dangers, often identified with Nārāyaṇa, the personified Puruṣa or primeval living spirit described as moving on the waters, reclining on Śeṣa, the serpent of infinity, while the god Brahmā emerges from a lotus growing from his navel. His wives are Lakṣmī or Śrī and even Sarasvatī; his son is Kāmadeva, god of love, and his paradise is called

Vaikuṇṭha; he is usually represented with a peculiar mark on his breast called Śrīvatsa, and as holding a śaṅkha 'conch-shell' called *pañcajanya*, a cakra 'discus' called Sudarśana, a gadā 'club' called Kaumodakī, and a padma 'lotus.' He has also a bow called Śārṅga and a sword called Nandaka. His vāhana 'vehicle' is Garuḍa, he has a jewel on his wrist called Syamantaka, another on his breast called Kaustubha, and the river Ganges is said to issue from his foot. He is worshipped under a thousand names, and is sometimes regarded as the divinity of the lunar mansion called Śravaṇa (3.275.65). In Vedic mythology, he assists Indra in killing Vṛtra and drinks the Soma juice with Indra, is a personification of light and of the Sun, especially in his striding over the heavens, which he is said to do in three paces, explained as denoting the threefold manifestations of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting. His wives are Aditi and Sinīvālī. (MW)

Vṛtra Vedic demon of darkness and drought who obstructs the waters in the form of rain from the clouds and streams from the mountains. Indra slays him and releases the waters. (Ṛgveda 1.32, 1.52, 4.17-19, 5.32, 8.85, Śatapathabrāhmaṇa 1.1.3, MBh. 5.9-10, *Rāmāyaṇa* 7.75-77.) Vṛtra is the serpent son of Tvaṣṭṛ called Dānava because adopted by the mother-father pair Danu and Danāyu. (*Śatapathabrāhmaṇa* 1.6.3.9.)

Vaiśaṁpāyana student of Vyāsa, narrator of the Mahābhārata to Janamejaya, a teacher of the *Taittirīyasaṁhitā*, descendant of Viśaṁpa.

Vaiśravaṇa The god of wealth, regent of the northern quarter, chief of the Yakṣas, a friend of Rudra, owner of the airship Puṣpaka, represented as having three legs and only eight teeth, son of Pulastya (later called Viśravas) by Go or, according to the *Viṣṇupurāṇa* and *Bhāgavatapurāṇa*, Iḍaviḍā, daughter of Tṛṇabindu. He was originally made lord of the Rākṣasas in Laṅkā. When he is driven out by Rāvaṇa he settles on Mount Gandhamādana. While he is commonly called Kubera, this designation occurs only twice in the Rāmopākhyāna which favors instead the patronymic Vaiśravaṇa 'son of Viśravan.' 'Viśravan' synonymous with 'Viśravas,' refers to Pulastya's reincarnation of half of himself (3.258.14).

Śatrughna A partial incarnation of Viṣṇu (R. 1.17.9), son of Daśaratha and Sumitrā, twin brother of Lakṣmaṇa, and half brother of Rāma and Bharata (3.258.7-8). He is the devoted companion of Bharata as Lakṣmaṇa is to Rāma. At the time of Rāma's marriage to Sītā, he marries Śrutakīrti, daughter of Kuśadhvaja, Janaka's younger brother (R. 1.72.20). He accompanies Bharata when he goes to visit his mother's homeland, Kekaya (R. 2.1.3), when he goes after Rāma to bring him back (3.261.35), and when he retires to Nandigrāma (R. 2.107.8-9) to rule until Rāma's return (3.275.62-63). Consecrated by Rāma as king of the land of Madhu (7.55.7), he slays the Rākṣasa Lavana (R. 7.61.34-36) ruling there, and occupies and rules his city (R. 7.62.5, 8-9). On the way there he passes a night in Vālmīki's hermitage, during which Sītā gives birth to Kuśa and Lava (R. 7.58.10-11). After installing his sons Subāhu and Śatrughātin in Madhurā and Vaidiśa (R. 7.98.9), he, along with Bharata, accompanies Rāma in his renunciation (R. 7.99.11).

Śanaiścara The planet Saturn, son of the Sun. MBhCI 1.2, p. 270-271.

Śarabhaṅga A seer whose hermitage Rāma, Lakṣmaṇa, and Sītā visit on their way into Daṇḍaka's forest after leaving Citrakūṭa (3.261.39-40).

Śirīṣa A shallow-rooted tree which has pinnate leaves with small, long leaflets dropping in the hot season and which bears innumerable heads of fuzzy, green and white scented flowers in April. (Cowen, p. 38.)

Śiva The deity who contracts the universe at the end of each cycle of ages. Originally a storm deity called Rudra (Ṛgveda) his euphemistic epithet *śiva* 'auspicious one' completely replaced it as his role expanded. He is identified with time in his role as destroyer of the universe but is also given the role of reproduction in which he is worshipped in the form of a phallus. He is identified with the supreme being and regarded as the lord of yoga because of which he is depicted as a renunciate residing in the Himālayas and having matted locks and a third eye of knowledge in the middle of his forehead. After reducing the god of love to ashes for attempting to make him fall in love with her while she served him, he eventually marries Pārvatī, the daughter of Himavat, after being impressed by her renunciation. Regent of the northeastern quarter.

Śuka One of Rāvaṇa's ministers, companion of Sāraṇa, who infiltrates the army of monkeys, is captured by Vibhīṣaṇa, revealed to the monkeys and released by Rāma.

Śūrpaṇakhā Rāvaṇa's younger half-sister, daughter of Viśravas and Rākā, who with her twin brother Khara (3.259.8), serves her elder brothers Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa when they perform spiritual practice (3.259.19). Desirous to have Rāma or Lakṣmaṇa as her husband, she attacks Sītā intending to eat her (R. 3.17.16-18). At Rāma's suggestion Lakṣmaṇa cuts off her ears and nose (R. 3.17.20-21). After instigating the conflict between her brother Khara and Rāma (3.261.41), which results in her brother's death (3.261.43), she resorts to Rāvaṇa (3.261.44-45) and reports the matter to him (3.261.51) prompting him to abduct Sītā (3.261.52).

Saṁpāti The vulture king, eldest son of Aruṇa and brother of Jaṭāyus (3.263.1, 3.266.48) who flew too close to the sun in competition with his brother, shielded his brother when he began to faint, scorched his wings and fell to the mountain. He approaches the monkeys sent south in search of Sītā intending to eat them but, after he overhears Aṅgada speak of his brother, he informs them of the location of Rāvaṇa's city Laṅkā and of Sītā's presence there (3.266.46-55, R. 4.55.1-4.57.34).

Sahya One of the seven principal mountain ranges in India, where the Godāvarī river has its source in the northwestern Deccan. The monkeys searching the south for Sītā see it near the Malaya range beside the sea (3.266.42).

Sāraṇa One of Rāvaṇa's ministers, companion of Śuka, who infiltrate the army of monkeys, is captured by Vibhīṣaṇa, revealed to the monkeys and released by Rāma.

Sindhu The Indus river or the country of Sindh, through which it flows, ruled over by king Jayadratha who abducts Kṛṣṇā (3.276.10). MBhCI 1.4, p. 478-479.

Sītā Identified with Lakṣmī (R. 6.105.25), wife of Rāma, daughter of Janaka, whence her patronymic Jānakī, princess of Videha and of its capital Mithilā whence called Vaidehī and Maithilī. She was created by Brahmā himself (3.258.9), found by Janaka while ploughing and adopted, whence her name *sītā* 'furrow' (R. 1.65.14-15, R. 2.110.27-30). Janaka promises her to Rāma (R. 1.65.27, R. 1.66.22-23, R. 2.110.48-50) when he lifts, strings, stretches, and breaks Śiva's bow (R. 1.66.16-17, R. 2.110.46-47). She follows Rāma to the forest when he is banished (3.261.28). Enticed by Rāvaṇa's former minister Mārīca in the form of a bejeweled deer, she sends Rāma after it (3.262.11-12, 17). When she hears Mārīca imitating the voice of Rāma call to her and Lakṣmaṇa, she runs towards it and, when Lakṣmaṇa reassures her, rebukes him out of suspicion of his motives (3.262.22-28). Left alone after Lakṣmaṇa sets out to find Rāma (3.262.29), she offers fruit and roots to Rāvaṇa (3.262.31) when he arrives disguised as a Brahman (3.262.30). She refuses his invitations to become his queen (3.262.34) and turns to reenter her dwelling (262.35-29) but she faints when threatened by him, is seized by the hair, and is abducted through the sky (3.262.40). She cries out for Rāma (3.262.41), is unsuccessfully attempted to be rescued by the vulture Jaṭāyus (3.263.2-6), drops her jewelry near hermitages, lakes, and rivers (3.263.7), and a bright yellow garment amidst Sugrīva and his ministers on Mount Ṛśyamūka (3.263.8-9, 3.264.12). She lives on fruit and roots, fasting and meditating, wearing the simple dress of spiritual practitioners, smeared with dirt, near an Aśoka grove within Rāvaṇa's palace, guarded by female Rākṣasas (3.264.41-44, 3.266.58). Although threatened constantly she refuses to consent to Rāvaṇa's proposals and remains devoted to her husband (3.264.45-51). She is consoled by the female Rākṣasa Trijaṭā with a message from the aged Rākṣasa Avindhya (3.264.53-72). Wooed by Rāvaṇa (3.265.8-16), she rejects his proposals (3.265.17-24). When Hanūmat visits her by the Aśoka grove (3.266.59-63) she gives him an ornament to take back to Rāma and tells him the story of Rāma destroying a crow who assaulted her (3.266.64-67). After Rāvaṇa's defeat, she is lead out of the city by Vibhīṣaṇa and presented to Rāma by the aged Rākṣasa Avindhya (3.275.6-7). Initially rejected by Rāma (3.275.10-13), she faints (3.275.14-15). After everyone becomes motionless (3.275.16) and the gods appear (3.275.17-20), she stands up and asks the god of wind (Mātariśvan) and the five elements to take her life if she has sinned (3.275.21-24). After Vāyu, Agni, Varuṇa, Brahmā, and Daśaratha request him to take her back (3.275.25-35), Rāma reunites with her (3.275.38). In the Rāmāyaṇa, she is restored to Rāma by Agni (R. 6.106.3-9) and accepted (R. 6.106.10-20). She grants fame equal to Rāma's and divine enjoyments to Hanūmat (3.275.43-44). She returns with Rāma on the aerial car Puṣpaka (3.275.52) via Kiṣkindhā (3.275.56) to Ayodhyā (3.275.50). She becomes pregnant (R. 7.41.21-22) and Rāma grants (R. 7.41.26) her wish to visit the hermitages by the Ganges the next day (R. 7.41.23-25). Because of complaints about the example he set by accepting her back (R. 7.42.16-19), out of his concern for public opinion (R. 7.87.14-15, 20, R. 7.88.3), at Rāma's command (R. 7.44.15-17) she is taken to the other side of the Ganges near Valmīki's hermitage and abandoned by Lakṣmaṇa (7.46.13-15, 7.47.14-15). She gives birth to twin sons Kuśa and Lava in Vālmīki's hermitage (R. 7.58.1-2, 5-6). After Rāma recognizes his sons when they have completed their recitation of the *Rāmāyaṇa* (R. 7.86.2), at Rāma's request (R. 7.86.4-6) she is led before him by Vālmīki (R. 7.87.9, 13) and presented to him with his sons (R. 7.87.14-16) for the purpose of proving her fidelity (R.7.87.20). She asks the earth to give her a space if she has never thought of anyone other than Rāma (R. 7.88.9-10). The goddess Earth rises up out of the earth on a throne, takes her in her arms, seats her on the throne, and disappears again into the earth amidst a rain of flowers and praises of the gods and all gathered there (7.88.11-20).

Sugrīva The monkey-king, younger brother of Vālin (3.263.41, R. 4.9.1-2), son of the Sun (R. 1.16.19, 491*2), who helps Rāma find and recover Sītā with his army (3.258.3) after Rāma helps him slay his elder brother, become king of Kiṣkindhā, and recover his wife Rumā (R. 4.20.19, R. 4.25.38). Vālin had banished him from the kingdom and taken his wife Rumā (R. 4.8.16-4.10.23, R. 4.18.19). He is dwelling on Mount Ṛśyamūka near the river Pampā with four ministers, Mainda, Dvivida, Hanūmat, son of the wind, and Jāmbavat, king of the bears (3.264.23), when Rāma and Lakṣmaṇa come to him (3.264.9-11) after being sent to him by the Gandharva Viśvāvasu who emerged from the slain body of Kabandha (3.263.38-41). He sends Hanūmat to greet them (3.264.10), shows Rāma the garment Sītā dropped while being abducted by Rāvaṇa (3.264.12, 3.263.8-9), and contracts an agreement to recover Sītā in exchange for Rāma's slaying Vālin (3.264.14-15, 21). He goes to Kiṣkindhā accompanied by Rāma, Lakṣmaṇa and his ministers and challenges Vālin (3.264.15-16). After accusing him of taking his wife and kingdom (3.264.29) he falls to fighting Vālin (3.264.30-32). Hanūmat puts a garland around his neck so that Rāma can distinguish him from Vālin whom he pierces in the heart with an arrow (3.264.33-36). Sugrīva returns to Kiṣkindhā and to his former wife Tārā (3.264.39) and attends to Rāma on Mount Mālyavat (3.264.40, 3.266.1, 61) while he dispatches monkeys in all directions to search for Sītā. Suspected by Rāma of failing to fulfill his side of their agreement (3.266.5-10) and so informed by Lakṣmaṇa (3.266.14), he defends himself and informs Lakṣmaṇa that he instructed the monkeys he sent to search for Sītā to return in a month, five days thence (3.266.15-20), and accompanies Lakṣmaṇa to see Rāma (3.266.21). Informed after two months that the monkeys who searched the south have returned and are devouring the honey-forest Madhuvana (3.266.25-27), he infers that they have found Sītā (3.266.28) and reports it to Rāma (3.266.29). His inference is subsequently verified in Hanūmat's report (3.266.30-68). He musters a large army (3.267.1-13) and marches forth with Rāma (3.267.15). He suspected Vibhīṣaṇa of being a spy when he approaches Rāma after Nala constructs his bridge to Laṅkā (3.267.47). He fights with Virūpākṣa during Rāvaṇa's first battle with Rāma (3.269.8), and with Kumbhakarṇa by whom he is nearly eaten before being saved by Lakṣmaṇa (3.271.6-13). He surrounds Rāma and Lakṣmaṇa with monkey-leaders when they are struck down by Indrajit (3.273.3) and heals their wounds with the medicinal herb Viśalyā and sacred formulas (3.273.6). He is one of those who gain the ability to see the invisible by applying Kubera's water (3.273.13). He accompanies Rāma via Kiṣkindhā (3.275.50, 55), where he and Rāma give Sītā a tour of the forest in the airship Puṣpaka (3.275.56), to Ayodhyā where he is given leave to depart after Rāma's consecration as king (3.275.66-67).

Sumitrā One of the wives of Daśaratha, mother of Lakṣmaṇa and Śatrughna (3.258.8).

Suṣeṇa One of Sugrīva's monkey-generals (3.267.2), son of Varuṇa (3.267.2, R. 1.16.491*11) or Dhanvantari, father of Tārā, physician of Sugrīva. He is among those who surround Rāma and Lakṣmaṇa when Indrajit binds them with lattices of arrows (3.273.4).

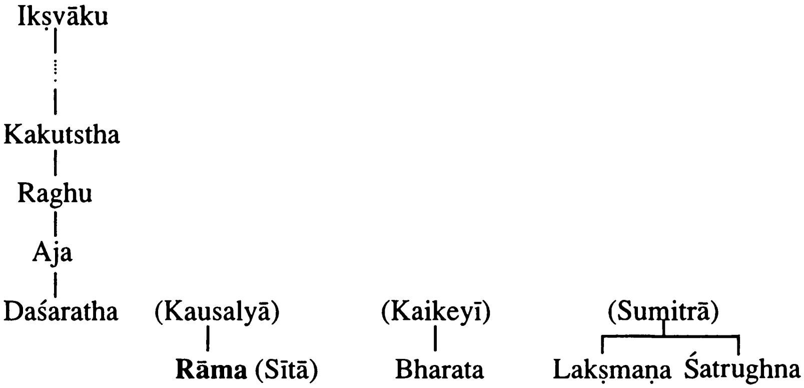
Hanūmat Son of the wind (3.266.26, R. 1.16.491*13-15) and Añjanā, minister of the monkey king Sugrīva. He is one of the four companions living with Sugrīva on Mount Ṛśyamūka when Sītā drops a garment in their midst while she is being abducted by Rāvaṇa (3.263.8-9) and when Rāma and Lakṣmaṇa are first sent to Sugrīva (3.263.38-41). Hanūmat greets them and brings them to Sugrīva (3.264.10-11). He accompanies Sugrīva when he goes to Kiṣkindhā to challenge Vālin (3.264.23) and puts a garland around his neck during their fight so that Rāma can distinguish him from his brother Vālin (3.264.33-35). He heads the monkeys dispatched by Sugrīva to search for Sītā in the southern direction (R. 4.44.5) who reveal their success by devouring the protected honey-forest Madhuvana upon their return (3.266.26-28) before approaching Sugrīva in the presence of Rāma and Lakṣmaṇa with their news (3.266.30-32). He reports his success in detail to Rāma (3.266.36-68) including how he leapt across the straits to Laṅkā (3.266.57), saw and conversed with Sītā (3.266.58-67) who present him a jewel and told him the story of Rāma slaying the crow who molested her at Citrakūṭa to serve as proof that he had found her (3.266.66-67), and burned the city before returning (3.266.68). He is the vanguard of Sugrīva's army when it sets out for Laṅkā (3.267.16), stands his ground and regroups the monkeys when Dhūmrākṣa sets them to flight (3.270.7-8), fights and slays Dhūmrākṣa with his huge body (3.270.11-14), is among those who surround Rāma and Lakṣmaṇa when they are struck down by Indrajit (3.273.4), those who gain the ability to see the invisible Rākṣasas by applying the water sent by Vaiśravaṇa (3.273.13), and those who surround Rāvaṇa when he comes out to fight (3.274.3). He is granted boons by Sītā after her reunion with Rāma (3.275.43-44) and is dispatched by Rāma as herald to Bharata when they return to Ayodhyā (3.275.59-60).

Hari One of the Piśāca and Rākṣasa warriors who attack Rāma's troops invisible while they are resting, are exposed by Vibhīṣaṇa, and slain (3.269.1-4).

Himavat The Himalayan range. MBhCI 1.4, p. 486-499.

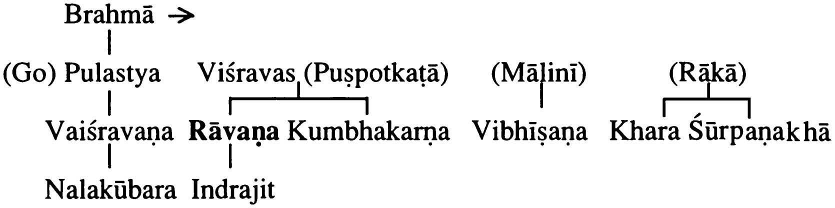
Genealogy

Rāma's Genealogy (258.6-10)



Ikṣvāku
Kakutstha
Raghu
Aja
Daśaratha
(Kausalyā)
(Kaikeyī)
(Sumitrā)
Rāma (Sītā)
Bharata
Lakṣmaṇa
Śatrughna

Rāvaṇa's Genealogy (258.11-259.9)



Brahmā ->
(Go) Pulastya
Viśravas
(Puṣpotkaṭā)
(Mālinī)
(Rākā)
Vaiśravaṇa
Rāvaṇa
Kumbhakarṇa
Vibhīṣaṇa
Khara
Śūrpaṇakhā
Nalakūbara
Indrajit

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List of Abbreviations and Morphological and Lexical Identifiers

(Please refer to §IIC and §IID2 of the Introduction for a systematic explanation.)

√	precedes a verbal root
-	precedes an affix
+	precedes a subsequent compound element
/	indicates alternatives
[###]	*Kāśikā* citation to Patañjali's *Mahābhāṣya.*
1	class-1 root
1	first person
1	nominative case
1st	first person
2	accusative case
2	class-2 root
2	second person
2nd	second person
3	class-3 root
3	instrumental case
3	third person
4	class-4 root
4	dative case
5	ablative case
5	class-5 root
6	class-6 root
6	genitive case
7	class-7 root
7	locative case
8	class-8 root
9	class-9 root
10	class-10 root
a	active voice
abl.	ablative
abs	absolutive
acc.	accusative
action noun	
adj	adjective
adj.	adjective
adv	adverb
agent noun	
Am.	*Amarakośa* with *Rāmāśramī* commentary
aop	aorist optative
aor	aorist indicative
asb	aorist subjunctive
BR	Böhtlingk and Roth's *Sanskrit-Wörterbuch*
c	causative
cab	avyayībhāva compound
cardinal	
caus.	causative
cbv	bahuvrīhi compound
cd	dvandva compound
cdi	itaretara-dvandva
cds	samāhāra-dvandva
cdvigu	dvigu compound
ck	karmadhāraya compound
comp	comparative
con	conditional
conj	conjunctive
disj	disjunctive
crit. ed.	critical edition
ctp	tatpuruṣa compound
ctp gati	gati-tatpuruṣa
ctp na	nañ-tatpuruṣa
ctp prādi	prādi-tatpuruṣa
ctp upapada	upapada-tatpuruṣa
ctp2	dvitīyā-tatpuruṣa
ctp3	tṛtīyā-tatpuruṣa
ctp4	caturthī-tatpuruṣa
ctp5	pañcamī-tatpuruṣa
ctp6	ṣaṣṭhī-tatpuruṣa
ctp7	saptamī-tatpuruṣa
d	dual
dat.	dative
dem	demonstrative
denom	denominative
desid	desiderative
Ep.	Epic
f	feminine gender
fut	future indicative
gati	
gen.	genitive
gerundive	
i	indeclinable
i	intensive

i	intransitive
id.	identical to
indefinite	
inf	infinitive
inst.	instrumental
int	interrogative
intens	intensive
ipf	imperfect indicative
ipv	present imperative
Kā.	Vāmana and Jayāditya's *Kāśikā*
loc.	locative
loc. abs.	locative absolute
m	masculine gender
m	middle voice
MBh.	*Mahābhārata*
MBhCI	*Mahābhārata Cultural Index*
Med.	the lexicon *Medinī*
metronymic	
ms.	manuscript of the critical edition
mss.	manuscripts of the critical edition
MW	Monier-Williams
n	neuter gender
neg	negative
Nir.	Yāska's *Nirukta*
noun	
num	number
onom	onomatopoeia
opt.	optative
ordinal	
p	passive voice
p	plural
Pā.	Pāṇini's *Aṣṭādhyāyī*
pap	past active participle
patronymic	
pcl	particle
PE	Vettam Mani's *Purāṇic Enclyclopedia*
pfap	perfect active participle
pft	periphrastic future
pl	plural
PMBh.	Pātañjali's *Mahābhāṣya*
pn	proper noun
pop	present optative
postposition	
ppf	pluperfect indicative
ppf actn	periphrastic perfect action noun
ppp	past passive participle
prap	present active participle
pre	present indicative
preverb	
prf	perfect indicative
prmp	present middle participle
pron	pronoun or pronominal
prpp	present passive participle
psb	present subjunctive
R.	Vālmiki's *Rāmāyaṇa*
RĀ.	Rāmāśramī commentary on Amarakośa
RV	Ṛgveda
reflexive	
rel	relative
s	singular
sub	subordinating
sup	superlative
t	transitive
tadrāja	
Uṇ.	*Uṇādisūtra*
v	verb
v	vocative
vB.	van Buitenen
Ved.	Vedic
vt.	vārtika
W	Whitney's *Roots*
WAG	Wackernagel and Debrunner's *Altindische Grammatik*
YS	Yogasūtra

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ISBN 0-7007-1391-3
9 780700 713912